Jane Hill's

AN EXPOSITION WITH NOTES,

Unfolded and Applyed

On JOHN 17th.

Delivered in Sermons Preached Weekly on the LORDS-DAY, to the Congregation in TAVNTON MAGDALENE.

By GEORGE NEWTON
Minister of the Gospel there.

LONDON,
Printed by R. W. for W. R. and are to be sold by Joseph Crawford, at the Castle and Lyon, in Pauls-Church-yard, 1660.

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To the Honorable

Colonel *JOHN GORGES*, Governour of the City of *London-Derry*, and the Caſtle of *Cullmore* in *IRELAND*,

My duly honoured and dearly beloved Brother.

SIR,

NOW you have wreſted the following Lectures out of my hands, I do but fairly leave them there, whence I cannot recover them. So that this which I prefix, is not ſo properly a *Dedication* as an *Abdication*. I muſt confeſs I never knew you guilty of Extortion but in this Act.

I loath their Cunning, who by debaſing and diſabling, ſecretly deſign to raiſe the price of their own labours: And do it this way, πολὺ πιχνικώτερον τῶν ὁμολογούντων κατασκευὴν (as the Orator ſpeaks, though ſomewhat in another caſe) with much more Artifice, then profeſſed Huckſters do. But verily theſe Sermons (being preached, by ſuch an one as I do really account and know my ſelf to be, in my conſtant w[illegible]ly courſe upon the Lords Day, and indeed a great part of them twice a day, when I had no Aſſiſtant with me, having beſides the Wedneſdays Lecture on my weak ſhoulders, and many other Miniſterial Employments, not without frequent Avocations and diverſions, which in ſo great a place are unavoidable) will be adjudged by diſcerning men unfit to have appeared to the world, in ſuch a way as this is. And herein I ſhall heartily agree with them.

Ισοκ. πρὸς Νικοκλέα.

Now ſeeing you alone are faulty here, I Dedicate the *Book* and *Blame* to you: And, if the Sword of wounding tongues be bent at me, as being troubled with the Epidemical diſtemper of the Times, an itch of being ſeen in publick; you ought in juſtice to ſtep in between, and ſay as *Niſus* in the Poet,

Virg. lib. 9. Æneides. *Me, me, adſum qui feci: in me convertite ferrum.*

And, I am confident you will be my Compurgatour in this, that no Opinion of any thing in theſe poor labours worthy of the Preſs hath had any Influence on this Publication.

Mr. Anth. Burges. There is beſides an apparent diſadvantage, which I am very ſenſible of, *viz.* That in this Tract I follow One of ſo great Accompliſhments: who being next the Light, and of a far more perfect Stature then my ſelf, muſt needs caſt back a ſhadow on me: Unleſs I be ſo far behind him, that his ſhadow will not reach me. But if it do, I ſhall (as *Ionah* in another caſe) reſt very quietly in that ſhadow.

The Subject handled is a choice and precious One, as any in the Book of God without Exception. This Prayer being as it were a little piece, that dropt off from the heart of Jeſus Chriſt (as once *Eliahs* Mantle from his body) as he was taking leave of his Apoſtles and the World together. When He was even going forth to ſuffer, He (Swan-like) ſung this dying Song, and poured out this precious Prayer, being about to pour forth his very blood and life with it. And this he did not for his Apoſtles only then about him, but for us alſo: even for us, who ſhould in after-times believe through their words. Man would think our bleſſed Saviour, when He had ſuch a Task to undergo, and ſuch a buſineſs to diſpatch, ſhould have been wholly taken up with the preapprehenſion of his inſtant Death and Paſsion: That this ſhould have *detained* or *diverted* Him from other thoughts; eſpecially from taking care of ſuch poor Worms as we are. But that when he was drawing neer to ſuch a Conflict with the *Wrath of God*, and the *Indignities and Wrongs of men*, He ſhould have us in his heart: That our dear Friend, who loved us and gave Him-

Himſelf for us, ſhould *think of us*, and *pray for us*, and ſpeak of us to God the Father with ſo high affection when his own Soul was heavy to the very Death: Such a Prayer made by ſuch a Mediatour, at ſuch a time as that was, muſt needs be worthy of the choiceſt and exacteſt Obſervation of the Church in every Age to the end of the world.

Some Antiquaries tell us of the *Diptyches*, much in uſe in the Primitive Church: Which were two leaves or tables bound together, on the one of which was a Commemoration of divers famous and renowned Worthies *departed* in the Faith of Chriſt; and on the other a Commemoration of the like Perſonages *yet alive*. Much Honoured Sir, I ſhall preſent you here with a new ſort of Diptyches, the Tables more exactly anſwering one another. The one containing a Commemoration of a *dying Chriſt*, and ſhewing how He pray'd on Earth: In which you may alſo ſee what is contained in the other Table; and how he prays for us in Heaven, who *ever liveth* to make Interceſſion for us. So that if you deſire at any time to know, how Chriſt perſues the buſineſs, and pleads the cauſes of his poor Church at the right hand of his Father, you ſhall do well to have recourſe to this Chapter, which may be very fitly called a *Counterpart* of our Saviours Interceſsion.

Lindan. Annot. in Liturg. S. Petri. pag. 39.

Joſeph. Vicecom. Obſervat. Eccleſiæ. De Miſſæ Apparatu. Tom. 4. lib. 7. cap. 17.

And truly, for my own part, I muſt freely and ingenuouſly profeſs, that I had never known ſo much of Chriſt and of his tender Care and Love of poor ſinners, had I not ſtudyed theſe Emanations and Effluxes of his precious Soul, had I not ſeen his Breaſt open in this Chapter, and the Names of the twelve Tribes tranſcribed out of the Breaſt-plate of the *Typical* into the heart of the *Typified* High Prieſt. And as the Queen of *England* ſometimes ſaid, That if they opened her when ſhe was dead, they ſhould find *Calais* written on her heart: So when I had the happineſs to open Chriſt in this Prayer, (though with a moſt unskilful hand) I found the Church engraven deeply on his Heart, and ſaw ſuch things as cannot be uttered. The Lord give you and me to know more of that Love which *paſſeth knowledge*, and to return more Love to Him, who pray'd for us, and dyed for us. We may eaſily

Fox Act. & Mon. ad An. 1558.

exceed

exceed in loving other *things* and *perſons*. We may love more then we *are loved*, we may love more then we *ſhould love*. But here our hearts may take their full ſwing, there is no fear of over-loving Jeſus Chriſt. For as *Bernard* ſweetly ſpeaks of our Love to God, *Modus Deum diligendi eſt ſine modo diligere*: The ſame may I as truly ſay of our Love to Chriſt; The *meaſure* of loving Chriſt, is to love him *out of meaſure*: So hath he loved us, and ſo ſhould we love him.

Bern. De diligendo Deo.

There are eſpecially two great Boons which Jeſus Chriſt begs of his Father for Believers in this Prayer: That they may *be one here*, and that they may *be in one place hereafter*. This Nation ſeems not to be under the dint of the Influence of this Prayer at this time, in which the Lord hath ſuffered ſuch a ſpirit of Diviſion (a ſpirit that our Saviour never prayed for) to poſſeſs his own people: So that his Body lies a bleeding, the members being miſerably rent into pieces. He bled indeed ſufficiently upon the Croſs in his *Natural Body*, but there was ſuddenly a *Conſummatum eſt* to that. When will there be a *Conſummatum eſt* to this, in his *Myſtical Body*? When will Chriſt ſay, It is enough? When will the ſtream of blood that *ran there*, ſtop this which *runs here*? When will there be an end of theſe ὑστερήματα, theſe after-afflictions of Chriſt, which now he is ſat down at reſt on the right hand of the Father, perſue him thither, and will not ſuffer him to be quiet in his glory?

It's true, the Body of our Saviour in theſe Nations, bleeds not now by cruel Perſecutors hands, as it hath done in former Ages, bleſſed be the Lord for ever. But, which is more unnatural and doleful, it bleedeth by it ſelf: one Member bleedeth by another; one member bites and devours another, and it ſeems they will do ſo, until they be devoured together. Though Jeſus Chriſt hath made them *nigh to God*, and *nigh to one another*, by his blood, as the Apoſtle ſhews at large, *Epheſ.* 2 12,13,14. This Cement (woe alas!) this rich and coſtly Cement will not hold. A trifle, a Conjecture, a ſuſpicion, an opinion, a notion raiſed by Art and phanſie will do more to *ſever*, then the blood of Chriſt to *ſoder*. All the wit, and art, and skill, that God hath given

Bellis per Æmathios pluſquam Civilia campos. Lucan. lib. 1.

men

men for better purposes and higher ends, is now laid out by some to make or to maintain parties. I will not say as Bernard doth, *Omnes amici, & omnes inimici; omnes necessarii, & omnes adversarii; omnes domestici, & nulli pacifici.* But surely it is much at this rate. Bern. in Cant. Serm. 33.

Now the God of Peace himself give us Peace always, and by all means. And Jesus Christ the Prince of Peace, who doth so often and so importunately beg it of his Father for his people, as you may see in this Chapter, give us to reap, in our dayes, the blessed fruits of this Prayer: That they that *are but one Body* (according to the first branch of our Saviours Prayer) may have but one Heart and one Soul in that Body, that there may be no Schism in the Body. And they that *are to be in one place* (according to the second Branch) may keep in one way to that place, that they may not fall out by the way, so far at least as to divide, to part *Companies*, and part *ways*; that they may neither fail of coming in the end to one place; nor lose the benefit and comfort of one anothers Company and sweet Communion in the way thither.

And in that blessed place I hope ere it be long to meet you. And though the Sea divide us each from other for a little time on earth, ὡς καιρὸν ὥρας for an hours space, and that in face or sight, and not in heart, as the Apostle speaks: yet through the red Sea of the blood of Christ, leaving all our sins behind us (as *Israel* the *Egyptians*) drowned there, and dead upon the shore of this world, we shall pass on to the Heavenly *Canaan*, where Jesus Christ our Head is, and where he prayes so earnestly that we *may be*. *Amen, Amen.* Προσώπῳ οὐ καρδίᾳ. 1 Thess. 2. 17. Facie non Corde. Ambros.

Now in the mean time till we get thither, because I find by many warnings, that I am like to go before you and prevent you, as the Apostles phrase is, I put this Book, such as it is, into your hands. And as our Saviour, when He was no more in this world, as his own expression is, being as good as gone already, did leave behind him this *Divine Prayer*, as a Memorial of his ten-

der

Si parvis imponere magnis fas est. Virg. Æ. 1.

der Love to all his people. So (if it be not odious to compare things of so vast a disproportion) I shall desire to leave behind me (who am even going too) this my unworthy *Exposition of the same Prayer*, as a Memorial of his dear respects to you, who is resolved to live and dye

Your most affectionate Brother

And

humble Servant,

in, and through, and for Christ,

George Newton.

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Vſe

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2. *Doctr.* That all Chriſts people belong to God the Father. *Confirm.* As being more his by being Chriſts. 1. For he hath none to ſhare with him but Chriſt. 2. His title to them being ſtrengthned and enlarged. 3. By unity.

1. *Uſe.* Therefore Chriſts people excellent and precious. 2. Walk worthy of ſuch a relation. For 1. your ſins diſhonour him more. 2. They are ſharply and ſooner chaſtiſed for their ſins, *p.* 257.

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1. *Uſe.* Expect him not here till he return from heaven. 2. Make much of his ſpiritual preſence among us; Therefore 1. take heed of grieving his Spirit: Either by unkinde ſlighting, or ſtubborn reſiſtance. 2. Take ſingular and mighty comfort in his Spirit. 3. Receive and entertain the graces of this Spirit, *p.* 271.

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5. *Vſe.* Do not deſire or phanſie long continuance here. 6. *Vſe.* Why ſhould we be unwilling to part from hence, *p.*387.

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2. Though they want ſucceſs, they muſt labour ſtill. 3. So they ſhall not want recompence. 4. The Elect are thereby brought to heaven, 391.

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5. *Vſe.* That ye may profit by the Word; Remove 1. Pride, 2. Unbelief. 3. Strong Paſſion. 4 Prejudice againſt the Teacher. 5. Labour to digeſt it. 6 Uſe earneſt prayer.

V.17. *Doct.* The Word of God, eſpecially the Goſpel, is the Truth.

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3. *Use.* The Gospel truth must be accordingly maintained; 1. By our Arguments and Reasons. 2. By our sufferings. 3. Must be obeyed. The disobedient reproved.

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1. *Use.* Abuse not this grace. 2. Be stirred up to strive after holiness. 3. A terror to ungracious wretches.
3. *Doct.* Christs Intercession extended to those that shall believe. *Use.* This should encourage us to pray for the unconverted. p. 438.
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2. *Use.* Hence appears the imperfection of inherent righteousness. 3. The perfection of imputed righteousness and Justification. 4. Relie on Christ for salvation. p. 442

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1. *Use.* Know the glorious privilege of Christs Disciples. It implying 1. Intimate Communion with God. 2. Special interest in him. 3. It imports great acquaintance with them both. 1. They know God more immediately then others do. 2. More distinctly, p. 452. 3. That

3. That they have more ease and familiar access to him. 4. More immediate injoyment of all comforts and content. 5. The best safety. 2. *Vse.* Admire Gods goodnes pleased so highly to advance and honour us. 3. *Vse.* Walk worthy of such an honour. *Cor.* 1. This aggravates sin committed in him. 2. Makes it specially observed by him. 3. To be more severely chastised. p. 457.

3. *Vse.* Let true believers use this their interest in all exigencies and streights. 4. Let those without God not molest and hurt believers, p. 458.

5. *Vse.* Let true believers be knit to God and Christ in love. *Direct.* 1. Pray earnestly for it. 2. Increase your knowledge of God. 3. Have daily more Communion with him. 4. Put away the love of worldly things. 5. Frequent the company of those that love God. 6. *Vse.* Agree with God and Christ in all respects every way. Else you are 1. Irregular. 2. Unnatural. 3. Agreement among our selves is nothing worth.

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Vse. Divisions of the Church, make Christ the Gospel and Religion to be undervalued and little set by.

V. 22. 1. *Doct.* Christ communicates his glory to true believers. 1. His Titles. 2. Sitting at the right hand. 3. Authority and power. 4. His three Offices. 5. Gifts. p. 473.

V. 23. "Christ in believers, and God in him, for the union of all. *Doct.* This is the perfection of believers union. p. 477. *Vse.* The defect we union of worldly men.

2. *Doct.* The Father loves believers as he doth Christ. *Reas.* For he loves them; 1. In Christ. 2. Through Christ. *Vse.* Depend on him. 1. Without doubting. 2. By real love. 3. *Vse.* Comfort to all true believers. In that 1. He will uphold them as he did Christ. 2. Assist us in his service. 3. Reward his own work in us. 4. Hear us. 5. Provide for us.

3. *Doctr.* Christs will is even & new with the Father. *Reas.* 1. Being the only Son. 2. The Beloved. 3. Never asks amiss. 4. Sueth for nothing but what he deserves, p. 491. *Vse.* How to make Christ our Advocate.

V. 24. *Direct.* 1. To prepare their hearts, they must be 1. Purged. 2. Humbled. 3. Fixed. 4. Awakened.

Then 2. For { Matter of prayer, search the promises, p. 496. / Manner. Pray without wrath. 2. Doubting. 3. With much zeal.

2. If we pray acted by Christs Spirit, 1. There will be zeal. 2. Desires spiritual. 3. For spiritual things chiefly. Not to be spent on lusts. 4. We shall pray constantly.

2. *Doct.* It is Christs will that they who are given him should be in heaven. *Reas.* He loves them with a love, 1. Of benevolence. 2. Of Complacency. 3. To see his glory.

3. *Doct.* God hath loved Christ from all Eternity. *Reas.* Being like him both as God and Man. *Vse.* Wo to them that hate Christ. They hate Christ. 1. Who willingly obey sin. 2. Who love and hate that which Christ doth not. 3. Who are friends to the Enemies of Christ, & *Contra*, p. 513.

2. *Vse.* God therefore loveth them that love Christ. Christ is amiable and worthy of our love. 1. In respect of his perfections, p. 515. 2. In respect of our Interest and propriety in him. 3. Of his great love to us. 4. Of that he hath done for us. 3. *Vse.* Admire that he should so use him as he did for our sakes. 1. Giving him up to the hands of sinful men, and to his own wrath. 2. So using him for such as we are, p. 517.

4. *Vse.* Comforts to those that belong to Christ; that they are loved from everlasting.

4. *Doct.* God is a very just and righteous God. *Confirmed* 1. From the largeness of his Jurisdiction. 2. The Immensity of his presence. 3. From his inward propensity and disposition.

1. *Vse.* This should settle our minds amidst the confusions and disorders of the world. 2. *Vse.* Comfort to those that are abused and oppressed. 3. *Vse.* Come into him and become his subjects. 4. *Vse.* Terror to the ungodly 5. *Vse.* Com-

 fort

fort to the righteous, even in Gods Justice. 6. *Vse.* Admonition to Magistrates. Perswasions to exercise Justice. 1. It will settle the land. 2. Be amiable

7. *Vse.* Assurance of Gods righteousness. It will 1. help us against sin. 2. Strengthen our faith in prayer.

1. Know him not to be reconcil'd in him. 2. Not to us to serve and obey him. 3. Nor so as to know him in Christ.

Reasons. 1. Unbelieving Heathens want the means of knowledge. 2. Unbelieving Christians want the Spirit to unveil [illegible]

4. They are unwilling to know God.

1. *Vse.* The misery of unsatisfied understanders.

Doct. That Christ alone knows God immediately, and others by his means.

Vse. None saved by his own natural knowledge.

Doct. The most saving knowledge hath defects and imperfections, standing in need of further declaration.

Reasons. Christ doth not shew them all at once.

Doct. [illegible]

1. By his original Word and Ministers by Miracles. 2. By his holy Spirit.

Vse. [illegible]

Doct. [illegible]

Reasons. For it cannot be Originally in us.

Vse. If we want it, have recourse to

3. *Doct.* Declaration of the Fathers Name is a special means to work love in them.

Reasons. 1. Beauty is a part of his Name. 2. Goodness. 3. Mercy. 4. Love.

Doct. [illegible]

Reasons. 1. [illegible]

Vse. Misery of those that love not God and his children. 2. Comforts to those that have love in them. They have Christ, and therefore 1. Have immediate Communion with him. 2. Have free access to him. 3. Have the confluence of all Assurance.

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An

AN EXPOSITION WITH NOTES Vnfolded and Applyed On IOHN 17.

IOHN 17. 1.

These words spake Jesus, &c.

THE Words of such a friend who is likely to continue, take not so deep impression as his who is dying or departing. The last farewell of such a one as is dear in our affections is most observed, and best remembred. A secret winning and commanding power accompanies such parting passages; and hence our Saviour Christ was frequent in them, when he was ready to be offered up, and to be finally withdrawn from his disciples. They who left all for him, must needs be very much dejected to be left by him; And therefore he was wise and merciful to give them Comfort while he was among them, and to dispatch them down a Comforter from heaven when he was departed from them. Upon the first of these he spends no less then four chapters, all tending to confirm and fortifie their hearts against the bitter trials and afflictions which they were to meet withall when he was gone. And this he doth by speaking to them, and by speaking for them. Both wayes he seeks to strengthen them; by speaking to them in a way of consolation; by speaking for them in a way of supplication. The first of these he ends with the foregoing chapter, the latter he pursues in this; which I intend (with Gods assistance) to go through withall, as I shall have ability and opportunity. And therefore in the entrance of this chapter it is said with reference to those which go before, *These words spake Jesus*, These words he spake to his disciples in a way of consolation. And then

immediately is added what he ſpake for his Diſciples in a way of ſupplication. *Theſe words ſpake Jeſus, and lifed up his eyes to heaven, and ſaid, Father the hour is come*, &c.

So that this Chapter which I am to handle is the Lords prayer. From the beginning of it to the end, nothing but the Lords prayer. Not the Lords prayer which he taught us, but the Lords prayer which he made for us. Not that which he propounded to us, as our pattern; but that which he preſented for us, as our priviledge.

Whether this were the very prayer which he uttered in the garden, when he was in an Agony, is much diſputed. Some think it was the very ſame for ſubſtance, and that it is ſet down more largely here, by *John* then by the reſt of the Evangeliſts, becauſe none of them were preſent, when Chriſt made that prayer, but he took *Peter*, *James* and *John* with him, as you may ſee, *Mark* 14. 33. But this is but a meer fancy. For in the firſt verſe of the following chapter, it is manifeſt that Chriſt went not to the garden till he had ended this prayer, *Iohn* 18. 1. *When he had ſpoken theſe words*, that is, the very prayer we are entering on, *He went forth with his Diſciples over the brook* Cedron, *where was a garden, into which he entered.* Nor is it probable that our Evangeliſt, if he had given us the ſum of that prayer, would wholly have omitted that which was the main petition in it; and which is ſo exactly mentioned by all the reſt of the Evangeliſts, *Father if it be poſsible let this Cup paſs from me.* Of which we have not the leaſt hint in this Chapter: Beſides it is to be obſerved, that our Saviour made that prayer in the garden lying proſtrate upon the earth, as you may ſee, *Mat.* 26. 39. *He fell upon his face and prayed*: Whereas the prayer we are now about to handle, was made, with face and eyes erect, and lifted up to Heaven.

Theſe words ſpake Ieſus, and lift up his eyes to Heaven, and ſaid, Father the hour is come, &c.

So that this prayer of our Saviour was evidently, and unqueſtionably made, before his coming to the garden of *Gethſemane*, juſt as he was about to go thither. He had been ſwan-like ſinging out his dying ſong in the ears of his Diſciples, for the ſpace of three Chapters, and ſpeaking many things to comfort them, being at the point to leave them. And having finiſht what he had to ſay, he ſhuts up all with this prayer, *Theſe words ſpake Ieſus, and lifted up his eyes to Heaven, and ſaid*; which having ended, immediately away he goes, and is betrayed; As you may ſee in the beginning of the following chapter.

You ſee then what a Subject we have now to handle; A prayer, and a prayer made by Chriſt, the great High-prieſt, the Advocate and Interceſſor of his people, and the laſt publike, Solemn prayer that he made with his Apoſtles, and Diſciples, juſt as he was about to ſuffer. He took his laſt farewell of them in this prayer, and therefore you muſt think it was a Spiritfull, a zealous, and a pithy one. When he was going to be crucified, he took his leave in a long oration to them, which having done, he prayed among them, and ſo left them. And truly ſuch a prayer made by ſuch a one as Jeſus Chriſt, at ſuch a time, and on ſuch an occaſion, and among ſuch a company, muſt needs be heavenly and raviſhing, and therefore

fore will deſerve our beſt intention, both in handling, and in hearing. Chriſt was in heaven in his thoughts and his affections, when he made it, *Theſe things ſpake Ieſus, and lifted up his eyes to heaven and ſaid*; The Lord in mercy grant that we may be in heaven, while we hear it.

To make way to the handling of it, I ſhall conſider three things; Firſt, the tranſition to it. Then Secondly the geſture, and the carriage of our Saviour in it. Thirdly the ſubſtance, and the matter of it.

Firſt the tranſition to it, from the former chapter, *Theſe words ſpake Jeſus*, theſe words expreſſed in the long diſcourſe before.

Then Secondly the geſture, and the carriage of our Saviour in it, he *lifted up his eyes to heaven* while he made it.

Thirdly the ſubſtance, and the matter of it, and it is wholly for the Church, either for himſelf the head of the Church, in reference, and with relation to the Church, or for the members of the Church. Firſt, for himſelf the head of the Church, he deſireth glorification, *Father glorifie thy Son*, in the firſt verſe of the chapter, and this in reference and with relation to the Church, as is apparent at *verſe* 24. *That they may behold his glory*. Then Secondly, for the members of the Church, he deſireth confirmation, and that either for the Apoſtles and Diſciples then about him, the members of the preſent Church, Or elſe for thoſe who were after to be called by their preaching, the members of the Church to come.

In the firſt place he prayes for the Apoſtles and Diſciples then about him, the members of the preſent Church, who were already called and ſanctified, at the ſixth, and following verſes, whom God had given him out of the world, *I pray for them* (ſaith he) *I pray not for the world*. In the Second place he prayes for thoſe who were after to be called by their preaching, the members of the Church that was to come, *ver.* 20. and ſo on to the concluſion of the Chapter, *Neither pray I for theſe alone, but for them alſo which ſhall believe in me through their word*.

So that this prayer of our Saviour Chriſt you ſee, is very full. It is for himſelf the head of the Church, And it is for the Church which is his body, of which alone he is the Saviour and the Interceſſor. It is for the preſent Church, it is for the Church to come. It is for the Apoſtles and the Miniſters, the officers and teachers of the Church. And it is for the ordinary members of the Church, who believe through their words. So that whoever appertaineth to the Church, let him live in what time he will, be he of what condition or eſtate he will, he hath a ſhare in this prayer.

We muſt begin with the tranſition to it, *Theſe words ſpake Jeſus*. Theſe words, what words? the words in the three Chapters next before, all tending to eſtabliſh his Apoſtles and Diſciples, which the Evangeliſt relates exactly for the comfort and confirmation of the Church of Chriſt, even to the worlds end: and having done with the relation, he ſhuts it up with this, *Theſe word ſpake Jeſus*, and ſo goes onward to his ſupplication. The point apparently ſuggeſted to us here, is this.

DOCTRINE.

The words that Jesus spake are very fit to be commended to the choicest observation of his Church and people.

And here they are so carefully, and so exactly gathered up by the Evangelist, and knit together in a chain, every Link of which is precious. And having laid them all together, he writes this under them, *These words spake Jesus.* q.d. Take heed that you observe, and mark them well, they are the words, not of an ordinary man, but of the blessed Son of God, the great Prophet of the Church. These words were breathed from the lips of Jesus Christ himself, and therefore see that you take notice of them, and value them accordingly. *These words spake Jesus*; indeed the summ and substance of the four Evangelists is but the history of Jesus Christ, of his words, and of his actions, and therefore *Luke* reduceth all that he hath written in his Gospel to these two heads, *Acts* 1. 1. *The former Treatise have I made O Theophilus of all that Jesus began both to do and teach.* His treatise (as you see) consisted of these two things, either that which Jesus did, or else that which Jesus spake; So that his sayings (as you see) are very memorable and remarkable, being by special revelation and direction of the Spirit put in writing, and so left upon record for the instruction and the consolation of his people to the worlds end. You may observe what care is taken to gather up the words of Jesus, as they dropt from him upon all occasions, that none of them might perish and be lost; by which it is apparent they were things of worth and use, and fit to be preserved for posterity. And it is noted to the praise of *Mary*, that she *kept his Sayings* when others lost them, yea *she kept all his sayings*, and *she kept them in her heart*, that was the Cabinet in which she put them, when others valued them as things of nothing, and looked upon them but as loose words; And therefore she is set in opposition to them, *Iohn* 2. 5. *They understood not the sayings which he spake to them, but* Mary *kept all these sayings in her heart.* She laid them near her heart as choice things. It was the promise of our Saviour Christ to his disciples, and one of the last he made them, and therefore certainly it was a precious one, that if they should forget the words that he had spoken to them, he would dispatch them down his spirit out of heaven, and this should be one great part of his business with them, to mind them of such words of his as were slipt out of their minds, *Ioh.* 14. 26. *The Comforter, which is the Holy Ghost shall come, and he shall teach you all things, and bring all things to remembrance whatsoever I have said to you.*

By which it is apparent that the words which Jesus spake are very fit, &c. And this will yet appear more fully and distinctly to you, if you consider but these three things: First whose the words were. Then what the words were. Thirdly, the manner how the words were spoken.

1. As for the first of these, if you consider whose the words were, you will discern them to be very fit to be commended to the choicest observation

vation of the Church. The author of them, if you look no further, will purchase them so much credit. They are *the words that Jesus spake*, as you have in my text; And shall that which Jesus spake, any thing which he delivered, be thought unworthy of the notice of his people? Why what was Jesus, that the words that dropt from him must be so highly valued, and esteemed? My brethren, if you look upon him upwards, with relation to the father, or if you look upon him downwards, with relation to the Church, you will see enough for this, on all hands.

1. If you look upon him upwards, with relation to the father, you will see reason why his words should be Commended to the choicest observation of his Church and people. He is the fathers own son. But you will say, wise fathers have very often weak children. But Jesus Christ is so his fathers son, that he partaketh with him of his wisdom, it is poured out into him in abundance. And therefore he is sometimes called *the wisdom of the father* in the abstract, as see, 1 *Cor.* 1. 24. *Jesus Christ the power of God, and the wisdom of God.* And if he be so very wise you may be sure he spake wise words, and wise words are worth the marking. In him are hid all the treasures of wisdom and knowledge, *Col.* 2. 3. And out of question what he bringeth forth is of the treasure that is hid in him.

2. But in the next place, if you look upon him downwards, with Relation to the Church, you will see further reason why the words that Jesus spake, should be so exactly noted, and so carefully observed. As he is the fathers wisdom, so he is *made to us wisdom*, as the Apostle *Paul* speaks, 1 *Cor.* 1. 30. His father hath appointed him to be the great Prophet of of his Church. The great preacher, the greater revealer of his truth and will to men, and therefore out of question he can speak well, and his words are worth the marking. You may be sure the father would not send out such a Prophet to the Church as were not worth the listening to. No, no, God hath *annointed me to preach*, saith Christ himself, *Luke* 4. 18. not appointed me to preach, but annointed me to preach, endued me with abilities and gifts for that office, *God who in former times* (saith the Apostle) *spake to the fathers by the Prophets, hath in these latter dayes spoken to us by the Son.* He was designed, you see, to be the spokesman for the father to the world, to tell them what his mind is, and to preach the Gospel to them.

We that are ordinary preachers of the Gospel, we that are underlings to Christ in this business, must be enabled with some competent ability in this respect, or else we are not fit for this work. And therefore when our Saviour sent out his disciples, he promised to give them wisdom, and a mouth; that is, matter and expression, *Luke* 21. 15. wisdom within, together with a mouth to utter and to bring forth that wisdom. To shew that both of these must go together in a preacher of the Gospel. I know there is a latitude to be admitted and allowed in this regard, but yet a competent ability to speak so as the people may be edified by it, is indisputably required. And if the under-ministers of Christ must have such a faculty, how great ability then must their Master have? Who was designed to be the great Preacher, the great Prophet, and (as the Apostle stiles him) the chief,

Bishop

Biſhop of our Souls. And if he had ſuch a tranſcendent faculty to ſpeak, then certainly the words he ſpake are fit to be commended, *&c.*

2. Then ſecondly, if you conſider as whoſe the words were, ſo in the next place what the words were; you will allow them to be worthy of our choiceſt obſervation. What the words were that Jeſus ſpake, either for the matter of them, or for the efficacy of them, let us a little weigh them in their order, and we ſhall ſee they both help to this buſineſs.

1. The words of Jeſus, for the matter of them, commonly were Goſpel words. Such were the words to which my text alludes, in the three chapters next before, full of nothing elſe (my brethren) but Goſpel-ſweetneſs, Goſpel-Promiſes, and Goſpel-conſolation againſt approaching troubles and afflictions, theſe were the words that *Jeſus ſpake.* Chriſt in a ſenſe (my brethren) was the firſt, and certainly the chiefeſt preacher of the Goſpel; this great Salvation, at the firſt, began to be ſpoken by the Lord, and was confirmed afterwards by them that heard him, *Heb.* 2. 3. And hence the Goſpel, (as you know) is called Chriſts ſaying, *John* 8. 51. The Law was the fathers ſaying. *God ſpake theſe words.* The Goſpel is the Sons ſaying, *This was ſpoken by the Son.* And hence ſaith Chriſt in the fore-alledged text, *if a man keep my ſaying he ſhall never ſee Death.* So that the ſayings and the words of Jeſus are very fit to be conſidered: For his, you ſee, are Goſpel-ſayings, and Goſpel ſayings are worthy of all acceptation, as the Apoſtle tels you, 1 *Tim.* 1. 15. Indeed Law-Sayings are not ſo readily attended to, and entertained. You know (my brethren) on mount Sinai, at the giving of the Law, there were thunderings, and lightnings, and terrible voices, and the event, and iſſue was, *the people fled, and would not hear, they were not able to endure the noiſe.* But Goſpel-ſayings on the other ſide allure affection, and invite attention. Upon mount *Tabor* where our Saviour was transfigured *there was a ſhining Sun, a bright cloud, a gentle and a pleaſing voice,* and the Diſciples ſaid, *Edificemus Domine, Let us build here, &c.*

2. And as the words of Jeſus for the matter of them were Goſpel-words, ſo for the efficacy of them, they were ſaving words, and ſo in that reſpect, the words that Jeſus ſpake are very fit to be commended, *&c. The words that I ſpeak,* ſaith our Saviour to the Jews, *are ſpirit and life,* John 6. 63. they are ſo in their operation and effect, they give Spirit, and they work life: And who would not attend unto, and entertain ſuch words as theſe are? His ſaying, if it be received and kept, will ſurely ſave a man from death, yea, from eternal death. We may depend upon it, he binds it with a ſtrong aſſeveration, which he repeats twice for the more Surety, *John* 8. 51. *Verily verily I ſay unto you, if a man keep my ſaying, he ſhall never ſee death.* Death is not viſible, the meaning is, he ſhall not be annoyed and hurted by it; as you have the like Expreſſion, *Jer.* 5. 12. *We ſhall not ſee ſword nor famine.* And ſhould not ſuch words be commended to the Church, and embraced by the Church, as ſave from death, and bring eternal life with them? The ſetting down of which upon Record in holy Scripture, and leaving them to after-times, hath been the life of many ſouls, and will be yet of many more in every age, even to the worlds end.

If you conſider in the laſt place, as whoſe the words were, and what the

the words were that Jesus spake, so the manner how he spake them; you will see further reason yet, why they should be commended, &c. For this you may depend upon, *Never man spake like him.* It is the attestation that is given him, *John* 7. 46. Which coming from his enemies, the officers that went to take him, is of the more validity, *Never spake man like this man.* Grace was poured into his lips, as the expression is, *Psalm* 45. 2. to shew us that the grace there mentioned, is a gift of utterance, and a faculty of speech whereof the lips are instruments. They are the lips that form the words we speak, and bring them forth to those that hear them; and hence this gift of utterance which the Psalmist calls a Grace, is said there to be poured into the Lips of Jesus Christ.

There was a stream of holy eloquence continually flowing there, which sometimes even drowned them that heard him. *He spake with power and authority*, his words had the command of mens affections, so that he carried them where he pleased. Indeed he carried them beyond themselves in wonder, and astonishment, to hear him speak sometimes as he did, *Mar.* 1. 22. *They were astonished at his doctrine*, not only at the matter of it, though that were admirable too, but at the manner of delivery, *For he taught them as one that had authority, and not as the Scribes*. And *Luke* informs us that all men bare him witness, and gave testimony to him, he was so famous and renowned for this gift of his, and wondred at the gracious words that proceeded out of his mouth, *Luke* 4. 22. You heard but now that grace was poured into his lips, and here you see, that grace was poured out of his lips. God poured it in, and he as freely poured it out, so as the people wondred at the gracious words that proceeded out of his mouth. Such were the words that Jesus spake, and such words you will say, are very fit for choicest observation, and attention. The gift of eloquence (my brethren) calls for audience, especially such heavenly and Holy eloquence as Christs is. And thus much shall suffice for Confirmation, &c.

Now is it so (my Brethren) that the words that Jesus spake are very fit to be commended, &c. Then let them be received with choicest observation by his Church, and People. Let them not undervalue any of the words that Jesus spake, but let them entertain them with a very high esteem. There have been some of late who have slighted those words, who have been bold to call them inckie divinity, a dead letter, and the like; And yet our Saviour Christ himself tells us, *The words that I speak are Spirit and Life*, John 6. 63. Oh (my beloved) I beseech you let every one of us be far from giving way to any mean account, or slight thoughts of any words that Christ spake; Let us keep up our observation, our estimation, our admiration of them to the very highest. It's true (my Brethren) we should carefully attend, and duly mark all Scripture words, For all the Scripture *is given by inspiration of God*, 1 Tim. 3. 16. And all the Scripture is profitable for our selves, *for Doctrine, for Correction, for Instruction, to make the man of God perfect*, as it is added there in that place. But the words that Jesus spake are the choicest part of Scripture, and therefore must have choicest observation. *Never man*, and what *Use.*

while if I should say, never inspired man spake like to him, they came not fully home to his measure: They had the spirit indeed, and so had he, but *he received not the Spirit by measure* as they did: *He was anointed with that oyl above his fellows*, though not without them, yet above them, as the chief Prophet, and they the under-Prophets of the Church. And therefore when we read, or hear, or meet with any words that Christ spake, let us take special notice of them, let us fix and dwell upon them, and let them rest and dwell in us. *Let the words of Christ dwell in us richly*, let us have an eye to mark them, an ear to hear them, and a heart to keep them, as *Mary* had, of whom it is observed that she kept all his sayings in her heart. How carefully did the Apostle keep that which our Saviour spake, though it be no where mentioned in the Gospel, and wishes other men to do so too; *Acts* 20. 35. *Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive*, and so he mindeth the *Corinthians* of a special manner of those which Christ himself spake with his own voice, not by the Ministry of others, 1 *Cor.* 7. 10. *To the married I command, yet not I, but the Lord*, not as an Inspired Apostle, but the Lord with his own mouth when he was conversant upon the earth, as if the words that dropped immediately from his lips did challenge singular regard. And such regard, my brethren, let them have from us when we meet with his prayers, his sermons, his sayings; let us set *asterisks* in the Margent, and the finger of a hand to point them out to special observation. Let us write under them, as the Evangelist doth in my Text, *These words spake Jesus*, &c.

It is true (my brethren) we have not the happiness as some have had in former times to wait upon the Lips of Jesus Christ, nor to hear the gracious words that dropt thence: yet we may hear him in a sense at this Day, we may hear him in his word, and in his Gospel, and there may be Partakers of these streams of holy Eloquence which flowed from his mouth, and we may hear him in his faithful Ministers, concerning whom the Lord himself hath said, *He that heareth them, hears me*: And out of question, that Injunction of the father, yet takes hold upon us, *This is my beloved Son, hear him.* Hear him in his writing, and hear him in his Messengers, although you cannot hear him in his own person. And therefore I beseech you let us hear him, and let us hear him so, as to be obedient to him. Let us remember what a dreadfull curse there is gone forth against the men that will not hear this Prophet, which will assuredly take hold upon them, *Acts* 3. 23. *Every Soul that will not hear that Prophet, shall be destroyed from among the people.* It was a dangerous thing (you hear) to refuse to hear *Moses*: *He that despised Moses Law was to die without mercy.* But it is much more dangerous to refuse to hear Christ, there is a sorer punishment for such, as it is added there, *Heb.* 10. 28. It went very hard with those who refused the word that was spoken by Angels (that is) the Law that was delivered by the Ministry of Angels. But if we refuse the word that was spoken by Christ, (that is) the Gospel, and do it finally, there is but one way with us, we are gone without recovery. For if the word spoken by Angels was stedfast (for the execution of it) and every transgression and disobedience, &c. *How shall we escape, if we neglect*

so

so great salvation, which was spoken by the Lord? And therefore I beseech you let us hear this great Prophet; if we hear him not, we die, and that without mercy too. But if we hear him, and obey him we shall live, and that for ever. *The words that he speaks are spirit and life*, and if we keep his sayings, *we shall never see Death.*

Iohn 17. 1.
And lift up his eyes to heaven and said.

AND thus of the transition to our Saviours Supplication, *These words spake Iesus.*

The manner of presenting it to God the Father, or if you will, the carriage of our Saviour in it, comes now in order to be handled. *He lifted up his eyes to heaven, and said.* And here you have his gesture, and expression. His gesture first, he lifted up his eyes to heaven while he made it. And in the next place his expression, he did not meditate, or think it only, but he said it, his Prayer was not mental only, but it was a vocal prayer, *He lifted up his eyes to heaven, and said.*

As for the first of these (my brethren) it was usual with our Saviour to pray with eyes erected, and lift up to heaven; as I might give you many instances out of the Scripture. And out of question it proceeded from the zeal and earnestness of his affections, and from the fixedness, and the intention of his thoughts, he being as it were, withdrawn from the earth, and from those lower things, and wholly taken up to heaven, while he prayed. He was no longer here below, no, he was above with God, while he was exercised in this duty.

Indeed it is observed of the *Publican*, that he was contrary to Christ, in this regard, *viz.* in the external gesture of his body. Our Saviour prayed, as you have heard, with eyes erected, and lift up to heaven; The *Publican* with eyes dejected and cast downward to the earth, and yet this carriage also seems to be approved, *Luke* 18. 13. The *Publican* (saies the *Evangelist*) *would not lift up so much as his eyes to heaven, but smote his breast, saying, God be mercifull to me a Sinner.* And truly both these gestures have their use in prayer, the one to manifest a repentance, the other to declare our faith. The one to shew that we are cast down in our selves, the other to discover that we are raysed, and lifted up to God. But it became not Iesus Christ to pray in such a posture as that wretched creature did, because he had no sin in him, and consequently no shame, nothing to cast him down or hinder him from looking up with boldness, and with confidence to God the Father. And hence he prayed not like the *Publican* in a dejected way, but *lifted up his eyes to heaven, and said.*

That leads us to the second thing considered, Christ did not meditate, or think his prayer only, but he said it. His prayer was not mental only, but it was a vocal prayer, *he lifted up his eyes to heaven, and said, Father, the hour is come*, and so on. Its true indeed that a man may say, and yet not pray, he may utter good petitions, and speak a form of Specious words to God, and yet he may not pray indeed, so as to find acceptance,

and ſucceſs with God: So on the other ſide, a man may pray, and yet yet not ſay, that is, not uſe the voice at all, nor utter any words to God in prayer. And therefore it is ſaid of *Moſes*, *that he cried to God*, when he was ſilent. And the Apoſtle ſpeaking of the Spirit tells us that he makes requeſt to God ſometimes, *with ſighs and groans*, that are not, yea, *that cannot be expreſſed*, Rom. 8. 26. So that a man may make requeſt to God without expreſſion, as well by meaning as by ſpeaking: And therefore it is added in the following verſe, *God knows the meaning of the Spirit*, that is, he underſtands it, and accepts it. *David* prefers the meditation of his heart, as well as the petitions of his mouth, *Pſal. 19. ult. Let the words of my mouth and the meditations of my heart*, &c. And therefore in another place, he ſaith of God, *Lord, thou haſt heard the deſire of the humble*, Pſalm 10. 17. So that you ſee that Prayer is not tyed to the expreſſion of the tongue; For even Ejaculations that are ſwift, and ſudden wiſhes darted from the heart to God, the inward anhelations, thirſtings, longings, meditations, meanings of the Soul, are honoured in the Scripture with the name of prayer. Such mentall prayers we have cauſe to think our Saviour ſometimes offered to his Father when he was alone.

But here his prayer, it ſhould ſeem, was vocal, he uttered it aloud that his Apoſtles and Diſciples who were about him, at that time, might hear it. *He lifted up his eyes to heaven, and ſaid.*

Now, this you ſee the Holy-Ghoſt takes ſpecial notice of, as a remarkable, and a memorable thing. He doth not only tell us, that our Saviour prayed, and what his prayer was, from the beginning of it to the end. But he acpuaints us alſo with the manner, and the circumſtances of his prayer. He ſhews us what his geſture was, he tells us how he placed his eyes, and how he uſed his voice in prayer. Theſe things may ſeem but ſmall matters, and we may look upon them as petty, inconſiderable things: But wherefore doth the Holy-Ghoſt ſo carefully take notice of them, and ſet them down in writing for the Church, unleſs they be of ſome weight, and ſome conſideration? Methinks he intimateth thus much to us.

Doctrine.

That there ſhould be Conſideration had, not only of the matter, but even of the circumſtances, the very geſture, and the utterance of a prayer.

The Spirit of God, you ſee, doth not let paſs ſuch things as theſe, no, he obſerveth them exactly; And therefore ſurely, ſo ſhould we too. He ſets them down for our uſe, and there is ſomewhat to be learned from them; *For whatſoever things are written, are written for our learning*, as the Apoſtle *Paul* ſpeaks.

And therefore it is uſual in the Scripture, not only to expreſs the prayers that the Saints have made, and that Chriſt himſelf hath made, but alſo to deſcribe their outward carriage, and behaviour in them, which ſhews that there is ſomething even in that too. Sometimes our Saviour Chriſt is noted to caſt himſelf proſtrate upon the earth in prayer, as you may ſee, *Mat. 26. 39. he fell upon his face, and prayed.* And ſometimes to look up to heaven, as you have it in my text; So alſo when he raiſed *Lazarus*,

John

John 11. 41. *he lifted up his eyes*; and when he healed the deaf man, *he looked up to heaven*, Mark 7. 34. Sometimes he only ſigheth to himſelf in prayer, and we hear of no expreſſion in the fore-alleadged text. *He Sighed*, you muſt conceive in ſome petition which he then put up to God, and ſaid to the deaf man, *Ephphatah, be opened*. Sometimes he utters words alſo, which are audible to others, as I might give you divers inſtances out of his ſtorie in the Goſpel.

So for the Saints, ſometimes we find them repreſented ſitting, as holy *David*, 2 Sam. 7. 18. Sometimes ſtanding up, as, *Neh.* 9. 2. and ſometimes kneeling in their Prayers, as that is very uſual in the Scriptures. Sometimes we find them ſpeaking words in prayer, and ſometimes uſing meditation only, as *David* ſo divides his prayer in the fore-alleadged text, *into the words of his mouth, and the meditations of his heart*, and prayes that both may find acceptance with the Lord, *Pſal.* 19. *ult.* And all theſe wayes the holy Ghoſt takes ſpecial notice of, and leaves upon record for our inſtruction, by which he teaches us that there ſhould be conſideration had not only of the matter, but even of the circumſtances, *&c.*

What then, it may be you will aſk me, do our geſtures, or doth the manner of preſenting our requeſts to God, the outward mannch with the voice, or otherwiſe, fall under the command of God? Are we expreſly bound to pray in ſuch a poſture, in ſuch a way, or manner of expreſſion? Do theſe external circumſtances appertain to Gods worſhip?

I anſwer, No, in no caſe, the difference is wide between the bodily exerciſe, and the Spiritual ſervice. We are not under any ceremonial Law that binds us to an outward circumſtance, to a place, or to a poſture, as the Jews of old were. And yet there ſhould be due conſideration had, not only of the matter, but even of the circumſtances, *&c.* and that eſpecially upon theſe two grounds. For,

Theſe outward circumſtances may in caſe promote the ſpiritual ſervice. *Reaſon* 1. The very geſture, or the utterance of a prayer, may help ſometimes to raiſe and quicken the affection, which is the life and Soul of prayer. Our hearts are naturally dead, and ſtupid, and prophane, and ſtand in need of all good outward helps to ſtir up zeal, and reverence, and devotion in them. And to this end, they have been uſed by the Saints in Scripture, and that not only in their publike, but even in their private, and their ſecret prayers, when their ſubmiſs and humble geſtures could have no influence upon other men; And conſequently had no other uſe, but to help their own hearts. As *Daniel* was exact in this, *even in his chamber*, and it is carefully recorded, *Dan.* 6. 10. *He kneeled upon his knees three times a day and prayed.* He prayed three times a day, and ſtill he was in this poſture. And it is noted of our Saviour that he kneeled down and prayed, *Luke* 22. 19. and this was in Private too. So that he did it not with reference to others, and therefore a moſt eminent and worthy man obſerved, that undoubtedly he ſaw he needed it himſelf: And if that be admitted, aſſuredly we need ſuch helps and furtherances much more.

Theſe outward circumſtances if they do not further, yet they expreſs *Reaſon* 2. the ſpiritual ſervice. They teſtifie the ſorrow, the humility, the affection, and the devotion of the heart, and the reverence of the ſoul. As in

my text, our Saviours *lifting up his eyes to heaven*, discovered where his heart was. And therefore, humble gestures are especially required in publike worship, because God will be honoured in the sight of others, yea, they are sometimes put for all his service, *Rom.* 14. 11. *As I live, saith the Lord, every knee shall bow to me.* And seeing hypocrites in matter of the worship and the service of the Lord, are alwayes ready to pretend they have as good hearts as the very best; Therefore the Lord is wont to call so often, and so earnestly for the external Service of the body, and that in the new Testament as well as in the old, as you may see that place for instance, 1 *Cor.* 6. 20. *Glorifie God* (saith the Apostle there) *and that not in your Spirit only, but in your body also, which is Gods.*

Use 1. Now is it so, that there should be consideration had not only of the matter, but even of the circumstances, &c. Then,

First it serves to let them see their error, and mistake, who utterly neglect such things as these are, who take no notice of their outward carriage in such holy duties, but rather look upon it as a thing below the observation of a Christian, who should be wholly, and entirely taken up with their spiritual service; And yet as you have heard, the Holy Ghost takes notice of a gesture, a cast of the eye in Prayer; and sets it down in white and black, we need not doubt, for our information.

I must confess the great defect is on the other side, men are imployed so much about the form, the surface, and the outside of religious duties many times, that they neglect the main business; Their thoughts are exercised so far about the gesture of their body, the composure of their words, the framing of their voices, and the like, especially in publike prayer, that they have no regard at all to the inward and spiritual service. The outward work is infinitely more easie, and there is much more ostentation in it: And hence it is that the greater part of men are wholly taken up with that which they themselves can do, and being done, procure them most applause from other men.

But yet their placing all in forms, and outsides, and minding nothing else in holy duties, doth not justifie at all our running off to the Extream upon the other side. No it is possible that even as hypocrites and rotten-hearted wretches may be so intent upon the outside, that they have no regard unto the inside; So on the other side the holiest and sincerest Christians, may be so intent upon the inside, that they have no regard at all unto the outside. They may so far look after the affection, and the zeal, and the devotion of the heart (which is indeed the main thing to be looked to) that they may have no thought at all of the External circumstances of their prayers, the gesture, or the manner of their utterance, which are Considerable notwithstanding (as I have made it plain enough) and therefore to be wholly careless of them is a failing, yea though it should be in the best of Gods people.

Use 2. And therefore in the second place, let me perswade you to think such outward circumstances worthy of your thoughts, the very gesture, and the utterance of your prayers. Let there be due consideration had of such things as these are. I would by no means hinder

you

you from having your especial eye on that whereon the eye of God is most, when you are making your approaches, and addresses to him. I mean the carriage of the soul and spirit, the inward fervor and humility, affection, and devotion of the heart, without which all the rest is worth nothing; But yet let not the gesture of your bodies, the utterance of your voice in prayer be utterly neglected by you, concerning both of which, because I find them in my Text, I shall give you some directions.

As for the gesture of your bodies, I shall commend these few things.

1. We are not bound to all the self-same gestures, which were in use among the people of the Lord of old, we read that *Joshua* and the Elders when they were routed at the Siege of *Ai*, and came before the Ark of God to pray, *they rent their cloaths and put dust upon their heads*, Joshua 7. 16. *And* Hezekiah *when he came into the house of God to pray, at the time when* Senacherib *besieged* Jerusalem, *he rent his cloaths, and put on sack-cloath*, Isa. 37. 1. And this they did, not that these fashions were appropriated to the worship of the Lord, but because they were in use in those times and those places, to express their grief by. So in the self-same place in *Joshua*, *they fell down to the ground upon their faces when they prayed*. And so did Jesus Christ himself, as you may see, Matt. 26. 39. Not that this gesture was peculiar to this piece of service, but it was taken from the civil usage of the Country, because this was their way of shewing reverence to superiors, as you may see, *Ruth* 2. 10. And therefore we do well and suitably to the directions and examples of the Scripture, that we take up such gestures only in our prayers as are usual in our Country, to express our sorrow and dejection, or else our civil reverence and respect by.

2. Those reverend gestures which we use in prayer should be most observed in publike. There may more liberty be taken in private, and in secret, then there may in publike and open prayer, both in the use of outward gesture, and in the forbearance of them. Some gestures may be used in private prayer which would become us ill in publike, in which we should not go remarkably beyond the rest of the Assembly for fear and danger of hypocrisie; And gestures on the other side may be forborn in some case in private prayer, which yet in publike ought not to be so; For evermore in publike, as far as it is possible, our gesture must be such as may express some reverence, and devotion, that we may honour God before the People, and that our outward posture may not carry in it an appearance of a slight esteem of God, and of this service, whereas in private there is greater freedom, because indeed there is no need of such Caution.

3. But thirdly this must be continually heeded both in publike, and in private, that the gestures which we use be such, as that we do not hinder, but rather further the spiritual service. It were far better to abate of the reverence of our gesture, then the affection of our heart. It were far better for a man to stand in prayer, then that by the disease and trouble of the other posture he should be distracted, and consequently his devotion, and his heart should fall. That may be allowed the weak in this regard, which would not be convenient in the strong. The bodily exercise, be it of what kind it will, is but a means to the spiritual service. The end is bet-

ter then the means, and muſt be more regarded then the means. I muſt not uſe the means but for the end, ſo far as they are ſerviceable to the end. And much leſs, muſt I uſe the means againſt the end.

4. We muſt be very waty that the outward geſture (eſpecially in publike prayer) do not exceed the inward affection, and that we make not ſhew of more without then there is indeed within; for if we do, there is hypocriſie; Such duties are not done in truth, when there is more in ſhew, and in appearance, then there is in ſubſtance. If either of the two be lower then the other, it were far better that the outward expreſſion were lower then the inward affection, then that the inward, *&c.* It were far better that the geſture came ſhort of the heart, then that the heart, *&c.* It is not good to compaſs God about with lies, meer ſhews do never pleaſe in his ſervice.

This for the geſture of your bodies when you pray: A word or two for your direction touching the uſe, or the omiſſion of the voice in prayer, *&c.*

1. And here the firſt thing that I offer is, Thoſe prayers that are publike, whether in the family, or the aſſembly, wherein one is the mouth of many to the Lord, muſt of neceſſity be vocall: ſo was our Saviours in my text, you ſee, he prayed with his Apoſtles and Diſciples, and therefore did no only form a prayer in his heart, but expreſſed it with his mouth; he did not only think, but ſpeak, that they might hear. *He lifted up his eyes to heaven, and ſaid.*

2. The voice is not of abſolute neceſſity in private prayer; For however men, who having bodies are endued with ears and ſenſes, know not our meaning, otherwiſe then by our words, yet God who is himſelf a ſpirit, knows the meaning of our ſpirits. Sighs may find audience, and acceptance with him; inward and mental ſupplications may be in ſome caſe more fit then vocal.

But yet, if other circumſtances will permit, in which your Chriſtian prudence muſt direct you, uſe your voices. We ſhall obſerve it to have been the uſual practiſe of the Saints to ſpeak in prayer, yea, in private prayer, as our Saviour did, *Mark* 10. 39. God made the tongue aſwel as other members of the body, and therefore will be ſerved with this, as well as them. And ſo the Prophet *David* praiſed God with the beſt member that he had, which ſome expound to be his tongue. And therewith *bleſs we God*, ſaith the Apoſtle *James* 3. 9. It is ſometimes a quickning to the heart, and ſtirreth up the dead affections to greater fervency, and zeal, which by continuing in a mental ſupplication would be apt to languiſh and decay; It keepeth in the heart from wandring, by binding it to give exact attendance on the tongue, to furniſh it with matter and expreſſion, whereas in mental prayer, it is more apt to ſlide away, and run a roving unobſerved. Howbeit here I ſhall not peremptorily preſcribe, in certain caſes to omit the voice is more expedient, and therefore I ſhall ſhut up all, and leave it to your Chriſtian prudence to direct you, to pitch upon that way and method of preſenting your requeſts to God, which ye will find moſt to conduce to the affectionate, ſpiritual and heavenly performance of the duty.

And

And thus of the tranſition to our Saviours ſupplication, together with the manner of preſenting it to God the Father, both his geſture and expreſſion.

Proceed we now to enter on the Prayer which he makes; and here I ſhall take notice only of theſe two things, the Object of it, and the parts of it.

The Object of it, or the Perſon whom he preſents it to, you ſee, is God the Father: or to come a little nearer, God his Father, ſo he ſtiles him in the entrance of his Prayer, *Father, the hour is come, &c.* and the ſame phraſe he uſes all along, as you ſhall ſee, if you ſurvey it from the beginning of it to the end.

Indeed, he gives him once the attribute of Holy, and once the attribute of Righteous Father, but this is ſtill the appellation that he uſes, and from whence he never varies. If he calls him any thing, he calls him *Father*. And in this notion he conſiders him, while he is putting up his prayer to him; and therefore this you ſee (my brethren) is the firſt word that he uſes, when he ſets himſelf to pray, *Father, the hour is come, &c.* I make theſe addreſſes to thee, as a Father, I look upon thee as a Father ſtill, while I am pouring out my prayer to thee; and therefore he reviews the appellation ever and anon, on all occaſions; ſo that the point to be obſerved is this.

DOCTRINE.

God is the Father of the Lord Chriſt, and ſo he apprehended him, and looked upon him, when he was making his Petitions to him.

The point, you ſee, hath two branches: Firſt, God is the Father of the Lord Chriſt; then Chriſt did look upon him as a Father, and apprehend him as a Father, when he was making his Petition to him.

God is the Father of the Lord Chriſt; I ſhall not waſte away my time to prove it, it is ſo clearly, and expreſly taught in Scripture every where: you ſhall obſerve them often owning one another under the relation of a Father, and a Son. Sometimes the Father owns our Saviour for his Son, and this he doth by an immediate atteſtation out of heaven it ſelf, *Mat.* 3.17. *Lo, a voice from heaven, ſaying, This is my beloved Son*: Me thinks he ſeems to point him out, to ſpecial obſervation, *This is he.*

Sometimes our Saviour on the other ſide acknowledges, and owns the Father, and this is very uſual upon all occaſions.

But how is God the Father of the Lord Chriſt? or in what ſenſe doth he call him Father here? no otherwiſe then we do? this will need a little opening.

To clear it to you in a word or two, you muſt conſider, that God the Father hath two ſorts of ſons, either he hath ſons made, or elſe he hath ſons begotten. He hath ſons made, and that both by Creation and Adoption. Firſt, he is ſaid to be a Father by Creation, and thus he hath a kind of univerſal Fatherhood to all the Creatures. And therefore the Apoſtle ſtiles him, *the Father of all*, Eph. 4.6. He is in this regard, the Father of

our

our bodies, and the Father of our Spirits; The Father of our bodies mediatly and virtually Created, in the loins of *Adam*. The Father of our Spirits, immediatly, and actually infuſed by himſelf; with this diſtinction only, that there are men, who, under him, are the Fathers of our Fleſh; but he himſelf alone is the Father of our Spirits, as the Apoſtle lays it down, *Heb.*12.9. And in this ſenſe, he is the Father of the Angels, who were immediately framed, and created by his own Almighty hand, and therefore are called *the ſons of God*, *Job* 1.6. This Fatherhood of God (as I have ſaid) is univerſal, and all the Creatures have a ſhare in it; ſo that even all of them may call him Father too, as well as we, and uſe the Prophets words, *Mal.*2.10. *Have we not all one Father? hath not one God created us?*

And thus, our Saviour as a Creature, hath an intereſt in the Fatherhood of God. And here he hath an Intereſt above others, though not an intereſt without others, *For he is the firſt-born of every Creature*, as the Apoſtle *Paul* ſpeaks, *Col.*1.15.

And as this Father hath his Sons made by creation, ſo he hath Sons made by Adoption, by which a remnant of Mankinde are ſet apart, out of the free and undeſerved Grace of God, to be the children, and the heirs of God.

And here I ſee not, why our Saviour Chriſt, as Man, ſhould not come in for one of the Adopted Sons of God; for one (I mean) above the reſt, though not for one among the reſt; ſo that he hath his Priviledge in this regard, as the Apoſtle intimates, *Eph.*1.5. *God hath predeſtinated us to the adoption of Children by Ieſus Chriſt.* Perhaps the meaning may be this, firſt he hath adopted Chriſt as man, and as a creature, and then he hath adopted us by him, as part of Jeſus Chriſt, and as Members of his body.

And as this Father hath his Sons made, both by creation, and adoption: ſo he hath his ſons begotten, and his ſons born; for both of theſe expreſſions we ſhall finde in Scripture. *He hath begotten us*, ſaith the Apoſtle *Peter*, 1 *Pet.*1.3. *Of his own will begat he us*, Jam.1.18. *And whoſoever loves him that begat, loves him that is begotten*, 1 John 5.1.

And thus, our Saviour alſo is begotten of the Father; and here he hath his priviledge, and his preheminence as well as in the reſt; *For he is the firſt-begotten of the Father*, Heb.1.6. when he bringeth in the firſt begotten into the world: herein he is above Men, yea he is above Angels: *For unto which of the Angels ſaid he at any time, Thou art my Son, this day, &c.* And when he bringeth in, *&c*, he ſaith, *And let all the Angels, &c.*

Its true, that even we that are his Children are begotten, as Chriſt is; he is begotten from eternity, but we in time. He is begotten ſo that he partaketh of his ſubſtance, and of his very eſſence, that begets him: We are indeed partakers of the Divine nature, but not by communication of the Eſſence of God, but by participation of the properties of God. He is begotten of the Father perſonally taken, whereas none of us are ſo. Its true we are the Sons of God, begotten by an Act without, but we are not the Sons of God the Father (taken as diſtinct from both the other perſons of the God-head) begotten by an act within, as

Chriſt

Christ is. He is begotten by a proper and peculiar act of God the Father, in an unspeakable communication of the Essence of the God-head from the Father to the Son, which we are better able to admire then to express; for as the Prophet saith, *who can declare his generation?*

And this for clearing of the former member of the point, God is the Father of the Lord Christ.

Now for the second, that Christ did look upon him as a Father, and apprehend him as a Father when he was making his Petitions to him. You see it evidently, and demonstratively in my Text. This is the appellation that he gives him in this prayer, all along, as I have noted to you heretofore. Its true, that God is frequently in Scripture stiled the God of Christ, as see the place, &c. *Psal.*45.7. *God even thy God*; and Christ doth sometimes call him his God, as *John* 20.17. *I ascend to my God*, but to the best of my remembrance he never calls him so in prayer. He comes not to him by the name of *his God*, but by the name of his *Father*, that is the sweet, and precious name that he delights to call him by, when he is pouring out his prayers to him.

I shall add no more for proof, the point is plain, *God is the father of the Lord Christ, and so he apprehended him, &c.*

Is God the Father of the Lord Christ? this then may serve for sweet and precious consolation to the Saints, and to those that are in Christ. For if God be Christs Father, then he is their Father too: And this our Saviour Christ himself acknowledges to his Disciples for their comfort. *I ascend to my Father, and your Father. My Father*, but so that he is yours too: first mine, and then yours. My interest indeed, in this respect, is somewhat higher and above yours, but it is not without yours: nay, to say truth, my interest is for yours. God is my Father that he may be yours in me. Oh my beloved, what melting joy and comfort is here for every member of the Lord Christ, in regard of this relation; I give you but a hint in three particulars. *Use.* 1.

First, being the sons of God in Christ, we may be sure that he will hear us in, and by, and through Christ. He always hears his son Christ, and never puts him off with a denial; *Thou art my son, this day, &c. Ask of me, and I will give thee*, Psal.2.7. and this our Saviour Christ himself professes, *John* 11.4. and as the Father always hears his son Christ, so he doth always hear his Sons in Christ. And truly, if the first be once admitted, the latter follows unavoidably. For Christ the eldest Son is intercessor for his brethren; in all their regular requests he never faileth to put in with them: so that they cannot be denied, unless he be denied too, Christ and they must either stand or fall together. 1.

Secondly, being Sons of God in Christ, we may be confident he will provide for us. He hath provided very well for Christ, he is not his Son only, but he is his Heir too; yea, he is heir of all without exception. *Heb.*1.2. And as Christ is the Son and Heir of God, so we are sons and heirs of God in Christ: there is not a younger brother of us. *Thou art no more a servant, but a son*, Gal.4.7. *And if a son, then an heir of God through Christ.* If Sons of God through Christ, then Heirs of God through Christ too. *If we be sons, then also heirs*, Rom.8.17. yea we are 2.

heirs of all as Christ is; and therefore it is added presently, *Heirs of God, joynt-heirs with Christ.* Jesus Christ as Mediator, is not Heir to any thing, but we are joynt-heirs, and have a joynt-right with him; there is an Inventory of our riches, 1 *Cor.*3.21.

3. Thirdly, being Sons of God, we may be confident he will protect us; Fathers use to protect their children, if they can; God can, and therefore will. As *Naomi* laid *Ruths* childe in her bosom, *Ruth* 4.16. so God lays his children, *Isa.*4.11. and that is certainly a safe place. And as the Eagle spreads her wings over her young, and carries them upon her wings, *Prov.*32.11. so God throws his children under the wings of his protection, and carries them above the reach of danger. This is very sweet comfort; be your troubles what they will, you have a Father that is able to secure you, that is very tender of you, that hath set a guard upon you, *Heb.*1.*ult. Psal.*34.7.

John 17.1.

Father the hour is come.

Use 2. IS *God the Father of the Lord Christ? And consequently Christ the Son of God the Father?*

Why then I say, as the Apostle, *He is the Lord of all,* Gal.4.1. *He is not a servant in the house, but a Son over the house,* Heb.3.6. And therefore he must be obeyed, and served, according to the Psalmists Exhortation, *Psal.*2.11. *Serve the Lord.* Well then, my brethren, let us think of this, and let us hearken to that Counsel and advice of Christ himself, *Take my yoke,* my service on you. Brethren let me engage you all this day for this Lord, and his service, let me perswade you to receive him for the Lord your righteousness. Not to call him Lord only, but to take him for your Lord, and to use him as your Lord, and to yield him all that service and obedience which the name calls for.

Ah, my Beloved, let us not do in this regard as the greater part of Christians in name and in profession do. Let us not wear the badge and cognizance of Jesus Christ, and say, he is our Lord and Master, and the like; and in the mean time never do his will, nor take any pains at all in his service: For this is but to deal with Christ as the perfidious Jews did, to put a purple robe upon him, and to bow down before him, and to call him, *Hail Master,* and in the self-same breath to buffet him, and spit upon him. But as we call him Lord, so let us carry and demean our selves towards him as our Lord and Master, and let us yield to him that obedience which is due to him.

And to this end, let us consider what engagements lye upon us to draw us, and to hold us to the service of this Lord: which I shall briefly lay before you as motives to perswade.

1. The first is an Engagement of Creation, he is *the image of the invisible God,* saith the Apostle, *Col.*1.15. *The first born of every creature,* that is, the Lord of every creature, for the first born is Lord of all. And why

why the Lord of every creature? You have the reason in the following words, *For by him were all things created, that are in heaven, and that are in earth.* All things were made by him, and therefore it is fit that all should serve him. Nay, my Beloved, they were not made by him only, but they were made for him too, as it is added there in that place; *all things were created by him, and for him.* By his power, and for his use. And therefore if we be not useful to him, if we do not serve him, we cross the very end of our creation. The brutish, and unreasonable creatures serve him in their kind and measure, and therefore *David* saith, *that all things serve him.* But we are bound to serve him much more, because in our Creation we received more from him. He made us Lords of all his creatures, that we might have no Lord but him. He made the whole creation to be serviceable to us, that we might be the more engaged, and the better able to be serviceable to himself; that we might serve him for it all, that we might serve him with it all. He put all things under us, and truly we are bound the more (my Brethren) to be under him, and subject to him, he made us men, he gave us reason, which he gave not to other creatures, the greater reason have we to obey him, and to improve our parts and gifts in his service. Indeed we cannot chuse but see that it is all the reason of the world, that as we have all from him, so we should use all for him.

The next is an engagement of Redemption which binds us to the service of the Lord. As he is the Lord that made us, so he is the Lord that bought us, as the Apostles phrase is, 2 *Pet.* 2. 1. *He purchased us* (my Brethren) us I mean, that are his own, at a very dear rate, and therefore it is just that we should serve him; especially since it is evident that this was his intention in his purchase. He bought us out of Sins and Satans hands, not that we might be absolutely free from all commands, but that we might be his servants. *He gave himself for us,* saith the Apostle *Paul, Tit.* 2. 14. that was the purchase that he made, a very dear one you will say: *He gave himself for us*: to what end? that he might redeem us from all iniquity, from the dominion and power of sin. And what now, are we masterless? And are the reins upon our own necks? Now mark what follows presently, *And purifie us a peculiar people unto himself*, a people to himself to serve him, and to do his work, and to be very earnest in it too; *and purifie to himself a peculiar people Zealous of good works*. And so being free from sin, we are not left at large (my Brethren) but we became *the servants of Christ, Rom.* 6. 22. This was the End that he intended and propounded to himself in our Redemption; *he died for us, that we which live, should henceforth live no longer to our selves, but to him that died for us*, 2 *Cor.* 5. 15. *He hath performed the mercy promised, he hath remembred,* &c. *he hath saved us from,* &c. Luke 1. 72. What, that we might from henceforth be our own men, and live at liberty, and walk according to our own wills? Oh no (my Brethren) but on the other side, *that we might serve him,* who hath saved us, *in holiness and righteousness all the dayes of our lives.*

The third is an Engagement of Covenant-obligation, we are his Covenant servants, and therefore we are bound to serve him, if we run away

from him, we are Covenant-breakers with him. Indeed we that are born of thoſe that are in Covenant with him, are born his Covenant-ſervants in a ſenſe: For ſuch as the condition of the Parent is, (Beloved) ſuch is the condition of the child, as to outward priviledge, and as to outward duty too. And hence it is perhaps that *David* ſaith to God, *Pſalm* 116. 16. *O Lord*, ſaith he, *I am thy ſervant*. My ſervant, might the Lord reply, Why how ſo? why ſaith the Pſalmiſt, *I am the ſon of thy hand-maid*. So we whoſe parents were within the Covenant, were born to Chriſt in ſome reſpect, for we were born within his family, and ſo (to outward view and cognizance) belong to his houſhold.

But this is but an outward thing, ſome of us have gone further yet, and made a Covenant with the Lord to ſerve him, we were in Covenant all of us with ſin by nature, and ſo with death and hell we were at an agreement too. But ſome of us have utterly diſſolved that Covenant, and entred into Covenant with the Lord Chriſt. We are bound, let us obey, now we have made this Covenant with him, we are the more engaged to ſerve him, and the greater is our ſin if we run away from him.

Uſe 3. *Is God the Father of our Lord Chriſt? The greater is his love to us, that he ſhould give Chriſt for us. If he had given but a ſervant, or a friend, it had been much that he ſhould part with either of them for an enemy; but that he ſhould give us his ſon, his own begotten ſon, to ſhame, to puniſhment, to death for us, here is love, and here is mercy with a witneſs.*

The Evangeliſt (me thinks) knows not which way to expreſs it, and therefore leaves it to the largeſt heart, and the vaſteſt underſtanding to gueſs at it, *John* 3. 16. *God ſo loved the world*. So, how? I cannot tell you, it ſwallows up my apprehenſions and expreſſions: And therefore I muſt leave it to your ſelves to think of it, and reach after it.

And truly (my Beloved) did we weigh it well in our adviſed and deliberate thoughts, we ſhould be carried out beyond our ſelves in an Extaſie of wonder. What (my Beloved,) that when the Father had but one begotten Son by nature, and one that was ſo well like him, the very picture of his Father, *&c.* one whom he loved dearly, *in whom his very ſoul delighted*, that he ſhould give him forth out of his boſom for ſuch wretches as we are? That he could not ſpare his Son, that he might ſpare his Enemies, *behold what love the Father hath declared in this!* Here is love to be ſpoken of, and to be wondred at in all ages. And thus far of the uſes of the former member of the point. Proceed we now to make ſome application of the latter.

Uſe. 1. *Is it ſo (my Brethren) that as God is the Father of the Lord Chriſt, ſo Chriſt did apprehend him as a Father, and look upon him as a Father when*, &c. Then let us alſo apprehend him ſo, and look upon him ſo, who are the ſons of God in Chriſt, when we come to God in prayer: Let us preſent our ſupplications to him under the notion of a Father, as Chriſt did; Chriſt is in this reſpect our Pattern and Example, whom we ought to follow. We are required, you know, to be followers of Chriſt, *viz.* in all his imitable actions, and this is one of thoſe actions. We ought to walk as he walked, and to pray as he prayed. And therefore as his manner

ner was to pray to God himself in this language, to come to God as to a Father: So he hath taught us also so to pray in the very same language, to come to God as to a Father, as he did, *Mat.* 6. 9. *After this manner pray ye, Our Father which art in heaven.* So that we have in this, you see, the Precept and Example of the Lord Christ, his Precept in the cited place, and his Example in my Text. And therefore let us learn this lesson of him, since he is pleased to teach us both waies, both by Precept and Example. When we are making our addresses to the Lord in prayer, let us endeavour to apply unto our selves the love and father-hood of God in Jesus Christ. Let us not satisfie our selves with a general perswasion that he is a gracious Father to all his sons and daughters in the Lord Christ. But let us strive for a distinct and a particular assurance that he is our own Father, that he is so to us in special, and that we are among the number of his children. That we may look upon him so, and confidently call him so, when we are pouring out our prayers to him, and so expect the love and mercy of a Father from him.

And to this very End, as the Apostle tells us, *The Spirit of the Son is sent abroad into our hearts.* To what End? Why, to make us cry *Abba Father, Gal.* 4. 6. That is to make us pray to God, as to a Father, while others come to God as to a stranger, with whom they have no acquaintance, and to whom they have no relation. So that you see, we have not only the Precept of Christ, and the Example of Christ, but we have also the Spirit of Christ, that we may pray in this manner: And therefore in this Faith and confidence, the Saints of God have prayed in Scripture. So did the Church, as you may see, *Isa.* 63. 16. *Doubtless, say they, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou art our Father.* It is repeated twice you see, and bound with an asseveration too, to shew the strength and certainty of their assurance: And in the same perswasion we find them praying in the following Chapter, in Vers. 8. *But now Oh Lord thou art our Father, we are the clay, and thou the Potter, we are the work of thy hands*: And in the same assurance also let us pray, when we are making our addresses to the throne of grace, let us apply our selves to God as to a Father. The benefit and profit of it will be very great, as I shall represent it to you in a few particulars, which you may look upon as Motives to perswade.

This assurance will make us bold and confident in our approaches to the throne of grace. it will make us come to God full of holy resolutions, whereas if we be destitute of this perswasion when we are drawing nigh to God, and know not whether we may call him father, yea or no, we shall be fearful to approach his presence, we shall make but faint prayers. And therefore the Apostle tells us, that by faith in Christ, in whom alone God is a Father to his children, that is by this assurance that he is so to us in special, *we have boldness, we have access with confidence to God, Eph.* 3. 11. And this was that which heartened up the Prodigal, and filled his languishing and fainting heart with resolution, *I will arise* (said he) *and go to my Father*: he had been long debating, it should seem, and ruminating on the business in his wavering thoughts: His late miscarriages, no question, were a great disheartening to him, so that he knew not what 1.

what to do. But at last he comes to this, *I will arise and go to my Father*; he is my Father, and I am his own Son, and there is pitty and compassion in a Father to a Son, at least to a returning Son, though an unworthy one, as I have been: And therefore let my faults, and my discouragements be what they will, I will arise, and go to him: And truly while we apprehend the Lord to be a Judge, and not a Father; or if a Father, not to us, but other men, we find but small encouragement to come to him. But when we look upon him as a Father, yea, as our Father, in the Lord Christ, this makes us come with boldness to him. This causes us to delight in the Almighty, and not to look divertedly, but to lift up our face to God, as *Job* speaks.

2. As this assurance will make us bold and confident, so it will make us earnest and importunate with God; It will enable us to pray and not to faint. When we consider, we are dealing with a Father, we shall hang about him; when he seems to throw us off, we shall tug, and wrestle with him, we shall take no denyal from him. Oh Lord thou art our Father, we pray thee hear us, pitty us, relieve us, for we are thine own children. A man is never earnest and importunate with one, of whose affections he hath no perswasion, and they that have not this assurance, present but cold and spiritless petitions and requests to God. But they that look upon him as a Father, as one that hath so near relation, and such dear affection to them, as one whose bowels of compassion yern towards them in their miseries and wants, they will keep no silence, they will give him no rest, till he have answered them in mercy, till he have given them the desire of their hearts.

3. This assurance will make us hopefull of audience, and success with God. *Can a woman forget her child, and not have compassion on the Son of her womb?* saith the Prophet, *Isa.* 49. 65. Can she deny him when he begs and hangs about her? It is possible she may; there may be such a mother in the world, but God is no such Father. No, he hath infinitely more compassion on his children. Oh what a matchless and unconquerable ground of hope is here, to those that have this sweet assurance that God is their Father! *What man is there, who if his Son asketh bread* (saith Christ) *will give him a stone, or if he ask a fish will give him a Serpent?* though the poor child perhaps cannot distinguish the one from the other: 11 *If ye then being evil, know how to give good things unto your children, how much more will your heavenly Father give good things to them that ask him?*

4. And lastly, this assurance will hold us up with matchless comfort respectively to the defects and imperfections of our prayers. Suppose your little tender child should come to any of you that are Fathers, with a lisping stammering tongue, moaning for something that he longs to have, would you look angrily upon him, would you chide, and rate him off, and send the harmless infant crying from your presence? Consult with your own hearts and bowels, could you do it? and is not God as pittiful to his, as you are to your children? Alas, he is as tenderly affected to them, that he sees not their defects, so as to slight them, and reject them, or their weak endeavours for them. No, as a Father pitties his

children,

Children, so the Lord pitieth them that fear him, *Psal.* 103. 13. *They are without blame before him in love. Ephes.* 1. 4. Though they have many failings, yet he doth not blame them; so great is his love to them, when they look upon their prayers, and find this fault, and that fault, (as truly they have cause enough) the comfort is, that God finds no fault; he saith that it is well done. And thus he dealt with holy *David*, as himself observeth, *Psalm* 77. 2,3. He was in such distress, that he was troubled to remember God; his very heart was overwhelmed within him: a poor prayer you may think that any man could make in such a case as that was: And yet that very prayer found acceptance with the Lord; as he shews in that place, *I cried unto the Lord* (saith he) in the first ver. of that Psalm; and mark what follows, *he gave ear to me*. And thus when we do bungle at his service, the Lord is apt to take it in good part, if we do but what we can; and that because he is our Father; which if it be considered, cannot choose but be a very great encouragement and comfort to us. But you will interpose and say, perhaps here is encouragement indeed, and pretious comfort, if we can come to God in prayer with this assurance, that he is our Father: but how shall we attain to this assurance? What are the evidences that we may relye upon in this particular, which if we find them in our selves, we may be confident to speak to God as to a father; we may be bold to cry Abba Father to him?

I shall lay down a few, and make them as distinguishing, and clear as I am able, to help you in this great business.

If God be your Father, and you be his children, you are very much like him, you resemble God your Father; Jesus Christ his eldest son is the very picture of him, as we are wont to say, the express of his fathers person. They are so like in all respects, that he that knoweth one of them, cannot but know the other too. The resemblance is so perfect and so absolute in all respects, that in seeing one of them, you see the other. And hence said Christ to *Philip*, *John* 14. 19. *He that hath seen me, hath seen the Father also.* 1.

And truly we that are the younger sons of God, though we be not so like him, yet we are very much like him. And therefore we are said to be *renewed in knowledge after the image of him that created us*, *Col.* 3. 10. And the new man is said to be renewed after God in holiness, *Ephes.* 4. 24.

And are you thus conformed to God? do you bear his Image? so that every one that sees you, and observes you, may judge who is your father? Are you holy as God is? and are you merciful as God is? and are you perfect in desire, and endeavour, as your Father that is in Heaven is perfect? do you love your enemies? do you bless them that curse you? and pray for them that despitefully use you? that you may shew your selves to be the children of your Father, who makes his Sun to shine, his rain to fall upon the evil and the good, *Mat.* 5. 44. are you freely merciful, lending and doing good to those where there is nothing to be hoped for, but unkindness for your good will? that you may make it to appear you are the children of the highest, who is kind to the unthankfull

and

and unkinde, *Luk.6.35.* These are good evidences of your interest in the Father-hood of God. But if you be prophane, and vicious, and cruel, and unmerciful, as the greater number are; I may say to such as you are, as once our Saviour to the wicked Jews, *You are of your Father the Devil, and his works you do.*

2. If God be your Father, as you bear your Fathers Image, see you have your Fathers Spirit. The Spirit of the Father, is that which the Apostle calls the Spirit of Adoption, whereby we cry, *Abba Father, Rom.* 8.15. So that if we be Sons, we have this Spirit poured out upon us.

But you will say, that every one almost pretendeth to the Spirit; and it is evident that many are deceived in this particular. How shall we know infallibly, whether the spirit which we think we have, be the spirit of the Father, yea, or no? Why (my beloved) the Spirit of the Father is an active Spirit, where it is, it leadeth men even where it will, it carries them, and guides them in its own way.

And as many as are led by this Spirit, they are Sons of God, *Rom.*8.14. Well then, thus far we are clear, if we be the Sons of God, as we have his spirit, so we are led by his Spirit; *we walk not after the flesh, but after the spirit.* The flesh calls, and the spirit calls, *This is the way, walk in it.* The flesh would have us follow it, the spirit would have us follow it. And the event is this, if we be the Sons of God; we leave the flesh, and go after Gods Spirit: *We walk not after, &c.* So then, if you would know whether you be the Sons of God, examine whether you be guided by his spirit, yea, or no?

And this may be discovered by the course you take, and by the path in which you walk. Gods Spirit guides and leads you always in the way of God, which is prescribed and chalked out before you in the word of God. And this is clearly and expressly taught us, in that alledgement of the Covenant mentioned, *Exod.*36.27. I will put my Spirit upon you, saith the Lord to his people. And what shall this Spirit do? it shall cause you to walk in my Statutes, and to keep my Commandments, and do them. It shall not give you new directions; it shall not shew you new ways, and new paths, other then those which are beaten out in Scripture, but it shall cause you to walk in my Statutes. If then you err, and wander from the ways of Gods Statutes, and walk on in your own ways, as the Apostle speaketh of the Gentiles: the way of your own hearts, which of your selves you choose and follow; your ways of drunkenness, uncleanness, prophanation of Gods holy day, &c. if you walk in the way of *Cain*, a way of cruelty and malice, and run greedily after the error of *Balaam* for a reward, as *Jude* speaks, *ver.* 11. A way of covetousness and unlawfull gain, you are not guided by the Spirit of the Father, but by the spirit of the wicked one, which ruleth in the children of disobedience.

But if you keep the ways of God, the ways of truth, and love, and holiness, and peace; the way that is so evilly spoken of by lewd, prophane, and vitious men; And are no sooner swerved from it in the least degree, but you are crying to the Lord with *Moses*, *Lord shew us thy way.*

way: with *David, I am gone aſtray, Lord ſeek thy ſervant*; enquiring of your brethren to direct you, and ſtriving to get in again; you are guided by the ſpirit of your father, and may be confident that you are the ſons of God.

If God be your Father, and you be his children, you are a company of ſingular and choice people: As you are like your Father, and conſequently like your brethren too: ſo you are unlike other men: you dwell alone, and are not like to other people. And as the ſons of Kings and Nobles, differ from the ſons of other men, they have another kinde of garb, and habit, and behaviour: Even ſo the Sons of God, the King of Kings, do manifeſtly differ from the children of the world. The Lord hath ſtudied them, and drawn them out, and put them in another way; ſo that they are men of wonder in the world, their ways are of another faſhion. And this declareth them to be the children of the High God; he owns them only upon this condition, as you may ſee, 2 *Cor.* 6.17,18. *Come out* (ſaith God) *and be ye ſeparate, and I will be a father to you, and you ſhall be my ſons and daughters*, ſaith the Lord God almighty.

Now (my beloved) are you thus come out and ſeparated from the world? which lies in wickedneſs, as the Apoſtle ſpeaks; have you left your old haunts, your old courſes, your old Companions and Aſſociates with whom you ran out formerly to the ſame exceſs of riot? are you accounted gazing ſtocks, and wonders to the world, becauſe you are ſo different from them in all your ways? And can you ſay in the uprightneſs of your hearts, that this your ſingular and holy walking, is not in ſhew, and in hypocriſie, but in ſincerity, and truth? you may aſſure your ſelves, you are the ſons and daughters of the Lord God Almighty.

But if you walk according to the courſe and faſhion of the world, if you be carried down the ſtream with the times, and with the places where you live; if you have fellowſhip with the unfruitfull works of darkneſs, hear what the Apoſtle ſays, 1 *John* 3.10. you have diſcovered whoſe you are, and to whom you appertain. By this the children of God are manifeſt, and the children of the Devil. He that doth not righteouſneſs is not of God: he is none of Gods children.

If God be your Father, and you be his children: you have a dear affection to thoſe who are his children, as your ſelves are. There is a tender Love, a ſweet agreement between you and your fellow brethren. If any difference fall out, then ſay as *Abraham* once to *Lot*, *Let there be no ſtrife between us, for we are brethren*, Gen.13.18. *Let brotherly love continue*, Heb.13.12. And the defect of this affection, on the other ſide, is an apparent evidence of non-adoption, as you may ſee, 1 *Joh.* 3.10. he that doth not righteouſneſs is not of God (ſaith the Apoſtle) the meaning is, he is not the childe of God, and he that loveth not his brother: what think we then of thoſe, whoſe ſons are they, who hate and trouble and diſquiet thoſe, who are indeed the Sons of God, and work them all the woe and miſchief they can, and that becauſe they are ſo like God, becauſe they bear the image of God, and the clear impreſſions of his Holineſs upon them? If they will know their pedegree, they are the Children of the Devil, they are the ſeed of the old Serpent, between whom

and the womans ſeed, the Lord hath put an unreconcileable and Endleſs Enmity and Oppoſition. And therefore let not ſuch (while they continue in this way of oppoſition to the Saints) preſume to come to God, and call him Father. For if they do, they fall into the ſin of *Ananias* in another way, *Acts* 5. 4. they lye to God. And they have cauſe to fear that he will even ſtrike them dead before him.

But if you find within you working and warm affections to your fellow-brethren, if your hearts be mightily and vehemently carried out to ſuch, and that becauſe you ſee the Image of your Father ſhining in them, and even as God is, even ſuch are they in this world; They are ſo like him whom you love tranſcendently, and incomparably more then all the world beſides, that you cannot chooſe but love them, and affect them dearly too, for his ſake, and in reference to him: So that your delight is in them, yea all your delight is in them: You find no pleaſure, or complacency in any other Company but ſuch as theirs is: I ſay (my brethren) if you love them thus, and upon this account, it is a comfortable ſign that God is a Father to you, and you may look upon him as a Father, when you are making your petitions to him.

John 17. 1.

The hour is come, &c.

AND thus far of the object of our Saviours prayer, or the perſon to whom he preſents it to, and that as you have heard, is God the Father.

Proceed we to the parts of it, which have been noted to be two according to the parties whom he prayes for. In the firſt place he prayeth for himſelf the Head of the Church. And in the ſecond place he prays for the inferiour Members of the Church.

Firſt, For himſelf the Head of the Church, he deſireth glorification; Then for the Members of the Church he deſireth confirmation: and that for the Apoſtles and Diſciples then about him, the Members of the preſent Church: or elſe for thoſe who were after to believe by their word, or to be called by their preaching, the Members of the Church to come: as I have ſhewed you formerly, when I drew up a ſhort Analyſis, or reſolution of the whole Chapter.

We are at this time to begin with that part of our Saviours prayer which concerns himſelf; In which you may take notice with me of theſe three things: the riſe of it, the matter of it, and the reaſons of it.

1. Firſt. You have here the riſe of it, from whence our Saviour takes occaſion to preſent it to his Father; *The hour is come.*

2. Secondly, You have the matter of it, or the thing which he deſireth of the Father, and this is that he may be glorified: *Father, glorifie thy Son.*

3. Thirdly, you have the reaſons of it, with which he preſſeth and enforceth this requeſt of his, and they are many and of great importance, as God aſſiſting, you ſhall ſee at large hereafter.

At

At this time I ſhall faſten on the firſt Particular, the riſe of this Petition of our Saviour, from whence he takes occaſion to preſent it to his Father: *The hour is come.*

The hour is come; What hour is come? the hour in which the Father had decreed and fore-appointed to glorifie his Son Chriſt: that hour was come, and therefore he deſires his Father to execute his purpoſe now, ſeeing this was his own time.

But you will ſay, the hour which was now at hand, was the hour of Chriſts Paſſion, in which he was abaſed and humbled, as you may ſee he was betrayed almoſt as ſoon as he had done this prayer. And how then could this be the hour, in which he was appointed to be glorified of the Father?

To this I anſwer, that Chriſt was glorified in ſome reſpect, even while he ſuffered, he triumphed upon the Croſs, as the Apoſtle *Paul* ſpeaks, *Col.* 2.15. blotting out the hand-writing that was againſt us, and took it out of the way, nailing it to his Croſs; *And having ſpoyled Principalities and Powers, he made a ſhew of them openly, triumphing over them in it*, that is in the ſame Croſs. The word that the Apoſtle uſes there, alludeth to the faſhion of the Roman Conquerours, whoſe manner was to lead their vanquiſhed Captives bound before their Chariots in a glorious way, the people gratulating their heroick acts and Victories with loud and joyful acclamations. Our Saviour having ſpoyled Principalities and Powers, did ſomewhat Analogical to this, and hence the terms by which thoſe ancient Roman Triumphs were expreſſed, are attributed to him, ἐδειγμάτισεν ἐν παῤῥησίᾳ, he made a ſhew of them openly, that is, he brought them to extream diſhonour, and made them ſpectacles of ignominy and reproach, and gazing-ſtocks of ſhame, to men and Angels: and this he did upon the very Croſs. Its true that to a carnal Eye, this was the place of his humiliation; but to an eye of faith, it was the place of his triumphant Exaltation. The world ſees nothing but diſhonour in the Croſs of Chriſt, but they that are enlightned, ſee the great work of mans redemption finiſhed there, ſin and his kingdom broken there, and the Devil vanquiſhed, and led captive there, to Chriſts eternal honour, and their eternal ignominy and confuſion. So that even with reſpect to this, (this time of ſuffering on the Croſs) our Saviour Chriſt might ſay, *The hour is come, Father, glorifie thy Son.*

Or if you look a little further, to the time of his aſcention and entrance into glory, that hour was not far off; and that perhaps our Saviour Chriſt might aim at in my Text. However, this is evident, that that which he deſireth here, he prays may be effected, and accompliſhed in his Fathers time. And this he makes the ground of his Petition, *Father, the hour is come*, the time which thou haſt fore-appointed to glorifie me in; And therefore I beſeech thee do it now; thou haſt a time for this great work of thine, and this is the very time, the very hour, *the hour is come.* Were it not ſo, I would not ſeek it, or deſire it of thee, but ſeeing this is thy ſeaſon, *now Father glorifie thy ſon.* So that the Point ſuggeſted here, is this.

DOCTRINE.

God hath his time to do his Actions in, and he ſhould not be deſired to do them any other time.

Firſt, He hath his times to do his actions in, that is the firſt thing in the Point. He hath his hour, a certain ſet and fixed ſeaſon for any buſineſs that he hath to do: he hath a time for works of Juſtice, and you ſee that place for inſtance, *Jer.* 51. 33. It is time to threſh her (ſaith the Lord of *Babylon.*) And ſo their feet ſhall ſlide in due time, ſpeaking of ungodly men, *Deut.* 32. 35. He hath his time for works of Mercy, as it is obſerved of *Joſeph*, *Pſal.* 105. 18, 19. his feet they hurt with fetters, he was laid in irons, until the time which God had fore-appointed came. And as ſoon as that was come, the Lord ſo ordered things, that the King ſent and looſed him; the Rulers of the people let him go free, as it is added there in that place. And hence the Lord is ſaid to wait in Scripture that he may be gracious, as in that known place, *Iſa.* 30. 18. Now he that waits to do a thing, looks for a fit time: *Thou ſhalt ariſe and have mercy upon Sion*; ſaith the Pſalmiſt, *Pſal.* 102. 13. For the time to favour her, yea, the ſet time is come; ſo that you ſee God hath his time to do his actions in.

Now for the ſecond Member of the point, He ſhould not be deſired to do them any other time. This is apparently ſuggeſted in this Petition of our Saviours in my Text. *Father, the hour is come, now glorifie thy Son*: *q. d.* If thy appointed ſeaſon were not come, I would not ſeek to have thee glorifie me at this time: I would not have thee do it for me now, unleſs this were thy hour; But ſince the conſtituted hour is come, Lord, bring thy purpoſe into act and execution. Our Saviour is in this our pattern, whom we ought to follow. And hence the Saints in their Petitions have left God to his own time, and ſought for mercies from him in his own ſeaſon. As *Daniel*, when he found by books, that is, the Book of *Jeremy*, and other Books, that the appointed return of the Jews out of the Babylonian thraldom and Captivity was neer at hand, he ſet himſelf to ſeek the Lord at that time, *Dan.* 9. 3. And *David* in the fore-alledged Text, he prays for mercy to be ſhewed to Sion. But when? when the ſet time was come.

I would not ſpend my time in the further confirmation of ſo clear a truth. Let me but add two Reaſons; God hath his time to do his actions in, and he ſhould not be deſired to do them any other time. For, Firſt, Let our deſires be what they will, he will not be prevailed withall to do them any other time. Or Secondly, if we could prevail with him, it were not beſt that he ſhould do them any other time.

Let our deſires be what they will, God will not be prevailed withall, to do his works in any other time then that which he hath fore-appointed and decreed: ſo that it were a vain and idle thing to labour to divert him from his own ſeaſon. We that are men, are often turned from our purpoſe; we do not that which we reſolve to do, or elſe we do not act it then when we reſolve to do it, becauſe our reſolutions alter; we are perſwaded and convinced that ſome other ſeaſon will be better. But God

God for his part is not changeable, he is not as man that he ſhould lye, nor as the ſon of man that he ſhould repent; *Numb.* 23. 19. That he ſhould ſo repent as man, by changing of his mind, or varying from his former reſolution. And this is that the Pſalmiſt beats upon, *Pſal.* 102. He obſerves all other things and perſons in the world, and finds that they are variable and inconſtant, they are on, and off again; But as for God, he finds it otherwiſe with him; though they be changeable, he is not ſo: No, ſaith the Prophet there, thou art the ſame; and what doth he infer upon it? why therefore all the good, and all the mercy that he hath reſolved upon, with reference to his people, he will accompliſh in the ſet time. *Thou ſhalt endure O Lord* (ſaith he) *and that for ever.* And what follows? *Thou ſhalt ariſe, and have mercy on Sion, for the ſet time is come.*

God hath his ſet time to do his actions in, and he ſhould not be deſired to do them any other time; becauſe if we could prevail in ſuch a caſe, it were not beſt that he ſhould do them any other time. He always pitcheth on the fit, beſt, and the opportuneſt ſeaſons for his Works: As he hath his times for them, ſo thoſe times are the beſt times, whether they be Works of Juſtice, or of Mercy. And hence the ſeaſon and opportunity in which he doth them both, is ſtiled the due time. For Works of Juſtice, *their feet ſhall ſlide in due time*; Deut. 32. 35. For Works of Mercy, *in due time you ſhall reap, if you faint not*: Gal. 6. 9. We that are men do uſually miſtake our time, we miſs our opportunity: *Man knoweth not his time*, ſaith *Solomon*, Eccleſ. 9. 12. *and therefore he is ſnared in an evil time, that falls ſuddenly upon him*: He knoweth not the good time, and therefore he is ſnared in an evil time, that comes upon him ſuddenly, as a ſnare upon a Bird, in which he is entangled, and involv'd, and ſo is diſappointed of his purpoſe. But it is not ſo with God, he knows his time, and fixes on it, ſo as none but he can do it. And hence is that Expoſtulation, Jer. 49. 19. *Who will appoint me the time? q.d.* whoever doth it, will be very much miſtaken: The time which I appoint is beſt, and none can do it like me: and therefore certainly if we were able, it were not beſt to turn him from it, nor to prevail with him to do his work in any other time. This ſhall ſuffice for clearing of the Obſervation; proceed we now to Application.

And this may ſerve for Reprehenſion in the firſt place to check and cenſure thoſe who take upon them to appoint God a time for execution of his Works of Mercy, or his Works of Juſtice. They do not come to God as our Saviour in my Text, *Father, the hour is come, now glorifie thy Son*: now ſhew mercy to thy Church; now execute thy wrath upon the perſecutors and oppreſſors of the Church: No, he muſt do it preſently, whether his time be come, or no: they have not ſo much patience and humility to wait upon him, and leave him to his own time: they cannot tarry for him one hour. This was the Miſtake of *Mary*, ſhe would needs direct our Saviour when to work his Miracles, before his hour, or time was come. *John* 2. 4. And we poor Creatures are ſo ſawcy, and ſo bold ſometimes, to tell the Lord when he muſt ſhew us ſuch a favour, when he muſt give us ſuch a mercy: if he delay, and if he linger beyond the time that we appoint him, we are gone, we cannot wait upon him any longer: *Uſe* 1.

longer: We send for his assistance, as it were by Post, and prescribe the Lord a day, as the Bethulians. And so upon the other side we appoint him when to deal against the enemies and persecutors of his people. We set him down a time, and we order him a season to wreake his vengeance, and his wrath upon them. But what saith God? to me belongeth vengeance and recompence. This is a business that belongs to me; it appertaineth not to you to meddle with it. Their feet shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. We are so earnest many times, that we would have him strike them presently, and tread down all his enemies that rise against him, and his cause and people; and take an order with them out of hand; But God is of another mind, he designs another time, and we do very ill to go about to turn him from it.

It is a bold intrusion on the property of God, on that which appertaineth and belongeth to him in the fore-alledged text. A snatching of the times and seasons out of his hands. And it is a high presumption; for while we carry matters thus, we do at least imply that we are wiser then the Lord, that we can choose out fitter seasons for the accomplishment of his designs then he doth; which is a Blasphemy to be abhorred and trembled at by every Christian.

Use 2. And therefore in the second place (my brethren) since God hath his time to do his actions in it, and should not be desired to do them any other time: Let us be hence instructed how to regulate our prayers and desires in this regard: Let us subscribe to him for the accomplishment of all his purposes of wrath against the wicked, of mercy to his own people. And let us freely leave him to his own time. If the prefixed and the constituted time be manifest and revealed to us, as to our Saviour in my Text, then let us pray as he, the hour is come. If it be hid, then let us pray, *Father, when the hour is come*, do this or that against thy Enemies, do this or that for thy people; but still let us comply with his time, for the performance of any thing that we desire of him. And this because in many cases it may seem to linger, and we may be apt to faint, I shall briefly set before you two or three Considerations, to uphold your hearts till your fathers hour comes.

1. Consider that the Father waites for the good hour as well as you. Do you wait to receive mercy? He waites to shew mercy. Do you wait that he may be gracious? He waiteth that he may be gracious too, *Isa.* 30.18. Why are you so impatient then? Why should not you be well contented and pleased to wait as well as he? Shall all the waiting be on his side, none of yours? see if this be good reason.

2. Consider that till the Fathers hour of mercy come, he is preparing you for mercy, and preparing mercy for you. He is not slack, as men count slackness, he hastens such a work of mercy as he seemeth to defer. Many times the work is great, and there are many wheels that turn in it, and they must move about in time; too quick a motion would disorder all. The Lord hath many things to bring about in such a business, and therefore he goes onward with it slowly, by degrees, and so at length he brings it to perfection; He means to make a goodly structure, and therefore he is laying

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ing the foundation deep and low, that he may raise the frame of mercy and salvation which he means to build upon it high and firm, that it may never be removed again.

Let us consider if the hour of mercy linger, that the fault is in our selves. Alas, God labours hard about us, but we are knotty peices, we will not suddenly be brought to any frame. We are not qualified for a cure and extraordinary mercy by and by. Oh what a task God hath to humble us, to make us sensible of undeservingness, to qualifie us so, that we may prize the mercy, and use the mercy as we ought to do; So the while he is moulding us, and fitting us, he may complain of us, as once he did of *Israel*, Will you never be made fit? when will it once be? We have such strong Corruptions in us that they will not be subdued: we have such proud and stubborn hearts that they will not be brought down; So that if God be long about us, and if he keep us under hand, we have cause to thank our selves and the perverseness of our own hearts. 3.

Let us consider that the fathers hour will come, in which he will shew us mercy. He will arise and have mercy on *Sion*. The needy shall not alwayes be forgotten, nor the expectation of the poor fail for ever, *Psal.* 9. 18. Though he hide himself, yet he will be a Saviour notwithstanding; And therefore this let us depend and settle on, let us keep our hearts to this, with the poor afflicted Church, *Isa.* 25. 9. Loe, this is our God, we have waited for him, and he will save us, we will be glad in his salvation. You see how confident she is, she stands not upon Ifs and Ands. It is not peradventure, or it may be, or the like, but he will save us, and we will be glad, *&c.* 4.

The more the fathers hour lingers, the greater mercy it will bring with it: the more will it abound with multiplyed overflowing comfort, when it comes. Gods manner is to measure and proportion comforts to afflictions, to cherish and revive his people according to the daies in which he hath afflicted them, and according to the times in which their souls have seen sorrow, *Psal.* 90. 15. That Proclamation is remarkeable, *Isa.* 40. 1. Comfort, *&c.* comfort ye my people. It is repeated twice you see. And why so? The reason is annexed, she hath received at the Lords hand double for her sins, she hath had double sorrow, and therefore now she shall have double comfort. 5.

And thus far of the rise of that part of our Saviours prayer which concerns himself, the ground on which he takes occasion to present it to his Father: *The hour is come.*

Proceed we to the matter of it, or the things which he desireth of the Father; and this is that he may be glorified. *Father glorifie thy Son.*

There is no difficulty considerable in the words. To glorifie is properly to make glorious. But usually and in the ordinary acceptation of the Scripture, to Render glorious in the eyes of others, whether it be thing or person. And this is Evident by that which Christ desireth of his Father, under this expression, He had abased himself you know, and made himself of no reputation, as the Apostle *Paul* speakes, *Phil.* 2. 7, and now he prayes the Father, that he would advance him, and honour him again, that he would shew him forth in Lustre and in Splendour to the world. And that be-

becauſe the time of his abaſure and humiliation was now drawing to an end, and the time of his advancement and exaltation was at hand, *Father the hour is come, Glorifie thy Son.*

Now this petition of our Saviour intimates at leaſt the Fathers purpoſe to glorifie his Son, *&c.* That he was reſolved upon it, and the hour in which to do it: both upon the thing, and time. The hour is come in which thou haſt decreed to glorifie me, and therefore I beſeech thee Father, do it now, fullfill thy reſolution and intention. *The hour is come, glorifie thy Son.* So that the point apparently ſuggeſted here is this.

Doctrine.

It hath been the Deſign and purpoſe of the Father, to glorifie his Son Chriſt.

The Fathers reſolution appeareth in the Sons Petition. For that which Chriſts deſires, the Father wills. Indeed he hath declared himſelf in this particular, that he would have him honoured with the ſelf ſame honour, the ſame for nature, and the ſame for meaſure, which belongs to him, *John* 5. 23. That all men ſhould honour the Son even as they honour the Father. And therefore he himſelf hath honoured Chriſt exceedingly, as you may ſee in the firſt Chapter of the Epiſtle to the Hebrews, almoſt from the beginning to the end. For that is the intention, and the purpoſe of the whole Chapter. God hath in theſe latter dayes ſpoken to us by his Son, whom he hath made heir of all things, by whom he alſo made the world, who is the brightneſs of his glory, and the expreſs, *&c.* being made better then the Angels; for unto which of the Angels ſaid he at any time, Thou art my Son, *&c.* And again when he bringeth, *&c.* And of the Angels he ſaith, he maketh his Angels Spirits and his Miniſters a flame of fire. But of the Son, he ſaith, Thy throne Oh God is for ever, *&c.* And to which of the Angels ſaid he at any time, Sit thou on my right hand, *&c.* you ſee the ſcope and drift of all is to advance and ſet up Jeſus Chriſt tranſcendently, not only above other Creatures, but above the very Angels: and the Apoſtle tells us to the ſame effect, that God the Father exalted him, for that is the expreſſion, *Phil.* 2. 9.

Now this deſign and purpoſe of the Father to glorifie his Son Chriſt, appeareth evidently divers wayes, which I ſhall briefly ſet before you.

1. It appeareth by the honourable titles that he gives him, that he hath a mind to dignifie him, and to ſet him up. Sometimes he calls him Prince, and great Prince, *Michael* the great Prince, *Dan.* [illegible] 1. Sometimes King, his King, Yet have I ſet my King ſaith God the Father, *Pſal.* 2. 6. You ſee this is the name he gives him, and it is written on his thigh and on his veſture, that he that runs may read it, *Apocalyp.* 19. 16. King of Kings, and Lord of Lords. Sometimes he calls him God, as you may ſee in the forealledged place, *Heb.* 1. 8. Unto the Son he ſaith, (the Father ſaith,) Thy throne, Oh God, is for ever and ever. And ſometimes Lord, not *Elohim*, or *Adonai*, which name is frequently applied to men, but Lord *Jehovah*, which name is proper and peculiar to the Living God only, and which he ſeriouſly profeſſeth that he will not give to any other, and yet this

this name he gives to Iesus Christ, *Jer.* 23.6. And he would have us call him by it too this is the name wherby he shall be called, *Jehovah* (so is the expression there) the Lord our righteousnes. So that no marvail that the Apostle tels us that he honoured him in this respect exceedingly, transcendently; he hath highly exalted him. How so? *And given him a name above every name, that at the name of Iesus every knee should bow.* According to the Counsel of the Psalmist, Psal. 45.11. *He is thy Lord, and worship thou him.* And hence it is that the Apostle saith, he is made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they.

It appears that God hath a design to honour Christ, as by the names he gives to Christ, so by the names which he himself assumes in reference to Christ: as he delights to call himself the Lord of Christ, and the Father of Christ, and the Master of Christ, as being taken very much that he hath such a Son, and such a servant: for so he seemeth to express himself, *This is my beloved Son*, Mat. 3.17. take notice of him, this is he: So in another place, *Behold my Servant*, Isa. 42.1. There look upon him, and observe him well, and see if any of you have such a servant as I have. In the Old Testament the Lord was wont to call himself the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*; he was honoured by those names, the Lord their God that brought them out of the Land of *Egypt*. But now in the New Testament, he cals himself the God and Father of the Lord Jesus Christ; as you may see that place for instance, *Ephes.* 1.3. I might give you many more; the God that brought again from the dead the Lord Jesus Christ. Thus striving to exalt him, and to set him up, that the eyes and thoughts of men might be taken up with him. 2.

3. It appears, &c. By the place in which he sets him, and that is at his own right hand. It is observed in *Solomon*, by the holy Ghost himself, as a great honour which he did his Mother, 1 Kings 2.19. *He sate down on his throne, and caused a seat to be set for the Kings Mother, and she sate on his right hand.* This honour God hath done Christ, as the Apostle tels us, Eph. 1.20. *He raised him from the dead*, saith he, *and set him at his own right hand, in heavenly places.* That is, he set him above all other things or persons, in the next place to himself: And therefore it is added presently, *he set him at his own right hand in heavenly places, far above all principalties, and powers, and might, and dominion, and every name that is named, not only in this world, but in that which is to come*: this is very great honour. 3.

It appears that God hath a design to honour Christ by the authority that he hath endowed him with, and that is his own authority, yea, all his own authority, as Christ himself acknowledges, Mat. 28.18. *All power is given to me both in heaven and in earth*: not some, but all power: *The father judgeth no man*, saith our Saviour, *but he committed all Judgment to the Son*, John 5.22. He hath done in this respect, as great men sometimes use to do: if they have any title, office, or place of honour, they are contented to convey it over to their eldest Son, that they may credit him, and raise him to esteem and reputation in his Country: and it delighteth them as much to have him honoured as themselves. 4.

ſelves. Juſt ſo hath God the Father done by Jeſus Chriſt; *The Father judgeth no man, but hath committed all judgement to the Son.* He will be ludge no longer by immediate execution, but he hath made his Son the Judge of all the world: And why ſo? that he may compaſs the deſign of his, for glorifying of his Son Chriſt, *That all men ſhould honour the Son, as they honour the Father*, as it is added in the next verſe. And as he hath (in the ſenſe that we have ſaid) reſigned up his judiciary power abroad to Ieſus Chriſt, ſo the private Government of his family at home. He hath made his eldeſt Son the Lord of all, he hath ſet him over his houſe, *Heb.*3. 6. The Son of God hath got a match, though a poor one, I confeſs, and now the Father gives up the houſe-keeping wholly to him. And hence ſaith the Apoſtle *Paul*, Eph.3. 14, 15. *I bow my knees unto the Father of the Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named.* The whole family of heaven and earth is named from Chriſt, whether the upper family of heaven, or the lower family on earth, whether the Church triumphant or the Church militant, it is Chriſts family and Chriſts Church, and Chriſts houſhold. God you ſee, hath two houſes, and yet he doth not govern one himſelf, and leave the other to his Son, he commits the government of both to Jeſus Chriſt; that he may be all in all, that he may be the more honoured.

5. It appears that God hath a deſign to glorifie his Son Chriſt, by the great offices of dignity, and truſt, and honour which he hath advanced and raiſed him to: For he hath crowned him with glory and honour. Three offices there are which have been alwayes looked upon as full of honour: The office of a King, of a Prieſt, and of a Prophet. Of a King in the Commonwealth, and of a Ptieſt, and Prophet in the Church. And all of them concurr in Jeſus Chriſt; he is annointed to them altogether. And this is ſingular to Jeſus Chriſt, it is peculiar to himſelf alone, no other man was ever thus advanced beſides himſelf. Some other men have had one of theſe offices, or two at moſt, but never any man had all three, but Chriſt only: So that he is in this reſpect, tranſcendently advanced you ſee, and God hath glorified him beyond meaſure, and beyond pattern.

And that you may the better ſee the honour that is done to Ieſus Chriſt, in that he hath theſe three great Offices altogether in his hands: I ſhall repreſent it to you in a few Particulars.

1. Firſt, By this means whatſoever good is purchaſed for the Church, is procured by him only; The Father, that he may advance, and honour Chriſt the more, will have the Church beholding unto none but him for any good that ſhe enjoys or looks for. He muſt purchaſe peace, and he muſt purchaſe grace for her: the grace of righteouſneſs, and the grace of holineſs: he muſt ſatisfie, & he muſt ſanctifie: he muſt obtain her abſolution, and he muſt obtain her ſanctification, and he muſt obtain her glorification: he muſt renew her right in outward things which ſhe forfeited in *Adam*.

And he muſt do all this alone, there muſt be none beſides him, none with him. No, he muſt tread the wine-preſs of his Fathers wrath alone. By once offering of himſelf, he muſt perfect for ever them that are ſanctified. The Lord hath given us no other King to ſubdue our enemies, and to get peace for us; No other Prieſt to ſatisfie his wrath, and to ob-

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tain Grace for us. No other Mediator between God and man either of Redemption, or Interceſſion; either of Redemption to purchaſe grace, or of Interceſſion to ſue out that which he hath purchaſed; All lies on Jeſus Chriſt, you ſee, that he may be all in all, that all the glory may redound to him.

2. As whatſoever good is purchaſed for the Church is procured by him only, ſo it is revealed by him only. As he, and he alone muſt get it ſo he, and he alone muſt tell us of it. It is an honour to be ſent with good news, and God hath done his Son this honour; The Goſpel, as you know, is glad tydings of great Joy, and Chriſt is he that makes it known to men. He brings it forth out of the boſome of the Father. And therefore it is called the word of Chriſt Not only becauſe Jeſus Chriſt is the author and the Subject matter of it, but the revealer of it too. God in theſe latter daies hath ſpoken to us by his Son, ſaith the Apoſtle, ſpeaking of the revelation of the Goſpel, *Heb.* 1. 2. He had good news to tell the world, and he ſent his Son with it. He ſent *Moſes* with the Law, which was a Meſſage full of terrour; *Moſes* was good enough for that. The Goſpel was a Meſſage full of ſweetneſs and full of Comfort, and Chriſt muſt have the honour to reveal that to the world. Indeed my brethren whatſoever good we know of God, or of his favour and good will towards us, or of the work of our redemption, and reconciliation, and attonement, all comes out by Jeſus Chriſt. Chriſt is the only Prophet of the Church; and if we ask the queſtion which the Pſalmiſt mentions, Pſal. 4. 6. *Who will ſhew us any good?* The anſwer muſt be, None but Ieſus Chriſt can do it, or thoſe that are ſent out by him with his Meſſage, and in his Name.

3. As whatſoever good is purchaſed for the Church is procured by Chriſt only, and revealed by Chriſt only, ſo it is diſpenſed by Chriſt only. God doth not give it out immediately himſelf, but he communicates it to us, in, and by, and through Chriſt, as the Expreſſion of the Scripture is, *The grace of God is ſhed on us abundantly, through Jeſus Chriſt our Lord*, Titus 3. 6. As all comes by his means, ſo all goes through his hands. And therefore he is ſaid to have received gifts for men, *Iſa.* 68. 18. God doth not give his gifts directly, and immediately to men himſelf, but Jeſus Chriſt receiveth their endowments for them of the Father, that of his fulneſs they may all receive. He is the Treaſurer of his Fathers grace, that every one may come to him. God hath exalted him to be a Prince to his People, and ſo to give them as a King (as once *Araunah* ſaid to *David*) in a Magnificent and Royal way. And this he hath done to advance him and to make him glorious, that as all comes from him, ſo all may be aſcribed to him.

6. It appears that God hath a deſign, *&c.* as by the offices in which he puts him, ſo by the gifts, and the abilities which he endues him with for the diſcharge of thoſe places. To put a perſon in an office, who is not qualified and fitted for it, who is not able to diſcharge it, is to diſhonour him, and make him deſpicable in the eyes of others. God doth not ſo with Jeſus Chriſt; and therefore as he makes him King, and Prieſt, and Prophet, ſo he enables him to the performance and execution of theſe offices. As he appoints him to them, ſo he annoints

him with gifts, and graces, and abilities, that he may go through with them with credit, as we use to say, both to the honour of his Father and himself. He is the head of the body the Church (saith the Apostle) *Coloss.* 1.17. And to this end *it pleased the Father that in him should all fulness dwell,* as it is added there in that place. 7.

It appears that God, *&c.* in that he makes the fulness of the God-head dwell in him; Others are Partakers of the divine nature but he is partaker of the Divine Essence. Others are Partakers of the properties of God, but he is partaker of the God-head it self. Others are partakers of the grace of God, but he is partaker of the God of grace. And therefore the Apostle saith not, that in Christ dwelleth ἡ θεότης, that is the Divinity, but ἡ θεότης that is the Deity. In him dwelleth all the fulness of the God-head bodily, *Col.* 2.9. Not that the Godhead is confined, or circumscribed within the narrow limits of our Saviours flesh, or that his body is co-extended with the God-head, as Ubiquitaries dream. But the God-head dwells in Christ, as *Bernard* speaks, not *Umbrative*, not by external signs and shadows, and tokens of his presence, as once he dwelt in the material Temple; not *effective*, by the powerfull operation of it, not only by the Graces of it, as it dwelleth in the bodies of his Saints, who therefore are called the Temples of God; But in him dwells the God-head bodily, that is, it is really united to the humane nature, to the body of Jesus Christ. And herein Christ hath no Peer. It is a high and unmatchable honour, which no other Creature is capable of, by which he is advanced above all other things and persons in the world besides.

John 17. 1.

Glorifie thy Son.

Reas. 1. IT hath been the design and purpose, *&c.* that he might make him some requital for the abasures and indignities which he suffered in the world.

A great part of our Saviours passion (my beloved) consisted in the great dishonour that was done to him, and in the scorn, and the derision, and the contemptuous usage which he suffered, even from the vilest, and the worst of men. If you survey it in the Gospel storie, and lay it altogether, all the affronts, and jears, and taunts, and uncivil imputations that were put upon him, you will admire that the glorious Son of God should ever stoop so low for our sakes: yet this he did for the accomplishment of that great work, to which he was appointed by the Father: And therefore God in recompence hath set him up again, and raised him to the height of dignity and glory.

And that he did it on this very ground, we learn from the Apostle *Paul*, Phil. 2. 7, 8. and following verses. *He made himself* (saith the Apostle there) *of no reputation, and took upon him the form of a Servant, and being found in fashion as a man, he humbled himself*; And what of this? why therefore God hath highly exalted him, exalted him, and exalted him highly, as it is added in the next words, therefore because he was abased.

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And hence our Saviour useth this as an enforcing argument when he desireth to be glorified by his father, *viz.* Because he had been formely dishonoured, and brought low. For this is cleerly intimated in the words, *John* 17. 4, 5. *I have finished the work which thou gavest me to do, and now, O Father, glorifie me with thy self.*

The works of Christ were some of Ministry and service, and abasure in the office of obedience and suffering for the Church; and some of power, and majesty, in the protection and exaltation of the Church; and those were to foregoe these. He ought to suffer and so enter into glory, *Luke* 24. 26. There was a *necesse* in it, a necessity of Gods decree who had appointed, and designed it to be so, of Gods justice which must be satisfied by obedience, before he would be pacified with men, or in the person of their head and advocate advance them to his glory. Of Gods word in the prediction of the Prophets, who had fore-shewed, and prophecied that it must be so. And hence saith Christ in the fore-cited text, *I have finished my work*, the work of my humiliation, and therefore now I pray thee glorifie me with thy self. Let my exaltation follow. I should not look to be exalted if I had not first been humbled. But seeing I have done the service, let me have the recompence: since I have undergone the one, let me be raised to the other.

It hath been the design, *&c.* that he himself might be glorified by it. His utmost aim is that he may be honoured in the honour of his Son. *Reas.* 2.

Brethren, the Lord in all his works (I speak it reverently) is a self-seeker, he seeks himself in every thing he doth, and it is very fit he should, because there is no end above himself, nor better then himself. And if we had no higher end (my brethren) then our selves, we might seek our selves too. In all his actions, he hath an eye upon his own glory. And so he hath in this which we are speaking of, the exaltation, and advancement of his Son. And therefore with this Argument our Saviour urgeth this desire of his, *Father glorifie thy Son.*

Why should I glorifie thee (might the father say) what shall I get by it? Thou shalt get honour by it (saith our Saviour) and therefore I beseech thee to glorifie me upon this account; *Father glorifie thy Son, that thy Son also may glorifie thee.* I cannot glorifie thee much in this abasure, and contempt; but if thou glorifie me once, it shall come back again upon thee by reflection; I will be sure to honour thee again; And therefore I beseech thee do it for thy own sake, and in relation to thy own glory.

Now is it so, my brethren, that it hath been the design, *&c.* then certainly it is a bold adventurous part for any man to dishonour Jesus Christ, and to cast contempt upon him: Whoever doth it, runs a very great hazard. He doth what lies in him to cross the Lord in that which he is most intent upon, on which his heart is wonderfully set. *Use* 1.

Great men cannot endure (you know) to be crossed in their wills, or hindered of their purposes; and how think you, will the great God endure to be affronted, and opposed, and crossed in such a thing as this is? From all Eternity he hath determined with himself to glorifie his Son Christ, he hath had it in his heart from everlasting, he hath resolved he shall be honoured; and that not by men alone, but by the very Angels too, those

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eminent and glorious Creatures. It is the Fathers pleaſure that it ſhall be ſo, as the Apoſtle tells us, *Heb.* 1. 6. When he bringeth in his firſt begotten into the world, he ſaith, and let all the Angels of God worſhip him. Not ſerve him, and obey him only, but worſhip him with divine, and with religious adoration, which is the heigth and top of honour, with the ſame honour that belongeth to the Father, as Chriſt himſelf expreſſeth it, *John* 5. 23. And if he muſt have honour, ſuch tranſcendent honour from the very Angels, muſt he not have it from inferiour creatures, who are far below Angels? Yes, Gods expects it, that at the name (that is) the power and authority of Jeſus, every knee ſhould bow, not of things in heaven only, but of things in earth too, that is, not of Angels only but of men. So that you ſee the father looks for this at our hands, he looks we ſhould do honour to his Son.

He ſaith as in the Parable, They will reverence my Son. Though they have ſlighted and abuſed other meſſengers that I have ſent among them, yet they will ſurely reverence my Son. It is impoſſible they ſhould be ſo unworthy to contemn my own Son. And what then do we think of thoſe who diſhonour and contemn him notwithſtanding? will the father who hath ſent him to this End, that he might be honoured, take this well at their hands, to be thus croſſed in ſuch a great deſign of his by wretched men? To ſee his own begotten Son deſpiſed, and ſcorned, whom he hath done ſo much to honour? Why, you will ſay, what need you be ſo earneſt upon this particular? Who doth diſhonour Jeſus Chriſt? Who doth deſpiſe him, or contemn him? do we not all acknowledge him to be our Lord and Saviour, and the like? yes we do all acknowledge him in words, indeed we call him Lord. But many of us buffet him, and ſpit upon him in the very ſame breath. There are abundance of us (my beloved) who in name are Chriſtians, who do exceedingly diſhonour Jeſus Chriſt, whatever their pretences and proteſtations be, and I will ſhew you briefly who they are.

1. All unbelievers do diſhonour Chriſt exceedingly in this reſpect, that they do not cloſe with him; That when he is propoſed and offered to them in the Goſpel, they donot take him, and receive him on the terms that he is offered, but put him off with a denial. This is a great diſhonour to the Lord Chriſt. It is no leſs then an implicite ſcorning and deſpiſing of him. As if he were ſo poor a gift that he were not worth the taking. Ah, my beloved, do but think upon it, that after Chriſt hath undergone ſo much as he hath done for our ſalvation, and after comes a begging to our own doors, beſeeching us that we will entertain him, and receive him, and accept of him, and that not for his own advantage or profit that accrews to him, but meerly for our own good; That he ſhould ſtoop ſo low, even by entreaties to impoſe himſelf upon us, and we ſhould be inexorable to him, and baſely thruſt him quite away from us, and refuſe to meddle with him. Oh what a horrible indignity is this to Jeſus Chriſt? What an unſpeakable debaſing of him? Yet thus all unbelievers uſe him. All, I mean where Chriſt is preached. And that may be applied to them which the Evangeliſt affirmeth of the Jews, *John* 1. 11. He came unto his own, his own friends, his own Kindred, his own acquaintance, his

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own nation, yea people of his own Country: But though they were his own, they would not own him nor embrace him. *He came unto his own, and his own received him not.* And so he comes to these men, and that with obsecrations, and entreaties too, and they clap the door against him, and shamefully give him the repulse. They tell him in effect that he may go to those that need him, and look after him, or care for him. For their parts, they will none of him, then which there cannot be a viler, or more ignominious usage in the world.

They that despise and slight the blood of Christ, they dishonour Christ himself. His blood you cannot chuse but think is dear to him, and the contemptuous usage of it reflects with high disparagement upon him. But you will say who despises Christs blood? are any so unworthy and so base among us? yes there are some such among us who use the blood of Christ as if they did account it an unholy thing, as if it were but common blood, the blood of any ordinary creature which they might freely undervalue at their pleasure; And so in doing this, they tread underfoot the son of God, as the Apostle speaks, *Heb.* 10. 29. they throw him down, and tread him under foot, as if he were but dust, or dung, or some such base unworthy thing, which is the horriblest contempt that can be. They tread under foot the Son of God, while they account his blood an unholy thing. 2.

But who accounts it so you will demand? Why they that use it so, do in effect account it so, and truly there are multitudes of such among us. When ordinary blood is shed, as the blood of any beasts, you know, we make no reckoning of it, we look not after it, we spend not any thought upon it, it is shed and there's an end. And verily my brethren, there are many who make no more of the blood of Christ himself, then if it were but common blood, then if an Ox, or any other beast were slain, and so account it an unholy thing. They never think upon it, unless it be to swear by it, they never meditate upon the end for which he shed it, or the use which they ought to make of it. He shed his blood for us (saith the Apostle) that we should live no longer to our selves but to him that died for us. And yet how many are there who live wholly to themselves notwithstanding all this, who seek themselves, their own ends, their own things, and not the things of Jesus Christ?

He loved his Church, and gave himself for it, that he might sanctifie and cleanse it. *Eph.* 5. 25. that he might wash it in his own blood, *Apoc.* 1. 5. And yet what multitudes are here among us, who are not cleansed, or washed to this day, but tumble in the Kennel still, wherein the swine of this world wallow? and so they make the Son of God, as much as in them lies, to suffer and to die in vain, they spill his precious blood upon the ground, as if it were of no value: Christ shed his blood to this end that his people might be holy, and they will be impure still, and wallow in their lusts still. They care not what become of it, let it be shed in vain for them, they reckon not. Oh what a high contempt is this to Jesus Christ! These men as the Apostle speaks, tread underfoot the Son of God, they trample on him in Disdain, and put him to the greatest shame that can be.

They that despise and slight the spirit of Christ, dishonour Christ himself, 3.

ſelf; the Comforter the holy Spirit is the meſſenger of Chriſt, he is inſtead of Chriſt to his people, he repreſents him abſent to the ſoul. And therefore he is ſaid in Scripture to be with them, in that his holy Spirit is with them. Behold I am with you alwayes, *viz.* by my Spirit to the end of the world, *Mat.* 28. *ult.* I will not leave you comfortleſs ſaith Chriſt to his Diſciple, I will come to you, *John* 14. 18. he meaneth not by himſelf, but by his Spirit. So that when the Spirit comes, Chriſt comes; and therefore it is added preſently, At that time you ſhall know that I am in my Father, and you in me, and I in you. So that if this ſweet Meſſenger of Jeſus Chriſt, who is to us inſtead of Chriſt, be ill-entreated by us, it is apparently a very great indignity to Chriſt himſelf. And yet how often do we damp the holy motions of this Spirit in our hearts? When good deſires and gracious purpoſes are raiſed and kindled there, how often do we ſmother them and put them out again? how frequently do we miſuſe him, who comes with counſel, and with comfort, and with grace, from ſuch a choiſe and pretious friend as Chriſt is? How do we ſlight the ſeaſonable caveats that the ſpirit gives us, either for our information, or elſe for our conſolation, and what is this upon the matter, but to deſpiſe and ſlight Chriſt?

4. They that deſpiſe and ſlight the Meſſengers and the Embaſſadors of Chriſt, they diſhonour Chriſt himſelf. He is in this reſpect at the ſame hand that Princes are, the wrongs and the indignities that are done to thoſe they ſend, they take as offered to themſelves; and truly ſo doth Jeſus Chriſt. His Miniſters, the Preachers, and Diſpenſers of his Goſpel, are his Embaſſadors to men, they are inſtead of Chriſt, as the Apoſtle *Pauls* expreſſion is, 2 *Cor.* 5. 20. Now then we are Embaſſadors for Chriſt, we pray you in Chriſts ſtead; and they that injure or diſhonour thoſe that are for Chriſt, and that are in Chriſts ſtead, muſt needs diſhonour Chriſt himſelf. Our Saviour is expreſs and plain for this to his Apoſtles, *Luke* 10. 16. He that deſpiſeth you deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me. *q. d.* My Father ſent me, and therefore he that deſpiſeth me deſpiſeth him. And I ſend you, and therefore he that deſpiſeth you, deſpiſeth me: I ſhall ſay little of this Argument, for fear of miſconſtruction, I ſhall but leave it to your ſelves to judge whether Chriſt be in this reſpect deſpiſed and diſhonoured, yea, or no. Whether he be abuſed in thoſe whom he hath ſent, whoſe labours he hath bleſſed, and to whom he hath given the ſeals of their Miniſtry, I hope they will not much complain to any, but to Chriſt that ſent them, and if he be reſolved to bear it, I make no queſtion he will give them grace and ſtrength to bear it too, and to profit much by it.

5. They that fall away from Chriſt after ſome acquaintance with him, they diſhonour and diſgrace him. For in deſerting him, they ſeem to tell the world that there is nothing in him why we ſhould deſire him. They have tried him, and they find him by experience to be ſuch a one as is not worth the keeping any longer. And therefore the Apoſtle, ſpeaking of Apoſtates, ſaith that they put Chriſt to open ſhame, for that is his expreſſion, *Heb.* 6. 9. if they fall away, ſaith he, they crucifie the Son of God afreſh, and put him to open ſhame. A ſervant looks upon

upon it as a ſhame and a diſparagement if he be put away: So if a Servant leave his Maſter (if the reaſon be not known) it is ſome diſgrace to him. Men are very apt to think that he is a hard Maſter, that he is faulty in ſome kind or other, and that he deals not well with thoſe that ſerve him. And ſo when men forſake the ſervice of the Lord Chriſt, they make the world believe that he is an ill Maſter, that there is better wages, and more content and ſatisfaction to be had in the ſervice of ſin then the ſervice of Chriſt; And is not this a great diſhonour to him? And yet how many are there in theſe latter times, who bring diſparagement to Jeſus Chriſt by this means, and make his ſervice deſpicable in the eyes of others? How many have withdrawn from Jeſus Chriſt of late, given over waiting on his holy Ordinances, and left performing of thoſe duties to him which they were wont exactly, and conſtantly, and duly to diſcharge. They talk of Chriſtian Liberty, and this they take to be from the ſervice of Chriſt, whereas it is indeed from the ſervice of ſin: And ſo they are more looſe, and careleſs, and remiſs, and negligent then they have been in former times. Theſe men diſgrace Chriſt, whom God hath ſet himſelf to honour, and ſo they croſs him in his great deſign.

Now, I beſeech you, think upon it, you that diſhonour Chriſt, in any of the ways forementioned, or in any other way, let it be what it will: Remember that it is the purpoſe and deſign of God to glorifie his Son Chriſt; and what then will become of you, who thwart with him, who ſeek as much as lies in you to hinder him from execution of that which he is ſo intent upon? Will he take it at your hands? Nay, if he ſend his Son among you, and ſay, as in the Parable, *Luke* 20.13. *They will reverence my Son*, and you upon the other ſide, neglect him and contemn him, and abaſe him every way, he will be out of patience with you, to be thus croſſed by wretched men; he will certainly deſtroy you, he will make you know the price of ſlighting and deſpiſing him, whoſe honour is as dear and tender to him as his own.

Is it ſo, that it hath been the deſign, &c? Then be we all exhorted to comply with God, in this great deſign of his, and to promote it to the utmoſt of our power. Let us endeavour every way to help him in that which he is ſo intent upon, the glorifying of his Son Chriſt. Its true, God needs not any of our help, he can do his own work, and bring his own deſign and purpoſes to paſs without us; he can glorifie his Son, whether we poor ſimple Creatures will or no: but yet in any caſe wherein we may be inſtrumental to him, wherein we may be uſefull any way to further that which he intendeth, he expects that we ſhould come to the help of the Lord, as the expreſſion is, though in another caſe, *Judg.* 5.23. and therefore let us ſeriouſly conſider what our duty is, and let us ſet up Jeſus Chriſt, and glorifie him to the utmoſt of our power. *Uſe* 2.

And here I ſhall propound two things, which I ſhall orderly purſue; Firſt, let us advance his glory, when it is without our own: and Secondly, let us advance his glory, when it is againſt our own.

Let us ſet up his glory when it is without our own, when we have no glory by it, when we have no glory with it. There be many in the World, that ſeem to glorifie the Lord Chriſt, when his glory and their own concur, and come together in a Line: When Chriſt, and 1.

they may be set up together, when they advance and raise themselves in raising and advancing him, they are very well content. As this was *Jehues* case, you know, his interest and Gods did meet, in rooting out the Line of *Ahab*, so that he seemed to be zealous for the Lord of Hosts, when he was zealous only for himself, and for the greatness and the glory of his own house. But when the glory of the Lord comes single, and alone, and naked to them, so that they have nothing to quicken and encourage them to such a work, to such a duty, but his honour only; as for their own part, they are like to get disparagement among the greater part of men, and to be disgraced by it, they will not stir, they will do nothing in such a case as this is. A Magistrate it may be will be very earnest in taking course with those exorbitancies and abuses which dishonour Christ, as long as he himself may attain to honour by it, and be applauded every where for his integrity, and zeal, and courage, and uprightness. But when he meets with scoffs and taunts on every side, when he comes to be affronted and disgraced, and blasted for his forwardness, and to be looked upon as a pragmatical, and busie man, he thinks it better to give over and be quiet. A Minister, it may be, will be painfull in his Calling, very diligent in Preaching in season and out of season, while he may be commended and admired; but when he misses his expected honour and applause, he is like a becalmed Ship at Sea, and stirs no longer then the breath of people drives him. And so a private person, it may be, will be very holy and precise, very constant, and very diligent in duty, very exact in waiting on the Ordinances, and the like, as long as those things gain him reputation and esteem with those to whom he would approve himself. But when they come once to be looked upon as matter of disparagement, and when he is disgraced for them, he hath done with these courses.

These men do glorifie themselves, and not Christ, at least they glorifie him with relation to themselves, and make his glory but a means to the attainment of their own; so that their utmost end is really their own glory; so that however it may seem, they do not truly joyn with God in the accomplishment of this design of his, touching the glorifying of his Son Christ. Now, I beseech you, my Beloved, let us not be like these men, let us advance the Son of God single, let us set up his glory when it is without our own.

2. Nay, to go further yet, let us set up his glory where it is against our own, which is the second thing proposed; when we are no gainers by it, but rather losers in our own honour. And thus the Saints of God have done, as I shall give you divers instances out of the Scripture, because the thing is difficult, and will need the more enforcing. *John the Baptist* was much cryed up among the people, as if he had been the Messias: Many men, if they had been in his place, would have nourished these conceits, and taken to themselves those foolish attributions: But he is so far from this, that he endeavors every way to put them off from him, *There comes one after me, who is mightier then I, the latchet of whose shoo I am not worthy to stoop down and unloose*, Mar. 1.8,9. *I indeed have baptized you with water, but he shall baptize you with the holy Ghost. q.d.* You question whether I be Christ or no, and thus you magnifie me, and applaud me, and attribute that

that to me which indeed belongs to Christ. But I must tell you plainly, I am not the Christ (as in another place he doth) I am no body to him, I am not worthy to unty his shoes, to do the meanest Office that belongs to him: And for the Ministry, my Art is outward, and not to be compared with his, *I indeed baptize*, &c. And in another place he shews the very same temper, *Iohn* 3.30. *He must increase, but I must decrease. q.d.* It must be so, and I am very well content, so he increase, and so his glory grow, I care not though I wane and wither in my honour, and in the reputation and esteem which I have among the people.

So the Apostles, when the people ascribed the Miracle which they had done to them, how did they shake away this honour from them? *Acts* 3.12. *Ye men of Israel, why look you so earnestly on us, as if by our own power or holiness, we had made this man whole:* no, God hath done it to glorifie his Son Christ, in prosecution of this great design, as it is added there in that place.

And when was *Paul* in such a heat, as when the people took *Barnabas* and him for gods, and would have offered sacrifice unto them? *Act.* 14.13. *When they heard what was done, they rent their cloaths, and ran in among the people, crying out, and saying, Sirs, why do ye these things? you think us to be Gods, but we are men of like passions with your selves, and preach unto you that you should turn from these vanities, unto the living God.* You see they labour to advance the Lord, by taking off those high conceits which the people had of them.

Now I beseech you my beloved, let the same minde be in us that was in these men. Let us not regard a jot what becomes of our honour, so the design of our God go forward touching the glorifying of his Son. And let us say as *Iacob* in another place, *So Christ be glorified, we have enough.* You that are in any office, do not consider with your selves how you may carry matters, so that you may be commended and approved, for moderate, and meek, and quiet men; but how you may extirpate sin, which dishonours Jesus Christ, and root out evil doers from the City of the Lord: and if you be abused for this, if loose contentious people tax you, and run out upon you; if Drunkards in their Ale make Songs upon you, do you despise the shame as Christ did, so you may bring him any glory?

So we that are the Ministers of Christ, let this be our endeavour to advance and set up Christ; let us study such a way, and follow such a course as will glorifie him most, though it redound not to our own honour. Let us not make this our aim, how we may carry matters, so that we may be admired and magnified, that we may be accounted eloquent and learned, and the like; but that the people may be edified, and that they may be won to Jesus Christ: That way of preaching, be it what it will, which serveth best to these ends, let us endeavour after, yea and though it should be prejudicial to our own glory, though it should eclipse us. What saith the Apostle *Paul*, 2 *Cor.* 4.5. *I preach not my self, but the Lord Iesus Christ.* It is not my intention to set up my self, that I may be looked upon, that my abilities may be applauded and admired; no, I regard not though I be concealed, though I be hid among the croud, so as

Jesus Christ appear, so as the affections and thoughts of men be set on him, so he be represented to the people in his glory: *I preach not my self, but the Lord Jesus Christ*, and my self your servant for Jesus his sake. And so for private Christians, let us seriously consider what the Lord expects from us, and how intent he is on this business, and let us strive to serve him, and be instrumental to him in this great design of his. Let us make this our work and business, how we may glorifie the Lord Christ, become what will of our esteem and reputation in the world. And this, because it is a hard lesson, I shall excite you to the learning and the practising of it, with a few motives.

1. Consider wherefore you were made and placed in the world; what, to set up your selves, and to advance your own honour? No, but to glorifie the Lord Christ; this was the end of your Creation; *All things were created by him, and for him*, saith the Apostle, *Col.*1.16. As they were created by him, so they were created for him. Now a thing may be made either for the need and conveniency, or else for the honour and glory of him for whom it is made. As great men in their houses, have been always wont to have some things for use, and others for pomp. Now Jesus Christ made nothing in the world for need; he needs not us for any thing that we can do; for he was absolutely full and perfect, and compleat, before we had a being in the world; or had it not been so, undoubtedly he would have made us sooner, he would not have remained so long without us. So then he made us for his glory, that was the end he aimed at in our Creation: And therefore it concerneth us to see that we answer this end, and that we glorifie the Lord Christ: Or if we do not so; first, our sin is very great, we sin against the great, the utmost end of our Creation: And secondly, our danger is very great, and we are in extreamest peril of destruction. Any thing that is unusefull, or unserviceable to the end that it was made, is fit for nothing else but ruine. We make a fire to warm us, and to dress our meat, but if it fall a burning of the house, we put it out if we be able: A hatchet or a knife is made to cut, but when it comes to have no edge at all, so that it will not do the business that it serveth for, we throw it by into a corner, and provide another. A Potter makes a vessel to keep liquid things, but if it have a crack, or hole in it, so that it will not serve for that purpose, he even dashes it in pieces. So Jesus Christ hath made us for himself, his own glory; but if we be unserviceable to this end, and if he finde we do not glorifie him, but dishonour him, and shame him, he will break us with a rod of iron, and dash us in pieces like a Potters vessel. We will not serve his turn, nor the end for which he made us, and therefore he will cast us away; for what shall he do with us? If any of us have an instrument that is very usefull to us, we will be very chary of it, and very carefull that we do not lose it; but if it be of no use, we reckon it of no value, yea many times we break it, or we burn it in a passion, and there is an end of it. So Jesus Christ will deal with us my Brethren; if we be serviceable to the end for which he made us, he will keep us, and preserve us: But if we be unusefull to him, or if we do not glorifie him, he will ruine and destroy us.

2. Consider Christ will make you recompence for any honour that you bring

bring to him, you ſhall have it back again, and that with profit and advantage. If you honour Jeſus Chriſt, he will do as much for you, he will honour you again; it is his Promiſe, and he will be faithfull in it, 1 *Sam.* 2. 30. *Them that honour me, I will honour.* Men are exceedingly, and almoſt univerſally deceived in this particular: they think the ready way to honour, is to ſet up themſelves, and to briſle their plumes, to ſtrut and ſwell, and ſwagger in the world; to take all wayes that they can think upon, to make themſelves ſeem great and honourable in the eyes of others; but in the mean time they neglect Chriſt, they take no courſe at all to advance his glory. Alas, theſe men are quite out, if they would have true honour, their buſineſs and their work muſt be to ſet up Chriſt, and then he will be ſure to ſet up them again. If we take care to honour him, he will take care to honour us; if we do the one of them, we need not doubt to truſt him with the other. So that you ſee my Brethren, if we would be honoured and eſteemed, we have no more to do but only this, to glorifie the Lord Chriſt, to magnifie him, and to make him great, and then he is engaged to take care of our eſteem and credit in the world. But on the other ſide if we diſhonour and deſpiſe him, let us do what we can to raiſe our ſelves, and get our ſelves a name, it ſhall be all to no purpoſe, when all is done he will caſt ignominy and contempt upon us, as he tells us in the fore-alledged Text, *They that honour me, I will honour; and they that deſpiſe me, ſhall be lightly ſet by.*

Conſider with your ſelves how you will gratifie (if I might expreſs it ſo) or rather pleaſe the Father, in glorifying of his Son Chriſt. It is a 3.
thing that fathers take delight and pleaſure in, to ſee their ſons advanced to honour; and truly ſo doth God the Father in reference to Jeſus Chriſt. He loves to ſee him ſet up, and to ſee him made glorious, and that not only as he is his Son, in whom his very ſoul delighteth, but as it hath been his decree and purpoſe from eternity to have him glorified. You hear it hath been the deſign of God to glorifie his Son Chriſt, and a deſign on which his heart is ſet; and ſo the promoting of it by your means, muſt needs be very pleaſing to him: you may be ſure that he will vote it to be acceptable ſervice. And even as they that hinder and oppoſe this great buſineſs are oppoſites to God: ſo they that further and promote it, cloſe with him, and carry on his buſineſs, and he will take it very kindly at their hands, to have a thing which he is ſo intent upon brought to paſs by their means. Theſe things may ſtir us up, my Brethren, to comply with God in this great Deſign of his, touching the glorifying of his Son Chriſt.

John 17. 1.

That thy Son may alſo glorifie thee.

SO we have done with the two firſt particulars conſidered in our Saviours Prayer, ſo far as it concerns himſelf, the riſe of it from whence he takes occaſion to preſent it to his Father, together with the matter of it, or the thing which he deſireth of the Father, *That he may be glorified.*

And

And we are now arrived at the third and laſt, the Reaſons with which he preſſeth, and enforceth this requeſt of his, and they are many, and of great importance. The firſt is taken from the end, why he deſireth to be glorified, or to have glory from the Father, *viz.* that he might be enabled to bring glory to the Father; *Father glorifie thy Son, that thy Son alſo may glorifie thee.* The ſecond Argument is drawn *à congruo*, from the congruity; it was but meet and congruous that he ſhould be glorified, or that he ſhould have glory from the Father, ſeeing he had power from him. He had received power from him, and therefore it was fit that he ſhould have glory too; for power and glory ought to go together: And therefore on this ground our Saviour urgeth it, you ſee; *Father glorifie thy Son*, as thou haſt given him power over all fleſh.

As thou haſt given him power, ſo be prevailed withall to give him glory too, the concomitant of power. The third is drawn from the deſerving Cauſe: Chriſt had glorified the Father, and therefore thinks himſelf worthy to have glory from the Father; *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do: And now, O Father, glorifie me with thy ſelf*, and ſo on.

At this time, I ſhall pitch on the firſt Argument, with which our Saviour preſſeth this requeſt of his, and it is taken from the end, why he deſireth to have glory from the Father, *viz.* That he may be enabled to bring glory to the Father, *Glorifie thy Son, that thy Son alſo may glorifie thee.*

Me thinks he ſeems to intimate he could not glorifie him much in the condition he was in at preſent, he was in ſuch a ſtate of ignominy, and abaſure, and contempt, in relation to the world, that he was not capable of bringing in the Father any conſiderable honour, while he remained in this caſe: And therefore he entreats the Father to raiſe him, and advance him, that he may do as much for him again, *Father glorifie thy Son, that thy Son alſo, &c.*

So then as we have formerly obſerved, that it is the Deſign of God the Father to glorifie his Son; ſo hence we may obſerve,

Doctrine.

That it is the deſire of Chriſt to have glory from the Father, to this end, that he may bring glory to the Father.

You ſee he begs it only upon this account, *Father glorifie thy Son:* What, that he may detain and keep it to himſelf? No, that he may return it to the Father, *That thy Son alſo may glorifie thee.*

If thou wilt glorifie me, thou ſhalt be no loſer by it; no, thou ſhalt have it back again, and that with profit, and advantage too; thou ſhalt be glorified by me; I will not keep the glory which thou layeſt out upon me in my own hands, but I will give it up entire, and undiminiſhed to thy ſelf again: It is not for my own ſake that I beg it, but for thine.

There were ſome rays of glory which God was pleaſed to dart forth upon the Son in his condition of abaſure: and if you mark his carriage in

in the Gospel Story, you shall find that he was always careful to make them to reflect on God again. As when he did his Miracles, which was a means to set him up (you know) in the eyes of all that saw them; he was extreamly cautious that the honour might be rendred to his Father. And hence he was not wont to do them in his own name, nor in appearance by his own power, though both were suitable enough to his condition, being God as well as Man; but in the name, and by the strength and the assistance of the Father. And therefore when he raised *Lazarus*, he did not seem to do it of himself (though that he might have done as God) but lift up his eyes and prayed his Father, that he would shew himself in that business, that so the glory might be his, *John* 11.42. and adderh, that he did it for the peoples sake that stood by, *that they might know that God had sent him*. That they might understand that he performed such works as these, as one that was subservient to the Father, in them, and that was sent out by him. And therefore he is always minding them on all occasions of his Mission from the Father, that so if any thing praise-worthy did appear in him, or were done by him, it might be rendred and ascribed to the Father. The sixth of *John* is full of such insinuations; *I come* (saith he) *to do the will of him that sent me, and not to do my own will*, at *ver.* 38. And in another place he tells them that he honoured not himself, but his Father honoured him, *Joh.*8.54. He honours me, and I honour not my self; I do not keep his honour to my self, but I honour him again, with which accordeth that expression, *John* 13.31. *Now is the Son of man glorified*: and what follows, *and God is glorified in him*.

So that you see the Son takes glory from the Father, to this end, that he may bring glory to the Father.

And it is very congruous that it should be so, because as Man, and Mediator, he is the Servant of the Father; he was sent down by him from heaven upon his errand, and upon his business, and to do the work which he appointed him to do. It was our Saviours own acknowledgement, when he had done and ended all, *I have finished the work*, said he, *which thou gavest me to do*, Joh.17.4.*q.d.* I have approved my self a faithfull Servant to thee, I have done thy work, and I have done it fully and compleatly: And he is often speaking of his being sent out by the Father, and that to do his will, and not his own, his work and not his own, to signifie that he was in the state and the condition of a servant to the Father. Now a servant must not seek his own honour, but the honour of his Master. As he must do his Masters will, his Masters work, and not his own; so he must do it for his Masters ends, and not his own. If his Master set him up, he must improve it to his Masters commendation. And so our Saviour Jesus Christ being as Man and Mediator in the condition of a Servant to his Father, it was his duty in the execution of his Mediatorship to aim at his Masters glory, to do all things for his end, *viz.* his glory. Or otherwise in doing his Fathers work, his Fathers will, he might even serve himself, and not his Father. If any honour did accrew to him in the performance of his Office, he was bound to ascribe it to the Father; it was his duty as a servant so to do, and so accordingly he did, and this was one ground of it, why he did no otherwise desire to have glory from *Reason* 1.

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the Father, but that he might bring glory to the Father.

2. There may a second reason be assigned as he is God, for so he and the Father are one, and consequently his glory and the Fathers are one. So that no marvel that he desire as God to bring glory to the Father, seeing in doing so he brings glory to himself; As on the other side it is no marvel, that the Father takes occasion still to glorifie the Son, seeing in doing so, he glorifies himself. You shall observe that they are always setting one another up; the Father he is always setting up the Son; the Son upon the other side is always setting up the Father; and it is no wonder that it should be so, because in setting one another up, they do indeed set up themselves. If the Son were to lose the glory that he gives the Father, we need not doubt he would be loth enough to part with it: So if the Father were to lose the glory that he gives the Son, he would not let him have it neither; for he hath said, *He will not give his glory to another*, But heres the business now my Brethren, when he gives glory to the Son, he doth not give it to another, but himself. And so the Son when he gives glory to the Father, he doth not give it to another, but himself. They are so absolutely one in all respects, as God, that the glory of the one is the glory of the other: And therefore it is said that God is glorified in the Son, *Iohn* 13.31. Mark that expression, *Not by the Son, but in the Son; for he is glorified in that the Son is glorified.* The glory that may seem to be imparted to the Son, darts back again upon him by reflection; it is doubled by this means, and consequently he is not a loser by it, but a gainer. If he glorifie his Son, his Son also glorifies him; so that no marvel if there be such an exchange of glory continually between the Father and the Son, and putting of it always over to the other. That place is very notable to this purpose. *John* 12.28. if it be read as some have rendred it, and the Original will fitly bear; saith Jesus Christ, *Father glorifie thy Name*; the Father answers by a voice from Heaven, *I have glorified thee* (not glorified it, as in our last Translation, but) *glorified thee*, and I will glorifie thee again; the Son he prays not, Father glorifie me, but thy self, thy own name, *Father glorifie thy name:* the Father answers not, I have glorified my name, my self; but, *I have glorified thee*; *Neuter sibi, uterque alteri gloriam attribuens*, as one notes upon the text. The Son desires the Father, that he will glorifie himself, and not him; the Father tells the Son that he hath glorified him, and not himself; or if you will, that he hath done what he desires; he hath glorified himself in glorifying him: so that the one is glorified in the glory of the other.

Use. Now, is it so my Brethren, that it is the desire of Christ to have glory from the Father to the end, &c. I shall apply it in the first place my beloved, to perswade you to learn of Christ in this particular, as he himself hath taught you in another case, *Learn of me, for I am meek:* Learn to be as I am, learn to do as I do: So be you followers of Christ in this thing, and do you learn of him, when you desire or seek for any thing at Gods hands, any place, or any gifts that will advance or set you up among men, that you desire it for no other end, but this, that you may glorifie the Lord with it. It is a usual thing with many of us; we would get up into some place of dignity, we would have extraordinary parts and gifts,

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we would be eminent in knowledge, and in grace; we would have God to honour us with these things, and we are very earnest and importunate with him about it; but can we say in the uprightness of our hearts, as Christ doth? *Father, we pray that thou wouldst honour us with these things, that we also may glorifie thee:* That by this means we may be capable of bringing thee the more glory. It is not to set up our selves that we desire this dignity, or these accomplishments in any kinde, but that we may advance thee. Do we not know that we desire such things as these too many of us, meerly for our own ends, for the attainment of our own glory, that we may get our selves a name, that we may be accepted, and reputed, and esteemed? Do not our hearts accuse us, that we have such low aims as these are? Now I beseech you, my Beloved, let us conform our selves to Christ in this particular; any thing that we desire that will be honourable to us, let us desire it in reference to Gods glory: if we would have more knowledge, and more grace, and more ability to holy duties, let it not be to this end that we may be some body among the Saints, and that our names with *Davids* may be much set by: If we would have more wealth, and more power, let it not be that we may strut and swell, and swagger in the world: but that if God shall honour us in this regard, we also may glorifie him, that having had such honour from him, we may bring the more to him.

And truly, if we seek it to this end, we have the greater hope to speed with God in our Petitions, and to obtain the gifts and blessings that we seek for, and that upon a double ground which I shall briefly set before you, as inducements to perswade.

If we desire that which will honour us, that we may honour God with it, we may be like to have it upon this account, that he himself, in some respects, is interessed and concerned in it. It will be advantagious to himself, and therefore he will give it us: he sees that we will lay it out for him, and therefore he will lay it out on us. He will entrust us with the talent, which he perceives we mean to use for his profit; and this is one especial cause why many men want those abilities, and those endowments which they eagerly desire and thirst after, because he knows they desire them out of pride, that they may glorifie themselves with them. The Lord resists the proud, but gives his grace unto the humble, 1 *Pet.* 5. 5. He will not have his gifts to be the stales and prostitutes of our corruptions, the oyl to feed our base humours. 1.

If we desire that which will honour us, that we may honour God with it, we may be like to have it upon this account, that Jesus Christ will intercede for it; he never intercedes for any thing but only in these two cases, when that which is desired, if it be granted, will promote his Fathers glory or his peoples good; and this you see is the first and great Case. If he perceive that we intend to glorifie his Father with the abilities, or gifts, or blessings that we sue for, then instrikes he with us in our Petition, and seconds our request to God. He tels his Father there is such a Suit of such a Member, or of such a Saint of mine, I pray thee hearken to it, and dispatch it, for it concerns thine own honour. Here he would have a little more grace, but I assure thee (for I know his breast) 2.

it is not to be proud, or to lift up himself with it, but to advance and lift up thee. Poor soul, he thinks he never honours thee enough, and therefore he would fain have more grace, that he may bring thee more glory: Come I beseech thee, let thy treasure open, and give him out a large share, for thou thy self will be a gainer by it: If thou honour him, he will also glorifie thee.

Use 2. If any honour come to any of us, from any gifts, or graces, or abilities, that God hath bestowed upon us, let the same minde be in us that was in this respect in Jesus Christ. If God have glorified us in any kind, let us also glorifie him. If any honour do accrue to any of us from our created, or acquired, or infused abilities, from any thing that we have done, from any thing that we have suffered, let us not keep it in our own hands, but return it back to God. If men at any time applaud us, or commend us for our gifts, if they admire our graces, or abilities in any kinde, and say you have done this or that incomparably well, and our hearts begin to rise, as they are apt to do on such a score, let us not appropriate this honour to our selves, let us not be unwilling to forgo it all again, and to spare it all to God: Assoon as he hath honoured us, let us be sure to glorifie him; let us put it all away, and shake it off, and say as *David* did, *Not unto us*, I say again, *not unto us, but to the name of God be all the glory.* It was he that wrought all our works for us, that put all those gracious words into our minds (the matter was not of our own invention but of his suggestion) that did all in these duties. *We laboured*, we confess, *but yet not we*, not we only, not we chiefly, *but the grace of God that was in us.* And therefore when these Crowns of honour shall at any time be set upon our heads, let us with the four and twenty Elders cast them down before the throne of God, acknowledging with them, that *unto him alone belongeth honour and glory and praise*: And we should be the more cautious of arrogating any of this honour to our selves, which indeed belongs to God, because he is so infinitely jealous of his glory: he hath profest it is a thing that he will never part withall; he will not give it to another; so that if we presume to keep it when it comes into our hands, we shall be losers by it in the end; the Lord will certainly recover it upon us to our own shame. There is a sad example of it in proud *Herod*, who being much applauded and admired by the People for a certain Speech he made to a popular Assembly, insomuch that they cried out, *The voice of God, and not of man*; because he gave not God the glory, which the people gave him, he was eaten up of worms, and died a very ignominious and base death. Well then, the glory that is given us by men, in any case let us be sure to give to God, that we may say to him, not much unlike as Christ doth, *Thou hast glorified us, and we have glorified thee.* And thus of the first Argument with which our Saviour presseth and enforceth this request of his, which hath been taken from the end why he desireth to be glorified, or to have glory from the Father.

The second follows now in order to be handled, and it is *à congruo*, from congruity; it was but meet and congruous that he should have glory from the Father, seeing he had power from him. *Father glorifie thy Son, as thou hast given him power over all flesh.*

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The force and vigour of this ſecond Reaſon of our Saviour (as I take it) lies in this, That power and glory ought to go together. He looks upon it as a reaſonable thing, that he that is endued with power, ſhould be adorned with glory. And hence he knits them both together in the Lords Prayer by the connective particle, the power and the glory. So here he had the power, and therefore thinks it fit that he ſhould have the glory. He tels his Father, that he had received power from him, and therefore it was congruous that he ſhould have glory from him. And on this ground he preſſeth it in this Petition to his Father. *q.d.* As thou haſt given me power, ſo be prevailed withall to give me glory, *Father glorifie thy Son as thou haſt given him power over all fleſh.*

Three things we have to be conſidered in the words. 1. The thing in it ſelf with which our Saviour is inveſted and endued, and this you ſee is power over all fleſh. 2. The means by which he comes to be inveſted with it, *viz.* by free donation and diſpenſation from his Father; he had this power becauſe his Father gave it him, *As thou haſt given him power over all fleſh.* 3. The end for which he was inveſted with it, that he ſhould give eternal life to as many as thou haſt given him.

Begin we with the firſt particular, the thing it ſelf with which our Saviour is inveſted and endued. And here you may take notice in the firſt place of the nature of it, and in the next place of the meaſure and extent of it. Firſt you have here the nature of it, ſuggeſted in the name our Saviour gives it, ἐξουσία power. And then you have the meaſure and extent of it, it is not over ſome, but over all fleſh, *As thou haſt given him power over all fleſh.*

As for the firſt of theſe, my Brethren, you muſt know that there are two ſorts of power. There is either δύναμις, or ἐξουσία, either *potentia*, or *poteſtas*: Or to be plain, either power of ability, or power of authority. Power of ability, by which he that enjoys it, is enabled to do things *de facto*: Power of authority, by which he that enjoys it is enabled to do things *de jure*. This latter is apparently intended in my Text, *As thou haſt given him*, ſaith our Saviour, not δύναμιν, but ἐξουσίαν. Our laſt Tranſlation reads it power; it would have been more clear and eaſie, if they had rendred it authority: *as thou haſt given him authority over all fleſh.*

Now this authority you ſee is of a very large extent, it is *over all fleſh*. You muſt conceive it over all mankinde. It is a uſual form of ſpeech, as I might give you divers inſtances out of the Scripture: *God looked, and behold all fleſh had corrupted his way*, Gen. 6. 12. The corruption there is ſinfull, of which no other fleſh is capable, but that of mankinde only: So *Luke* 3. 6. *All fleſh ſhall ſee the ſalvation of God*: And in this ſenſe you are to apprehend the ſame expreſſion in my Text: *Father glorifie thy Son, as thou haſt given him power over all fleſh*; over all humane fleſh, or the whole race of Mankinde.

And this authority you muſt conceive him to enjoy and exerciſe, as he is Man and Mediator of the Church; for that Authority which he enjoys as God, he had from all eternity as co-equall with the Father. He had it not made over to him by the Father; no, it was his own original, and primitive,

mitive, and native right, together with the Father. Whereas the power intended in my Text, is that which he received by way of diſpenſation, and donation from the Father, *As thou haſt given him power over all fleſh:* You ſee the meaning of the Words, the Point is clear.

DOCTRINE.

That all mankinde is under the authority of Jeſus Chriſt, as he is Man, and Mediator of the Church.

His Juriſdiction, as you ſee, is of a very large extent, no creature is exempted from it; he ruleth over all, as *David* ſpeaks, *Pſal.*103.19 *And he is king of all the earth*, Pſal.47.7. *He hath dominion from ſea to ſea; and from the river to the ends of the earth*, Pſal.72.8. *His Father* (the Apoſtle tels us) *hath ſet him over the works of his hands*, Heb.2.7. You muſt conceive it over all without exception; *and hath put all things in ſubjection to him*, as it is added preſently: So that you ſee, my Brethren, there is nothing left that is not under his dominion. He hath advanced him far above all *principality, and power, and might, and every name, not only in the preſent world, but in that which is to come, and hath put all things under his feet*, Eph.1.22. And in another place, *His Father loves him, and hath put all things into his hands*, Joh.3.35. Theſe two may ſeem to claſh and interfere, he hath put all things into his hand, and he hath put all things under his feet: But the ſence and meaning is, he hath put all things of one ſort into his hands; conceive it, all his people and his friends, concerning whom our Saviour ſaith, *No man can pluck them out of my hand*. He hath put all things of another ſort under his feet: conceive it, all his enemies, concerning whom the Father ſaith unto the Son, *Sit thou at my right hand, untill I make thy enemies thy footſtool*: So that you ſee apparently, Chriſt hath an univerſal Juriſdiction; he hath all things in his power, under his dominion: ſome things in his hand, to honour them, and ſome things under foot to ſhame them: Some things in his hand to keep them, and ſome things under feet to tread upon them, and to ruine them for ever. If any were without the verge of the authority of Jeſus Chriſt, the Kings and Princes of the earth might ſeem to have the ſtrongeſt plea for this exemption: But God hath made him his *firſt-born, higher then the kings of the earth*, as you may ſee, *Pſ.*89 27. Not higher in regard of dignity of nature only (for ſo the Angels, as you know, are higher then the greateſt earthly Princes) but higher in regard of Juriſdiction too; and hence he hath that name upon his veſture written in great Capitals, *Apoc.*19.16. *King of Kings, and Lord of Lords:* So that the point you ſee is fully proved. *That all mankinde*, &c.

Now to unfold the point a little to you, that you may ſee it in the latitude, and in the full dimenſion of it: There is a twofold power of Juriſdiction or Authority, which Jeſus Chriſt as Man and Mediator of the Church is veſted with, and exerciſeth over all fleſh. A Legiſlative power, and a Judiciary power: A Legiſlative power to give Laws; and a Judiciary power, to execute the Laws that he hath given.

1. First then Chriſt hath an univerſal Legiſlative power, a power of giving

Laws

Laws to all flesh. And hence it is, that the Apostle stiles him *the Law-giver*, Jam. 4. 12. and that exclusively; he tels us, *that there is but one, and that is Christ.* There is one such, and no more; the universal Legislative power is in himself alone, and not in any other, either with him, or besides him: It is his own prerogative, it is a flower of the Imperial Crown of heaven which he communicateth not to any other, to give Law to all flesh. And hence the Law is said in Scripture to come out of *Zion*, as you may see that place fore-instanced, *Isa.* 2. 3. *for out of Zion shall go forth the Law*, which is the Seat of Christs Kingdom: It is not said to be imposed on *Zion* only, to be restrained to *Zion* only, but out of *Zion* to go forth to all flesh: Because our Saviour, though he be King of all the earth, yet he keeps his Court in *Zion*, in the Church; there is his place of residence, and thence he dates and sendeth forth his Royal Proclamations, and Edicts, *Witness our self at Zion.*

Now Christ by vertue of this Legislative power of his, gives Laws both to the outward and the inward man. Both to the members, and the conscience, and that without restraint of all flesh.

Christ hath an universal Legislative power, a power of giving Laws to all mankinde, so as to binde their members, and their outward man. And hence the Moral Law, which is an universal Law, which no man is exempted from, which takes hold on all flesh, which all men shall be judged by, as the Apostle tels us, is called the Law of Christ, *Gal.* 6. 2. *Bear you one anothers burthen, and so fulfill the Law of Christ*, that is, the Law of love; for that, my Brethren, is the Law of Christ. *A new Commandment give I unto you; Novum quia renovatum, A new Commandment give I unto you, that you love one another:* And what is love but the fulfilling of the Moral Law, as the Apostle speaks? And yet this same Apostle speaking of this Law of love, calls it not the Law of nature, but the Law of Christ, *Bear ye one anothers burthen* (which is a special act of love) and so fulfill the Law of Christ: So that the Moral Law you see, my Brethren, is the Law of Christ: and therefore he is pleased to own it, and to call it his Commandment, *John* 15. 12. to fortifie it with his own authority (as in the Sermon on the Mount) and to impose the precept of it on the people. 1.

And that this Moral Law is universal, and extends to all flesh, appears by this, that it is not imposed alone upon the members of the Church, but on the very heathen too, upon the Kings and Princes of the earth, as you may see, *Psal.* 2. 2. *The Kings and Princes of the earth set themselves, and the Rulers take Counsel together against the Lord and his Christ, saying, Let us break their bonds asunder, and cast away their cords from us*, that is the Precepts and Commandments, not of the Gospel only, but also of the Moral Law: Which is the Law of nature, and obliged not the Jews alone, but all the Nations of the world: So that no marvel though they both conspire together to rid themselves of these bonds. The Heathen rage, the people of the Jews imagine, the Kings and Rulers (not of Jews only, but) of all the earth, stand up and say, *Let us break these bonds asunder, and cast away these cords from us.* These bonds and cords which are imposed and laid upon us all, with which we all of us do finde our selves restrained

restrained and bound, that is, the Precepts and Commandments of the Moral Law: So that you see, Christ by his Legislative power gives Law to all flesh, as to the outward man, and to the Members.

2. He gives Law to all flesh, as to the inward man, and to the conscience. The Law of Jesus Christ is Spiritual, as the Apostle *Paul* tels us, *Rom.* 7.14. not only in the nature of it, but also in the subjects of it. It takes hold upon the souls, the spirits, and consciences of men: It captivates their very thoughts, 2 *Cor.*10.5. And herein Jesus Christ is singular, and manifesteth such authority as no one exerciseth but himself. Its true, that men do oftentimes give Laws unto the outward man, and to the members in politick and civil things, and then they do it too as Christs Vicegerents and his Deputies, they do it under him, and by authority from him. But it is Christ, and he alone that gives Laws unto the Conscience in holy and religious things. He delegates the former power to Magistrates, who in the same respect are stiled the Ministers of Christ: But this authority he makes not over to any of the sons of men: And yet he exercises this authority over all the sons of men, so that there is not one of them exempted from his Power.

2. As Jesus Christ hath a Legislative power, so a Judiciary power. As he hath a Legislative power to give Laws, so a Judiciary power to execute the Laws that he hath given: And this is universal too, my Brethren, as the other is. As he gives his Laws to all, so he executes his Laws on all flesh. And therefore he is called a Judge very often in the Scripture: I need not give you instances, for they are known: yea, he is stiled the Judge of all, and not alone of all that are alive, but even of those that are departed and deceased, as you may see that place for instance, *Acts* 10.42. where he is stiled the Judge of the quick and dead. Its true that other Judges in the world can judge the quick, they can deal well enough with those that are alive; but if they die, they are gone out of their hands for ever. But Jesus Christ is Judge of all flesh, quick flesh, and dead flesh, Judge of quick and dead too. Death cannot rescue men out of his hands; no, my Beloved, he can pursue them to eternity, and follow them into another world, and there can execute the rigour of his wrath upon them to the very utmost.

And as he is the Judge of all persons, so he is Judge of all cases: *All judgement is committed to him*, not some, but *all judgement*, *Joh* 5.22. whether the case be manifest and open, or whether it be hid and secret, all is one, Christ is Judge of both these; and this is singular to Jesus Christ. Men can do nothing in a case that is absolutely secret. If a murther be committed, and nothing be discovered any way; no, not so much as by a circumstance, or by some grounds of strong suspition, what can an earthly Judge do? He knows the Law is broken, but yet he cannot execute the sentence of the Law, because he is not able to discover the Offender. Now Jesus Christ is not to seek in such Cases. To him all things are naked and uncovered. And therefore he brings every work to judgement, and every secret thing, *Eccl.*12.14. And the Apostle tels us of a day when God shall judge the secrets of men by Jesus Christ, according to his Gospel, *Rom.*2.16. So that you see no flesh can

escape

escape his judgement, let the man be what he will, and let the cause be what it will.

Now this Judiciary power of Christs consists of two things; in passing sentence upon all flesh; in executing the sentence after it is past. A word or two of these in order.

Christ hath the power of passing sentence upon all flesh. All mankinde is under his authority in this respect: and they *must all appear before the Judgement Seat of Christ*, as the Apostle *Paul* speaks, 2 *Cor.* 5. 10. there to receive their last doom, either of absolution or condemnation. Sometimes he passeth sentence on them in the Court of Conscience here, he sealeth up mens condemnation to them, and makes it to become a certain thing: *They are condemned already, in themselves, and there remaineth nothing to them but a certain looking for of judgment*, as the expression is, *Heb.* 10. 27. And on the other side, he sealeth up mens absolution, he sealeth Pardons to the conscience: This he hath power to do, and this he doth sometimes on earth, *Mat.* 9 6. The Son of man hath power on earth to forgive sins. At utmost, in the last and dreadfull day, all the dead both great and small, appear before him, and receive a sentence from him, either the one way or the other, as you may see, *Apoc.* 20 12. 1.

And as he hath the power of Passing, so the power of Executing Sentence upon all Flesh. All mankinde is under his authority in this respect. And therefore the Apostle having spoken of his Legislative power before, he comes to this judiciary Power, *James* 4. 12. There is one Lawgiver, (saith he) And what can he but give the Law? yes, he can execute the Law too: and therefore it is added presently, Who is able both to save, and to destroy: to save those that are acquitted by the Law, and to destroy those that are condemned by the Law. 2.

Sometimes he executeth his sentence partly here: The works of some men go before to judgement, (as the Apostle *Paul* speaks, 1 *Tim.* 5. 24.) Christ punisheth the wicked, and rewards the Godly in this present world; but the full retribution of them both, he keepeth and reserveth to the day of his appearing, when both of them shall have their full reward. *Behold I come quickly, and my reward is with me*, (saith our Saviour) He sends not his reward before him, he leaves not his reward behind him, but brings it with him, to dispense it when he comes: And then he will discover it to all the world, that he hath power over all flesh, for he will then dispose eternally of all flesh, either in heaven or in hell.

John 17. 2.

As thou hast given him power over all Flesh.

Use 1. NOw is it so, that all mankind is under the authority of Jesus Christ, under his Legislative power, so as to give Law to them? Then first of all, they are severely to be censured, who submit not to the authority of Jesus Christ, who do not yield obedience to the Law he gives them; let him lay what commands he will upon them, they are at a point for that, they will not be obedient to them: they break the bonds of Christ in sunder, and cast away his cords from them. Now the Delinquents here are twofold, according to the twofold Law which the authority of Jesus Christ imposeth on his Subjects. I say, there is a twofold Law which the authority of Jesus Christ imposeth upon men; the Law of Faith, and the Law of Love. We read of both these (my Brethren) in the Gospel, and of both as his Laws. And so accordingly there are two sorts of men, who stoop not to the Legislative power of Jesus Christ; I shall proceed with them in order.

1. The first of them are unbelievers; they violate the Law of faith, and so submit not to the power which God hath given him over all flesh. You must know that Jesus Christ requireth all men to believe. *You believe in God*, (saith he to his Disciples) *believe also in me*, John 14. 1. And therefore the Apostle tels us of the Law of faith, and setteth it in opposition to the Law of works, the Moral Law, as you may see, *Rom.* 3. 27. Now the great thing which this Law of faith requires, is, the receiving of the Son of God upon the terms that he is offered in the Gospel, as you have been often shewed. And it requires it on the greatest penalty, even everlasting condemnation, which is as certain to the unbelievers, as if it had already past upon them. *He that believeth not, is condemned already*, John 3, 18. And yet alas, how many are there who submit not to this Law of faith; who though Christ be proposed and tendred to them in the Gospel, though he be even forced and pressed upon them, though Christ command them to believe, yet they will not be obedient! Indeed if he had no authority to impose this Law upon them, they had reason to stand out; but God hath given him power to do this, yea, he himself requires the very same thing. *This is his Commandment that we should believe in the name of his Son Jesus Christ*, 1 Joh. 3. 23. so that you see (my Brethren) this is the Commandment of the Father, and this is the Commandment of the Son, both joyn in this Law; and therefore they are deeply to be censured who are retractory to so great a Law as this.

And that it may the better work and take upon them, I shall shew them, first the sin, and secondly the danger of their disobedience.

2. That it is a sin not to believe in Jesus Christ, is evident by that which hath been said, because it is the violation of a Law, the Law of faith. But more then so, it is a very great sin. It is a sin of no ordinary size; no, (my beloved) it is a sinning sin, it is abundantly, and out of measure sinfull.

full. It is a ſin indeed to violate the Law of works which the Apoſtle ſtileth *Moſes* Law, becauſe it was delivered by the hand of *Moſes*: But it is a greater ſin to violate the Law of faith, and that both with relation to the Father and the Son.

Firſt for the Father, it is an horrible indignity to him; it is the baſeſt undervaluing and deſpiſing of his love that can be, he gives his Son out of his boſom, to ſuffer ſhame and death for poor Creatures, and having done it, he ſends his Meſſengers to mind men of the danger they are in without Chriſt, and to exhibite and propoſe him to them as the means, the only means of their ſalvation: and as endeavouring to overcome men with his goodneſs, he doth in love and pity beg them, and beſeech them to accept of it; And what is the event of this? why (my beloved) when he hath abaſed himſelf ſo low, and ſtooped ſo much below himſelf as to become a ſuitor to them to receive his Son, they carry matters ſo as if he ſtood in need of them; as if he came to make a motion to them for his own advantage; as if he knew not what to do, if they ſhould refuſe his Son. Is not this good uſage? that when he hath deſcended ſo in ways of mercy, they ſhould ſhake him off, and tell him in effect, that his profered wares ſtink, and that they do not need him, nor his Son neither: he may go offer him to them that have a mind to him.

Oh what abuſe of love is this! Oh what an high indignity! what an unſufferable provocation! even to incenſe the Lord ſo far, as to cauſe him to reſolve that he will never ſtoop ſo low again; that he will never proſtitute his Son again to the diſdain and the refuſal of a company of baſe unthankful men; that he will make them rue the time that ever they contemned this mercy to them.

Then for the Son (my Brethren) in the ſecond place, it is an high affront to him, and ſo in that reſpect a great ſin. It coſt him dear to purchaſe and obtain remiſſion and ſalvation for a company of loſt creatures; indeed his deareſt life, his deareſt blood. And is it not an horrible indignity to ſlight and to deſpiſe ſo great ſalvation? to trample under foot the ſon of God? to ſcorn ſuch rich and precious mercy? yet this all unbelievers do, if not in their intention, yet in the iſſue and event. Truly their ſin in this reſpect, is greater then the ſin of Devils, whoſe nature Chriſt hath not aſſumed (*he took not on him the nature of Angels, but the ſeed of* Abraham) for whom he never ſuffered, and to whom he was never offered. They will have ſomething to excuſe themſelves withall, ſomething to plead before the Lord in the great and dreadful day. Alas, may Devils ſay, there was no poſſibility of our recovery; there was no Mediator between God and us, to purchaſe and obtain our peace; there was no pardon tendred to us; but you had the eternal Son of God to dye for you, (for you mankind) to ſhed his blood, and to lay down his life for you; and yet when all was done, and when he came and brought a pardon to you, ſealed with his blood, and beſought you to accept of it, you even ſhut him out of doors, you would not look upon him, nor receive him; you baffled him, and dodged with him; Ah, (my beloved) what heart if it be truly touched, can hold from breaking under the ſight and ſenſe of ſuch abominable and prodigious wickedneſs as this is!

2. And as the sin is great, so in the second place, the misery and condemnation will be great also. There will be no avoiding of it; *for how shall we escape, if we neglect so great salvation!* Heb. 2. 3. There will be no enduring of it, it will be infinitely heavy; it will be easier for Turks and Pagans in the day of judgement then for such wretches. Alas poor souls, that as if their condemnation were not deep enough already, the incarnation, and the passion, and the offer of a Saviour, the richest mercies in themselves, that ever were bestowed upon the Creature, should accidentally encrease it. That Christ should die and shed his blood, to sink men deeper into hell, then if he had not died at all (for this is the event and issue of it) this is a lamentable thing indeed.

2. The second sort of such as stoop not to the authority of Jesus Christ, and to his Legislative power, are such as violate the Law of Love, I mean the Moral Law, the decalogue, the ten Commandments, for that (my Brethren) is the Law of love. And therefore the Apostle tels us that love is the fulfilling of the Law; he means apparently the Moral Law. *Rom.* 13. 10. and he that loveth another hath fulfilled the Law: see the eighth verse of that chapter: in which respect our Saviour Christ himself divides the Law into these two Commandments: *Thou shalt love the Lord thy God with all thy heart, and the neighbour as thy self*: what then? it may be you will say, Doth Christ by his authority impose the moral Law on men, the ten Commandments of the Decalogue? The Law of faith is his indeed, but is the Law of works his too? Yes the Law of works is his, for he requireth works as well as faith. And the faith which he bestows upon his members, works by love. And love is his own commandment, so he cals it, John 15. 12. *This is my Commandment that ye love one another.* Indeed he rules his Subjects by the Moral Law, that is, the precepts and commandments of it are the Statutes of his Kingdom. Its true, when it was first delivered to *Adam* in the state of innocency, it came to him but in the hand of the Creator only; But it comes to us (my Brethren) in the hands of the Redeemer, and of the Mediator Jesus Christ, who was typified by *Moses* at the delivery of the Law, the second time upon Mount *Sinai*, *Gal.* 3. 19. And hence the precepts of it, are stiled not the bonds of God only, but the bonds of Christ too; Psal. 2. 2. *Let us break their bonds asunder, and cast away their cords from us.* The Gospel all men yield, is Christs, he is in a peculiar way the author of the Gospel, and therefore it is called the word of Christ. Now the Commandments of the Law, are all of them revived in the Gospel. The whole of what the Law requires, is for the manner and measure of obedience exacted also in the Gospel; there is no duty which the Law enjoyns, but it is taught us in the Gospel. The Gospel teacheth *to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godlily in this present world*: Titus 2. 12. soberly towards our selves, righteously towards our Brethren, and piously towards our God.

And these Particulars apparently involve and comprehend all the Commandments of the Moral Law from the beginning of it to the end; There being nothing in the Decalogue, the Ten Commandments, interdicted, or required, but may be reduced to one of these three heads.

So

So then you see my Brethren, not the Law of faith only, but the Law of works too, is Christs Law; or if it be not Christs Law, it can be no Law at all; The Father judgeth no man, but hath committed all judgement to the Son. And consequently he that violates this Law of works, resisteth the authority of Jesus Christ, and the power with which he is invested by his Father to give Law to all flesh.

And yet alas how many are there who live in the resolved, and the constant breach of all the precepts and commandments of the Law of Christ, who in their practice daily break these bonds asunder, and cast away these cords from them, who are not subject to the Law of Christ nor indeed can they be! If it be pressed home upon them, to bind them to the good behaviour, and to restrain them from their sinful and ungracious courses, they are out of all patience. If the commands of Christ be laid upon them, to hold them fast to duty and obedience, and to abridge them of their carnal liberty, if they be told they must no take their old courses, but they must hear and pray, and fast, and sanctifie Gods holy day, and live strictly, they will be very much incensed; The Law of Christ is too severe and strict for them, it curbeth and abridgeth them too much, and therefore they will shake it off from them; And as the Lunatick who was restored by our Saviour to his reason, brake all the bonds and cords with which they bound him, so these unreasonable Creatures deal with Christs Law; nothing will hold them to obedience. Let him lay what command he will upon them, they will surely break it, that they may live at liberty, and walk according to their own humours. Yea, sin in such by the Commandment becomes exceeding sinful, as the Apostle speaks, *Rom.* 7. 13. Not by way of declaration (for that is not the purpose and intention of the place) but by way of Irritation; When the Commandment labours to lay hold on sin, to bind him, and to chain him up, then sin begins to lay about him, to struggle for his libertie, and so by accident to be the more sinful. When we press home the precepts of the Law, and urge them hard on wicked men, as there are some that yield themselves up to the binding power and to the obligation of it: so there are others that stand out against the Law, and they are much the worse for it, and become the more vitious. What? bind and curb, and limit them? tell them that they must not swear, and they must not be unclean? They will not be restrained and hampered; they! no they will swear the more and drink the more and be unclean the more. They are resolved with the rebellious Jews, we will not hear, we will not do, but we will do as we have done; I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant. Well my beloved, if any of you be at this hand, hear but a few particulars before we part.

Consider Christ is infinitely tender of his Authority, and of his Law. 1.
He will not easily endure it to be sleighted and infringed. He came not to destroy the Law himself; no, he was far from any such intention in his coming, nor will he suffer any other to destroy it neither. Heaven and Earth shall pass away before one jot or tittle of his Law shall pass away, *Mat.* 18. 5. He had as lief that Heaven and Earth should come to

nothing as that his Law ſhould be diſſolved. And judge you then how great their provocation is, who violate and break the precepts of it day by day, as *Sampſon* did his green cords, as if they had no ſtrength or force at all in them. Could they ſet Heaven and Earth on fire and conſume it into aſhes, they could not anger Chriſt ſo much, nor vex him as they do by this their curſed violation of his bleſſed Law. And there is extraordinary peril in the wrath of Chriſt; If once he be incenſed there is very great hazard, and hence ſaith *David*, *Pſalm* 2. *ult*. *Kiſs the ſon leaſt he be angry, and you periſh.*

2. Conſider that the Law as it hath a commanding power that requireth us to do, ſo it hath a threatning power that obligeth us to ſuffer, in caſe of diſobedience to the Law. As it bindeth men to do the things that are commanded in it, ſo in caſe they do them not (and have no intereſt in Chriſt by faith) it bindeth them to ſuffer all the things that are denounced in it; For every one that doth not every thing that is contained in the Law, is expoſed to the curſe, as you may ſee, *Gal.* 3. 10. There's not a curſe contained in the book of God from the beginning of it to the end, but ſuch a man lies open to it, and if he perſevere without repentance, he ſhall be ſure to feel it to his pain. Well then, my brethren, you may perhaps out-ſtand the precept, but are you able to out-ſtand the threatning? You may decline the duty, but are you able alſo to avoid the curſe? Here Chriſt commands, & you replie, We will not hear, we will not do: But when he ſhall pronounce the ſentence of the Law upon you, in the great and great dreadful day, will you replie We will not bear, we will not ſuffer? Will you tell him to his face, We will not go to hell, we will not be condemned by the Law, as you have told him here, We will not be obedient to the Law? Alas it is not all mens ſcorns and haughty looks, it is not all their pride and ſturdineſs that will prevail at that time. No, no, the haughtineſs of men ſhall be brought low, and Chriſt alone ſhall be exalted in that day.

3. Conſider Chriſt hath ability to back and ſecond his authority. All power is given to him, all kinds & all degrees of power, power of authority, and power of ability. Power of authority alone is but an empty and a deſpicable thing; he that hath it may command, and they whom he commandeth (if they pleaſe) may, diſobey, he cannot force them to obedience, nor puniſh them for diſobedience. The hazzard is not great of diſobeying ſuch power. But where ability goes with authority, there the deſpiſing of it muſt be full of danger. Now ſo it doth in Jeſus Chriſt, and therefore he is peremptory, *Rom.* 14. 11. As I live, ſaith the Lord, that is, the Lord Chriſt as you may ſee by the coherence, every knee ſhall bow to me, willingly, or by compulſion. If it bend not willingly, I will make it bow, or break. Chriſt will be King though the earth be never ſo unſteady, and the haters of the Lord ſhall be ſubject unto him. How? ſhall his haters be his Subjects? yes they ſhall be ſubject to him either one way or another. For though they be not ſubject to his grace, they ſhall be ſubject to his power. They that will not be ruled by him, ſhall be broken by him. We read of ſome that break his bonds aſunder, *Pſal.* 2, 3. but preſently he breaks their bonds aſunder. If they be good at breaking,

Chriſt

Christ will fall a breaking too. He will break them with a rod of Iron, and dash them in pieces like a Potters Vessel. The authority of Christ, as it hath some that stoop to it, so it hath others that oppose it. And such are they of whom we read, *Luke* 19.19. His Citizens hated him, & sent a message after him to tell him to his teeth we will not have this man to rule over us. They were in haste, they could not tarry till he came about again, but they must send this sawcy Message after him. But see now what becomes of these men, and whether it be all as they will, *ver.* 27. *But those my Enemies that would not have me to rule over them, bring them forth and slay them before me.*

Oh think on this, you that will not be ruled by Jesus Christ, who when his will is manifested to you, and when you are acquainted with the Laws and Statutes of his Kingdom, regard it not at all, but make light of all this. Oh, be advised to be wise and serve the Lord. Kiss the son, he hath authority, and therefore do him fealty, least he be angry and you perish.

Is it so that all mankind is under the authority of Jesus Christ? they are mistaken then who think that some men are exempt from his authority and from his Legislative power, and that they are not bound to the obedience of the Laws he gives. I am very apt to think that Infidels & heathens who never had the Gospel preached to them, who never heard of Jesus Christ, are no way bound to the obedience of the Law of faith, so that they sin in not believing in the Lord Christ, and taking him to be their Saviour whom they have no means to know. The Law of faith (I mean of justifying faith) the Commandment to believe, is not a natural, but a positive Law, and consequently promulgation is absolutely necessary to the obligation of it. But the Decalogue, the Moral Law, the Law of works, is written in the heart of man by nature, and therefore bindeth all men to obedience.

Yea, but say some, believers are exempted from the obligation of it; the faithful are not bound to the obedience of the Moral Law. Its true I must confess they are not bound to the obedience of it so as to be justified and saved by this obedience. They are not bound to the obedience of it so as the condition of a Covenant of works. But they are bound to the obedience of it so as to testifie their faith and love, and thankfulness, and service to the Lord Christ, who hath imposed this Law upon all flesh, so that all men, yea even believers, are under the commanding power of this Law.

Yea, but it will be said by some, that Jesus Christ hath made us free, that he hath purchased liberty for all his members, which liberty they are commanded to maintain, *Gal.* 5.1. And this they think, and teach to be even from the obligation of the Moral Law. *Object.*

True, Christ hath made us free indeed, but from the servitude of sin, not from the service of himself; and from the Law of sin as the Apostle calls it, *Rom.* 7.23. not from his own Law. Why should we think that Christ hath shed his blood to free his people from the obligation of his own Law? Indeed my Brethren, if the Moral Law, the Law of love, the Law of works, were not the Law of Christ, as the Apostle calls *Sol.*

calls it, *Gal.* 6. 2. I should be easily perswaded to believe his people are exempted from the binding power of it. It seemeth reasonable that his members should be freed from any Law but that which he himself gives. But the commandment of the Moral Law which is fulfilled in love, is his Commandment, *John* 15. 12. strengthened with his authority delivered in his hand and name to men, and who can think that he should not impose his own Law, upon his own people? Mark that of the Evangelist, *Luke* 1. 74. 75. He hath saved us from our enemies and from the hands of all that hate us, that we might serve him who hath saved us, in holiness to God, and in righteousness to man; which is indeed the summ and substance of the Moral Law. So that the liberty which Christ hath purchased for his people, is liberty to keep, not liberty to break the Law; and that is liberty indeed, as *David* thinks, *Psal.* 119. 32. *I will run the wayes of thy Commandments, when thou hast set my heart at liberty.*

To say it in a word my Brethren, there is a twofold liberty, a twofold freedom, the one enjoyed under sin, and the other under Christ. Under sin we are free to do any thing but good; under Christ we are free to do any thing but evil. Of the first sort of freedom speaks the Apostle *Paul*, *Rom.* 6. 20. When you were the servants of sin ye were free from righteousness; and of the second saith the same Apostle in *ver.* 22. of that Chapter, Being the servants of God ye are free from sin. Well then our Saviour Christ hath brought us from the former to the latter sort of freedom, so that we are at liberty from sin, and not at liberty to sin. We are at liberty to serve him, and obey him and to keep his Law.

Object. But it is objected further out of these words of the Apostle to the believing Romans, *Rom.* 6. 19. where he tells them ye are not under the Law, but under Grace. And if believers are not under it, why then how are they subject to the obligation of it?

Sol. To this I answer, that believers are not under it respectively to the coaction of it, for they willingly obey it. They are not under it respectively to the severe exaction of it, for they are delivered from it; it comes to them with Evangelical allay, and Gospel mitigation. They are not under it respectively to the malediction and the condemnation of it, for they are not accursed, they shall not be condemned by it.

But they are under the commanding and the binding power, the obligation of it notwithstanding, because from this they are not neither can they be delivered. For if you look upon the substance of the Moral Law, it is an everlasting, an eternal Law, as *David* calls it, *Psal.* 19. 7. It sheweth what is good, and what is evil in it self, and in its nature. So that the things that are commanded there, are not good because they are commanded, but are commanded because they are good. And so the things that are forbidden, they are not evil because they are forbidden, but are forbidden because they are evil. And hence this Law is never charged (as the Law of the forbidden fruit, and as the Ceremonial, and Judaical Laws) no, it is stedfast, as the Apostle *Paul* speaks, *Heb.* 2. 2. λόγος βέβαιος, the word that was spoken by Angels, that is, the Moral Law that was delivered by their Ministry, is stedfast. Indeed this Law, the Law of nature, was written in the heart of *Adam* in the state of innocency

cency, and Christ intendeth not to blot out any thing that was engraven there, but promises to write it out again more fairly (for it was much obliterated by the fall) in the hearts of his people. So runs the tenor of the New Covenant, *Ier.* 31. 33.

Object. The last Objection that I shall insist upon, is taken from those words of the Apostle, 1 *Tim.* 1. 9. *The Law*, saith the Apostle there, *is not given to the Righteous.* And if it be not given to them, why then it seems that it belongs not to them any way.

Sol. To this I answer that the Apostles purpose is not that the righteous are not under the command and obligation of the Law; for mark it, *Adam* was exactly righteous, and yet it was a Law to him even in the state of innocency it self.

But this is that which the Apostle means; the Law is not given to the righteous so as to force him to obedience, so as to be against a righteous man. It is not given for his hurt and condemnation. He doth not say οὐ τίθεται, *Lex non est lata, but* οὐ κεῖται *Lex non est posita*; which intimates an action or a plea against a man. So that the Moral Law is not the action or the plea of God against a righteous man to bring him under judgement, and to oblige and bind him over to damnation. And so it is the same in sense with that which is delivered by the same Apostle in another place, speaking of such as are guided by the spirit, and express the fruits of it in their lives and conversations, *Gal.* 5. 23. He doth not say to such a one, but κατὰ τῶν τοιούτων *against such there is no Law.* Indeed the Moral Law, so far as it is against believers, is not imposed but removed by Christ. *He hath blotted out the hand writing of Ordinances that was against us, that was contrary to us, and took it out of the way, nayling it to his Cross, Col.* 2. 14 even the hand writing of Moral ordinances, so far as it is against us, and contrary to us, Christ hath taken out of the way. It is against us in the rigor, and in the curse and malediction of it, and consequently, so far it is taken off by Christ in relation to believers. But it is not against believers in the commands and precepts of it requiring them to love God and serve God, *&c.* No, these things sute with their spirits, they are written in their hearts, and therefore they are not destroyed, but rather strengthened, and confirmed by Christ.

Use 3. Is it so that all mankind is under the authority of Iesus Christ, under his legislative power? Then certainly believers must not stoop to any other legislative power, to the prejudice of his. And this is that which the Apostle presseth hard on the *Colossians*, *Col.* 2. 20. In the foregoing verse he setteth forth the authority of Christ, and sheweth that he is the head and ruler of his people, and presently comes in with this Interrogation, *and why*, saith he, *are you subject to Ordinances?* by which he doth not mean the Laws of God, but the decrees and constitutions and commands of men. And so himself explains it afterward in the suceeeding words, that by those Ordinances he intendeth nothing else but the Commandments and doctrines of men. As if he should have said, if you be under the authority of Jesus Christ, *Why are you subject to the Ordinances and commands of men?*

Quest. What then, doth the authority of Jesus Christ, discharge his people from

from obedience to any ordinances, or commands of men? and are they to be subject to him so, that they be subject to no other governours or rulers in the world? Is the authority and power of Magistrates dissolved by this means?

Answ. To this I answer, No, by no means; and therefore you must know that when the Apostle saith, *be ye not servants of men*, be ye not subject to the ordinances and commands of men: he doth not mean it absolutely, as if we ought not to be subject to them any way. It was not his intention to bring in such confusion, and such Anarchy into the world. For in another place he tells us, that we *must needs be subject to the Magistrate*, *Rom.* 13. 5. And the Apostle *Peters* Exhortation goes a little further, and is a little more large, 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man, and that for the Lord sake*; And it is necessary that we should do so, saith he; *for so is the will of God*, *verse* 15. of that Chapter.

These two do seem apparently to contradict and clash with one another, *Be ye not the servants of men*, and *Ye must needs be subject to men*; be ye not subject to the ordinances and commands of men, And yet submit your selves to every ordinance of man; and therefore I shall cleer it in a word, or two, both with relation to the outward man, and to the conscience.

1. For the outward man, that ought not to be subject to the Injunctions & commands of men, where they cross the law of Christ, there are some commands of men that meddle only with such things as are not comprehended in the Law of Christ, but are left by him indifferent, neither commanded nor forbidden. To such as these we may and ought to yield obedience; there is no question but the Lawfull Magistate hath power concerning things indifferent, to interdict them, or require them for Politick and civil ends, and in relation to the better government or profit, and emolument of those who are subjected to his power. And however I am under the authority of Christ, I am not free in such a case as this is.

, There are other Laws of men which concur with Christs Laws, commanding that which they command, forbidding that which they forbid; As when Christ forbids to swear, & when the Magistrate forbids to swear too; when Christ forbids us to profane the Sabbath, and when the Magistrate forbids us to prophane it too; There is no scruple touching such commands as these; for here the Magistrate and Christ do close, and therefore in obey ng one of them, we obey the other too.

But when the Laws of men do contradict the Laws of Christ, forbidding that which they command, commanding that they forbid; when their Injunctions clash with his, we ought not to subject our selves to them. The authority of Christ is the greatest in the world: *his Father* (as you have it in my text) *hath given him power over all flesh*. And therefore he must rather be obeyed then any fleshly power, if once they come in competition, and if they cannot be obeyed together, in such a case as this, my brethren, when the same thing shall come to be commanded in the Law of Christ, forbidden in the Law of man, and so upon the other side, we have a certain rule to walk by, *Act.* 5. 29. *It is better to obey God then men*, in such a case we cannot be the servants of men, because

cause if we be so, we cannot be the servants of Christ; for in obeying them, we throw off the authority of Jesus Christ.

And as we ought not to subject our outward man to the commands of men in such a case: so in the second place we ought not to subject our Conscience to the commands of men in any case. The Conscience is the Lords peculiar, none hath authority on that but he only. And therefore Christ condemns it in the Scribes and Pharises, They taught for doctrines the commandments of men, *Mat.* 15. 9. They were but constitutions and commands of men, and yet they vented them for Doctrines, and imposed them on the Conscience; This they ought not to have done, or if they did so, they ought not to be yielded to in so doing. We ought not to be subject to the commands of men, upon such terms as these are. The Lord complains of this in *Israel* as a grievous sin, for which he thunders out a heavy doom against them, a Judgement so remarkable, that it should come the next step to a miracle, because their fear to him was taught by the precepts of men, *Isa.* 29. 13. For this the Apostle chideth the *Corinthians*, 2 *Cor.* 11. 20. *Ye suffer if a man devour you, if a man bring you into bondage*, which is not meant of the enthralling of the outward man, but of the captivating of the Conscience, in the chains of humane constitutions and decrees, which these deceitful workers mentioned in the former verses jugled on upon it. Well then since Christ hath such authority upon us, let none of us subject our Conscience and our faith to men; let them not be Lords of these, for they belong to Christ and him only. He suffers magistrates indeed to rule without, over the outward man, but he alone must rule within over the conscience. If any go about to take command on that, or to give Law to that, *you must stand fast in the Liberty wherewith Christ hath made you free*, as the Apostle counsels you, *Gal.* 5. 1. 2.

Is it so that all mankind is under the authority of Jesus Christ? Then let not one man censure and condemn another. It is the inference that the Apostle makes upon the very same ground, *James* 4. 12. *There is one Law-giver* (saith he) *that is able both to save, and to destroy.* And what of that? *Who art thou that judgest another?* What authority hast thou to pass sentence on thy brother? you are both under the power, and the authority of Jesus Christ, and therefore let him judge you both, and do not you judge one another. *Use* 4.

Why you will say, may not one man judge another without any derogation from the authority of Christ? yes, if he do it by authority from Christ, and according to the rules prescribed by Christ. So one man may judge another and condemn another too, having received power from Christ in the Church, and Common-wealth. But if one man judge another of himself, without any Lawfull power, and without any real ground, if one man judge another in or about such things as are reserved to the authority of Christ, as secret things and the final state of men, and such like, it is a prejudice to the authority of Christ and to the power which *God hath given him over all flesh.*

And yet, how usual is it with men to judge, and censure one another, when they are not called to it, when they have no right to do it, when they have no sufficient ground for it? They

will judge the hearts of men, they will judge the ends of men which are known to none but God, having neither evidence nor warrant for these censures. If they be out with any man, presently he is an Hypocrite, a rotten-hearted wretch, and what not? if he do any doubtful action, they will be sure to construe it the worst way; if he do any action clearly good, then he hath ill ends in it, nothing can scape their hard censures. Nay some will pass their doom upon the final state of men, which none but Christ himself can judge of. Now, I beseech you, (my beloved) consider whose authority you violate in this, and whose office you assume. Remember, Christ hath power over all flesh, he is the Law-giver, who is able both to save and to destroy, who knows whom he will save, and whom he will destroy: let him judge all, and do not you judge one another.

John 17. 2.
As thou hast given him power over all flesh.

Uses. IS it so that all mankind is under the authority of Jesus Christ? Then let them not avenge themselves in any case, but let them have recourse to Jesus Christ forright, when any wrong or injury is done to them. Whoever doth it, he is under the authority of Jesus Christ, he is within the verge & compass of his Jurisdiction, his Father hath invested him with a power over all flesh: so that let the wrong-doer be of what condition, or estate, or place he will, let the wrong be what it will, it falls within his cognizance, and he can right it, if he please, and he will right it in his own time. Indeed, if there were none to seek unto when we are injured and abused, if there were none to do us justice, there were some colour then, why we should avenge our selves. If there were none but the servants in a Family, (if such a thing might be supposed) and there were no Common Master over all, it could not be avoided, but they would brawl among themselves, For every one in such a case would look to be his own Judge, there being none superior to him and his fellow to decide the quarrel. But when they have a Master to complain to, who hath power to take an order with any of them that offend, it were a great indignity to him and his authority for any of them to correct their fellow-servants. (Beloved) we have all one Master, we are all under the power and the authority of Jesus Christ, and therefore if our fellow-servants wrong us, let us not undertake to right our selves, but let us patiently commit our cause to him that judgeth righteously. I say (as the Apostle Romans, 12. 19.) *Dearly beloved, avenge not your selves.* Take heed that you be neither overcome of evil in your passion, *Romans* 12. ult. nor render evil for it in your actions, 1 *Thes.* 5. 15. There are not many sins to which we are so mightily inclined, as we are to this, nor which we are so hardly able to resist. And truly I am much afraid, that in the prosecution of the great affairs of this time, there is in many too much of the private grudge, and self-revenge, who make the publique cause a cover for their own malice. Now, I beseech you, (my beloved) let us not study to avenge our selves on any man, but

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let us lay aside all self-respects. If we have been abused and wronged by any, let us forgive them, and forbear them, (as the Apostle *Paul* exhorts) Col. 3. 13. *Forgiving one another, and forbearing one another, if any man have a quarrel against any.* There is much in that Text: forgiving one another in regard of inward malice, and forbearing one another in regard of outward revenge. And that not only in conceited and imaginary, but in true and real wrongs: For so the Greek word μομφὴ rendred *quarrell* or *complaint* imports: Not a quarrell pickt or raised upon no ground at all, but *justa conquerendi causa*, (as *Zanchius* reads it) a just occasion of complaint. So that when we are injured, so as the abuse is evident and clear, it is our duty to forgive and to forbear: And that who ever offer the abuse to us, let him be what he will, if any man have a quarrel against any, of what condition or degree soever, none exempted, yet we must forgive still, and we must forbear still.

And this because it hath a world of difficulties in it, I shall set on with a few Considerations.

Consider you entrench on Jesus Christ, in self-revenge, invade his proper and peculiar right. you do that which belongs to him, which is a very high presumption. And this the *Psalmist* intimates in his petition: Psal. 94 1. *O God to whom vengeance belongeth, O God to whom vengeance belongeth, shew thy self*: he speaks it there exclusively, vengeance belongs to him, and none but him: To none but him originally, primitively, though he make over power to execute it, to his Deputies and Vicegerents: who though they cannot do it of themselves, and by their own authority, yet they may do it as the Ministers of Christ, (as the Apostle *Paul* intimates, speaking of the Magistrate) Rom. 13. 4. *He is the Minister of God*, (saith he) *and an avenger.* A Minister of God, and by that means, by vertue of his deputation a revenger, to execute wrath on him that doth evil. So that when our abuses are unsufferable, and when they wound the name, or the estate so deep that they are not to be born, if we go to the Magistrate to right us, and avenge us, we go to Jesus Christ in him, because he hath appointed him, and set him up for that purpose. But if we avenge our selves, we wrest the sword out of the hands of Jesus Christ, and do as much as in us lies, to dis-invest him of that power which God hath given him over all flesh. And with this argument it is that the Apostle *Paul* dissuades them from self-revenge in the fore-alledged Scripture, Rom. 12. 19. *Dearly beloved, avenge not your selves*, and why so? because in so doing, you enter on the right of Christ; *for it is written, vengeance is mine*, it is not yours, no, *it is mine, and I will repay it*, either by my self, or by my ordinance. 1.

By self-revenge, as you invade the right of Christ, so you stay and hinder Christ from taking vengeance for you on your enemies. You give not place to his wrath, (as the Apostle *Paul* expresseth it in the forecited Scripture, *Rom.* 12. 19.) He would avenge you, and you would not suffer him, but you will do it with your own hands. He offers to step in and right you, and you will not give him the place; no, you justle him aside by a revengeful righting of your selves. And therefore it is just with him to leave you to your selves in this business: and truly this 2.

among the rest, may be the cause why many men lie under such unsufferable wrongs; why they are so abused and oppressed without any remedy; why Christ forbeareth to avenge them, because they will not give him way; they will get into the seat, they will be medling with his office and authority, and therefore he stands by and looks on. As therefore we desire that he that hath authority to right us, should put to his own hand, let us acquit our hearts and hands (as much as it is possible) of self-revenge. I say to every one of you, as *Solomon*, *Prov.* 20. 22. *Say not I will render evil, I will revenge*; but wait on Christ, and he will save you.

3. And thirdly, as by self-revenge you give no place to Christ, so you give place to the Devil; you deny the place to Christ, and you let the Devil have it. And therefore the Apostle *Paul* having dissuaded us from wrath which tendeth to revenge, *Let not the Sun go down upon your wrath*, adds this immediately in the succeeding words, *neither give place to the Devil*, Eph. 4. 27. And is not this a fearful thing to justle Jesus Christ aside, that we may let the Devil in? to make room for such a guest as Satan is, and that by putting Jesus Christ by? For it is Satan (my beloved) that makes such work in mens hearts, and stirs them up to such unwarrantable practices as these are.

4. Lastly, By taking vengeance on our Brethren, we do exceedingly provoke Christ to take vengeance upon us. We take vengeance upon others, and all that we gain is this, we cause the Lord to take vengeance on our selves; we do not only hinder him from executing wrath for us, but we provoke him to execute his wrath upon us. *Because that* Edom *hath dealt against the house of* Judah, *(saith the Lord) by taking vengeance*, what follows? *I will take vengeance upon* Edom, *Ezech.* 25. 12. If Christ come in and find his family together by the ears, he will be in a rage too, and he will take an order with them altogether. *Manasseh* against *Ephraim*, and *Ephraim* against *Manasseh*, and they together against *Judah*. And what is the event of these contentions? why the Lord is against them all. *For all this his anger is not turned away, but his hand is stretched out still*: Isa. 9. 21. He deals with us, (my Brethren) as we deal with others: *with the froward* (saith the Psalmist) *thou wilt shew thy self froward*, Psal. 18. 25. If we be unjustly froward to our Brethren, he will be justly froward toward us: If we lay on upon our brethren, he will lay on upon us.

Let these considerations keep us from revenge: And because it is a very hard thing to forbear, especially when opportunities are put into our hands; *For if a man find his Enemy at an advantage, will he let him go free?* 1 Sam. 24. 20. I shall give you two directions which will be very helpful to you, to cause you to abstain from self-revenge: First, you must put away those carnal Lusts; and in the next place you must put away those carnal reasons, which incline you to revenge.

1. You must put away those carnal lusts, which incline you to revenge: you must subdue and mortifie them to the utmost of your power; These are the true real causes of it, they are within, and not without you. *Whereas there is strife among you*, (saith the Apostle *Paul* to the *Corinthians*) *are you not carnal?* 1 Cor. 3. 3. Is it not very manifest that there is much corruption, much flesh in you? It may be you may think it to be

otherwise;

otherwise; but mark what the Apostle saith, Jam. 4. 1. *From whence come wars and fightings among you?* whence is it, that it is but a word and a blow: an injury and a revenge? whence is it? why hence it is, will some men say; I am so troubled and molested, I am so wronged and abused, that I cannot suffer it: No, no, (saith the Apostle) thou art very much deceived; it is thy pride, self-love, envy, passion, that are the true and real causes why thou canst not hold thy hands: *from whence come wars and fightings among you? even from your lusts*; If there were no wars within, there would be no wars without. If these corruptions and unruly lusts within were throughly mortified and subdued, these outward provocations would never cause such hot contentions as they do.

You must put away those carnal reasonings that incline you and provoke you to revenge: For these, if you will give them entertainment, will set your hearts on fire of hell. And therefore you must do as *Abraham* did, when there was like to be some difference between him and his Nephew *Lot*: Its probable he was assaulted with such thoughts as these, What wilt thou yield and stoop to him? it is his duty to submit to thee; shall *Lot* thy Nephew have his choice of all the Land, and thou his aged Unkle be content to take the boyes leavings? But *Abraham* hearkens not to such suggestions. So *Moses*, when he was contemned, vilified, and set at nought, no doubt he had his passions in him, though he were a meek man, and they were apt enough to work, and stir, and secretly to egg him on to this or the like purpose, What, wilt thou suffer such a gross abuse? shall they go smooth away with such a bold affront, and base indignity, as this is? No, let them know that they have mis-behaved themselves towards their betters: But *Moses* patiently allays and stils such thoughts as these, and meekly puts up all without distemper. I might exemplifie in *David*, when he was abused by *Shimei*, who was his Subject, and that in such a base, unworthy, and unsufferable way: no doubt he had his inward risings, and he had one at hand that was an end to take revenge for him: and yet he calms all, we hear no more but this, *Let him curse*, &c. 2.

So when our thoughts begin to work apace in any injury or provocation that is offered to us, and to tell us strange things, let us smother and suppress them: let us consider that, and think on that which may provoke to love, and not to malice and revenge.

Is it so, that all mankind is under the authority, &c. Then surely we have all great reason to comply with him, and to endeavour what we can to please him to the utmost of our power. You know it is the fashion of the world, to do what they are able to keep in with those who are in place, and under whose authority and power they are: How will they bend, and stoop, and yield, and bring themselves to any thing almost to please such men! beloved, we are all under the power of Jesus Christ, under his Legislative power, and under his judiciary power. He gives us Law now, & he will pass sentence on us according to his Law hereafter, if we be disobedient and rebellious; and therefore we have reason to keep in with him, *to kiss the Son*, to do him homage, *lest he be angry, and we perish. We labour*, (saith the Apostle) *that whether present or absent, we may be accepted of him.* And why so? *For we must all appear before the judgement-* *Use 6.*

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ſeat of Chriſt, as it is added in the next words, 2 *Corinth.* 5. 10. The time is coming when he is to ſit upon us, and to judge us, and to diſpoſe of us for ever, either in heaven, or in hell, and therefore it concerns us infinitely to pleaſe him in the mean time, that he may be propitious to us when that time comes. We pitty ſuch a malefactor, who being ſhortly to be tried before an earthly Judge, upon a point of life or death, doth rather take a courſe to anger and provoke him, then appeaſe him; and yet ſo deſperately fooliſh are a multitude of men, who ſtrive not to approve themſelves to Chriſt, nor to be accepted of him, before whoſe judgment-ſeat they muſt appear to be acquitted or condemned: And ſo according to his doom, to live or die, and that for ever.

Oh but think upon that laſt and dreadful day, remember at whoſe mercy you muſt ſtand, and ſo endeavour to demean your ſelves, that whether you be preſent in the body, or whether you be abſent from the body, that both in life, and death, and judgement, you may be accepted of him.

Uſe 7. Is it ſo that all mankind is under the Judiciary power of Chriſt? that he hath power to paſs the ſentence, and to execute the ſentence on them? this ſerveth then for matchleſs terrour to the wicked, and for incomparable comfort to the godly; a word or two to each of theſe, *&c.*

1. How can the thought of this but ſtrike amazement and aſtoniſhment to the hearts of wicked men! What mercy can they look for at his hands whom have they peirced through, whoſe grace they deſpiſed, whoſe Law and Goſpel they have diſobeyed, whoſe Spirit they have grieved, and deſpighted, whoſe blood they have trodd upon? Oh what a fearful thing it is that they ſhould be in the power of Jeſus Chriſt, that he and none but he ſhould judge them. Did *John* fall down at the preſence of an angel? did *Felix* tremble before *Paul*, when he did but diſcourſe of Judgement? Did the Officers and Souldiers of the Jews fall backwards at the voyce of Chriſt? and that while he was in a ſtate, and condition of abaſure? What will ungodly wretches do, when he ſhall come in Majeſty and glory, to paſs ſentence on them? when he ſhall be revealed from heaven with his mighty Angels, *&c.* what can they look for in that day, but eternal condemnation?

2. And how can this but infinitely cheer the Saints to think, that they are in the power of Jeſus Chriſt, who is their Brother, their Mediator, their Redeemer; that he who ſhed his blood for them, and none but he, ſhall judge them too! How will they lift up their heads to ſee him comming with the clouds to judge the world? Oh how will they be raviſhed to behold their Saviour whom they have loved ſo dearly all their lives, but never had the happineſs to ſee till now, for whoſe appearance they have longed, thirſted, prayed, waited, *&c.* How will they melt upon him, think you, when they ſee him? This is he that died for me, that ſhed his blood for me, they would look through him if they could: and how can they expect but that he that died for them, ſhould abſolve them, and acquit them? Aſſuredly my brethren, he that *hath power over all fleſh*, will never hate and deſtroy his own fleſh, nor condemn his own members. No it is well for them that this power is in Chriſts hands: for now they may be confident that he will ſave them, that he will give eternal life to them.

them. And this for the first particular considered in the words, the thing it self with which our Saviour is invested and endued, and this you see, *is power over all flesh.*

The second follows now in order to be handled, The means by which he comes to be invested with it, *viz.* by free donation from his Father. He hath this power, because his Father gave it him; *As thou hast given him power over all flesh.* ὡς δέδωκας, *as thou hast given.* He saith not, As thy Son hath taken power over all flesh, as he hath entred on it, and assumed it to himself; But as thou hast invested and endued him with it. By which he shews apparently, that he comes to it by his fathers act, and by his Fathers guift, and not by his own intrusion, *as thou hast given him power over all flesh.*

So that hence I might observe,

That Jesus Christ did not intrude himself on the authority with which he is invested over all flesh, but was admitted to it freely by his Father.

He did not take this honour to himself, as the expression is, though in another case, *Heb.* 5. 4. but it was put upon him. See *Psalm.* 6. Note 3. But this I do but point at in my passage by.

Proceed we to the third and last Particular considered in the words, *viz.* the end for which he is invested with this vast authority. *That he may give eternal life to as many as God hath given him.*

So that you see, (my Brethren) here is giving upon all hands? The Father gives the Son, that the Son may give to others: The Father gives to him power, that he may give to others life.

First, Let us look upon this end in general before we take it into parts. And here let us consider, whether this be the only end for which the Father gives the Son power; whether he have no other aim in putting this authority upon him over all flesh; but only that he may bestow eternal life upon his own people; what need he have so large authority for this end? Authority over all flesh, that he may give eternal life to some flesh, to the least part of flesh, to as many as God hath given him, who are comparatively but a small number. What use hath this authority in reference to other flesh, to whom he doth not give eternal life, if this be all the end of it?

For clearing of this, (my Brethren) you must know that this is not the only end, but it is the chief end; for it is very manifest in Scripture, that the authority of Jesus Christ, as it extends to all flesh, so it is exercised one way or another upon all flesh. It is bestowed upon him by his Father, as well that he may give eternal death to some, as eternal life to others. And so accordingly he executes this power, and this authority of his, as well in passing sentence of condemnation upon unbelievers, as of salvation upon believers. In judging some (and that the most of men) to death, as well as other some to life. *The Father* (saith our Saviour) *hath committed all judgment to the Son*: judgement as well of condemnation, as of absolution. So that the giving of eternal life to as many as God hath given him, is not the only end of the authority of Jesus Christ: but it is the main end, the prime end, the chief end. This end is principally in the eye of God, and Christ; the other end is not considerable in regard of this. And there-

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fore that is not so much as hinted at, you see; but this is clearly and expressly mentioned. As who should say, This was the end indeed, for which *his Father gave him power over all flesh*; this was the thing he chiefly aimed at, *that he might give eternal life to as many as God had given him.*

So that the Point to be observed, is this.

DOCTRINE.

That the authority of Jesus Christ, with which he is invested over all flesh, is chiefly for the benefit and the salvation of his own people.

It hath another end indeed, but this is the great end; he hath it not so much for the hurt of wicked men and unbelievers, as for the good of his Members. Not so much to destroy them, as to save these. And hence his Father who gave him this authority, gave him such a name withall, as shews us why he took upon him this authority as man: why he became a Priest, a Prophet and a King, as you may see, *Mat.* 1. 21. Saith the Angel there to *Joseph*, speaking of the Virgin *Mary*, *She shall bring forth a Son, and thou shalt call his name Jesus*: And why so? to shew the end for which he came into the world, *for he shall save his people from their sins.* Not so much to destroy ungodly men, as to save his own people: In which respect his Father would not have him called Ἀπολλύων a *Destroyer* (the name imposed upon the King of Locusts mentioned *Apoc.* 9. 11. though he be so to many men, yea to the greatest part of men, whom he will punish with everlasting destruction; But Jesus, a Saviour: its true indeed that Christ is set (as that is the Expression, *Luke* 2. 34.) *that he is appointed by his Father for the fall and rising again of many in Israel*: as for the rising of believers, so for the fall of unbelievers. But this is but by accident, and besides the main intention either of God in sending, or of Christ in coming. He doth not cause the fall of such as perish directly, as he doth the raising of such as are saved by him. And this is not obscurely mentioned in that place which is parallel to this, Isa. 8. 14. *He shall be for a Sanctuary*, (saith the Prophet there) that is the main end which he serveth for, to be a place of refuge to his people: and therefore that which follows is added with a But, as coming in upon the by, besides his purpose. *He shall be for a Sanctuary, but for a stone of stumbling, and a rock of offence to the house of* Israel: *and many among them shall stumble, and fall, and be broken.* Though he be in himself a Sanctuary, yet this shall be the issue and event to some men: Indeed *he came into the world to save sinners*, (as the Apostle *Paul* speaks, 1 *Tim.* 1. 15.) not to destroy Sinners. Its true that Sinners are destroyed by him, but this was not the end of his coming. *God did not send his Son into the world*, (saith the Evangelist) Joh. 3. 17. *to condemn the world, but that the world by him might be saved.* And so our Saviour Christ himself professeth, John 12. 47. *I came not to judge the world, but to save the world.* And therefore if you look upon his story, you shall find that he was frequently employed in works of mercy, of helping, and of saving people every way; but when his hot Disciples would have the Samaritans destroyed by fire from heaven, you know

know he would not hear of it. You shall observe that he absolved and acquitted many in the dayes of his flesh, *Be of good cheer, your sins are forgiven you.* But whom did he condemn, or whose sins did he bind upon him? No not the woman that was taken in adultery, yea in the very act, to shew how much this was besides his purpose. And therefore when he delegated his Authority to his Apostles, you may see the drift of it, *Mat.* 28.19,20. It was to bring in his Elect to him, that they might be saved by him, having told them *that all power was given to him both in heaven and in Earth.* Immediately by vertue of that power, he gives them their Commission, that they should go preach the Gospel, and convert men to the faith, and baptize them in his name. He doth not say to them, as God doth to the Prophet, Ier. 1. 10. *I have set you over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy*: but I have sent you to the Nations, to teach them, and to save them, *Go teach all Nations, baptizing them.*

So that the point you see is fully proved.

That the authority of Jesus Christ with which he is invested over all flesh, is chiefly for the benefit and the salvation of his own people.

And it must needs be so, as I shall make it evidently and demonstratively to appear to you; For,

First, His very Mediatorship is chiefly for the benefit and salvation of his people, and therefore the authority which he enjoys, and which he is invested with as man and Mediator, must needs be for the same End: why was the Son of God incarnate, why was he made the Mediator? not for the hurt of wicked men, but for the good of his chosen; Not to bring them out, or to keep them out, but to bring these in: not to make enmity, or war for them, but to make amity and peace for these. And consequently his authority must have the same aim. He took our nature on him, he took upon him to be the Mediator between God and man: and so accordingly assumed the Oeconomical, and the dispensatory Kingdom too, and the authority whereof we speak, for the sake of his people. He had not been a Mediator, he had not been a King as man, but for his people. They are the end of his Kingdom and of his power; and hence the Execution of it is carried wholly and throughout with relation to the Saints. All the authority he exercises is for them, and all the judgements that he executeth are for them. That which he doth as King, and as a Iudge, against the world, is for them. If he rebuke the great ones of the world, it is for them, (as you may see, Psal. 105. 10. *He suffered no man to do them wrong, but reproved Kings for their sakes*: and therefore he is called *the King of Saints*, Apoc. 15. 3. True, he is King of all the world, his power is over all flesh, but this Authority of his relates especially to his people. He is peculiarly the King of Saints: yea when he walks in ways of wrath, and judgement, and revenge towards his Churches Enemies, he doth this as the King of Saints, with relation to the Saints. And hence those Singers in the fore-alledged Text behold him in that act of pouring out the vials of his wrath upon the Beast, they look upon him as the King of Saints: And therefore they applaud him by no other name, but this, they pick and cull out this to magnifie him by. They might have

Reas. 1.

ſaid, Juſt and true are thy wayes, O Lord Ieſus, O Lord Chriſt, O *Emmanuel*, or the like. But they make choice of this Expreſſion, *juſt and true are thy wayes, O thou King of Saints*. To intimate that he did execute thoſe judgments upon Antichriſt, and his Adherents, not as King of the world ſo much, but as the King of his people; and for the better government, the greater eaſe, and peace, and quiet of his people. His aim was not ſo much at the deſtruction of his Enemies, as at the relaxation of his Church. He did it not ſo much out of hatred to the wicked, as out of love to his people. I deerly love my Saints, whoſe King I am; and they are not to be preſerved in tranquillity, and peace, they will be always vexed, and troubled, and diſturbed, unleſs I take this rigid courſe with ſuch incorrigible wretches as theſe are.

2. The authority of Ieſus Chriſt, with, &c. muſt needs be chiefly for the ſalvation of his own people, and not ſo much for the deſtruction of the wicked, becauſe the wicked might have been deſtroyed, though he had never been inveſted with this authority as man, but his own people could not have been ſaved. The reprobate would certainly have gone to hell, though all mankind had not been under the authority of Chriſt as Man and Mediator, but under the authority of God only. But the Elect and choſen had not gone to heaven. It could not have been ſo, but I make the ſuppoſition, if it had been ſo: So that his Father need not to have given him this power, that wicked wretches might be puniſhed with Eternal death; that would have been done of courſe: but that his own might have Eternal Life, which they could not have had without Chriſt. That other End had freely been accompliſhed and attained if Chriſt had never been incarnate; if he had never been inveſted with this power as man, the wicked had been damned. But it was abſolutely neceſſary to this end, that the Godly might be ſaved, that their Head and Mediator ſhould have power to give Eternal life to them. All the world had been deſtroyed, they had been plunged in Eternal death, if Chriſt had not been thus authorized to deliver his, and ſave his. And therefore this authority is put upon him by his Father, that ſome might have Eternal life; *that he might give eternal life to as many believe in him.*

3. The authority of Jeſus Chriſt, *&c.* muſt needs be chiefly for the good and the ſalvation of his own people, and not ſo much for the deſtruction of the world, becauſe he is inveſted with it by his Father, out of love to mankind; and that which is done in Love, muſt needs be for a good end. God did not ſend his ſon into the world, and put ſuch power upon him, out of hatred to it, but out of pitty and compaſſion to his own choſen; *God ſo loved the world, that he gave his own ſon*, John 3. 16. he did it out of much love, and the End is anſwerable, *that whoſoever believeth in him, ſhould not periſh, but have life everlaſting*; (as it is added in the next words) This is annexed you ſee that ſuits with love: whereas if he had done it that unbelievers might be ruined and deſtroyed, if that had been his main intention, it had proceeded from another principle, a principle of wrath and anger. But this he diſavows in the ſucceeding verſe. *God ſent not his Son into the world to condemn the world, but that the world by him might be ſaved.* So that God did not ſend his Son, and give him power over all

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flesh out of hatred and displeasure, but out of favour and good will, and so by consequence, his aim must be especially and chiefly at the good of his people.

The authority, *&c.* must needs be chiefly, *&c.* because he exerciseth this authority so long, and but so long as they have any good to reap by it, and when it is no further useful to his people, he in some sense resigns it up to him from whom he had it. And therefore certainly it is for them and their profit. As long as there is an Enemy to hinder the good, and comfort, and salvation of his people, either within them, or without them, he keeps this power in his hands to curb them, and to keep them down. And so as the Apostle tels us, *He must reign, till all those enemies be under foot*, 1 Cor. 15. 25. till they be utterly subdued. And then when this is done, when there is none to trouble, or molest his people any longer, when he hath past the sentence of eternal condemnation on the wicked, and sent them packing unto Hell, and seemed to say unto his Saints, These Enemies which you have seen to day, you shall see them again no more for ever; when he hath cast out every thing that offendeth, that is offensive to his people, and made an everlasting separation, between the wicked and the godly: when he hath *cast the wicked into the Lake that burns with fire and brimstone which is the second death*; and given eternal life to all his people: when he hath done them all the good that they are capable of, and when there is no further use of his authority for their advantage, he even yields it up to him that gave him power over all flesh 1 *Cor.* 15. 28. By which it is apparent, that he took this power upon him principally for his peoples sake. 4.

Is it so, that the authority of Jesus Christ with, *&c.* is chiefly for the benefit and the salvation of his people? This then may be one great encouragement among the rest, to all his people, to stoop to this authority of his, and to yield obedience to it. If it were managed to their hurt and disadvantage, they had reason to avoid it, and to decline submission to it to the utmost of their power. Who would be under such authority as aims at nothing else but the undoing of the Subject? But since the end of the authority of Jesus Christ, is the good of his people, they have great reason to submit to it. Ah, (my beloved) how should this sweeten the authority of Christ, and make it amiable, and desirable, and pleasing to his Subjects? How should the Children of *Zion* be joyful in their King, (as the Prophet *David* speaks) *Psal.* 109. 2. how should the members of the Church triumph and be exceeding glad that they are so well provided! that they have Jesus Christ to be their Soveraign! that they have such a Governour as he, who manages his whole authority for their profit and advantage! This is a joyful thing indeed, *The Lord reigneth*, saith the Psalmist, *Psal.* 97. 1. and what doth he inferr upon it? *Let the Earth rejoyce, let the multitudes of the Isles be glad of it.* And truly we that are the people of the Lord of this Isle, (as well as other Isles and quarters of the world) have reason to be glad of this, that Christ rules, and that we are his Subjects. We are afraid continually of new storms, and new troubles, but here is our comfort in the midst of all this, that the rains of government are in the hands of Jesus Christ, who is a King for our sake, *Use* 1.

who is invested by his Father with authority, yea with supreme authority, such as none can overtop, for our good, and for our safety. We may apply the Prophets speech, Isa. 33. 20. *Look upon* Zion, *the City of our solemnities: thine eyes shall see* Jerusalem *a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken: But the glorious Lord will be to us a place of broad rivers.* And why so? *For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and he will save us.* So that however we be rent and torn with sad divisions, however we be shaken with continual fears, yet when we look to Jesus, and consider, Is not he our Law-giver, and is not he our Judge? is not the supreme authority in his hand? we may conclude that he will save us, that he will do us good, and that because he hath received his power and his authority for this End.

John 17. 2.

That he should give eternal life to as many as thou hast given him.

Use 2. IS it so, that the authority of Jesus Christ, with which, *&c.* chiefly for the good, *&c.* Then let the Ministers of Jesus Christ be hence directed, and advised how to use the power, which they have received from Christ. As God hath sent the Son, so Jesus Christ hath sent his Ministers and his Embassadors. It is his own expression to his own Apostles, John 20. 21. *As my Father hath sent me, so I send you.* And as God hath given power to Jesus Christ whom he hath sent, so Jesus Christ hath given power to his Embassadors whom he hath sent. And therefore it is added presently in the fore-alledged Scripture, *whosesoever sins ye remit, they be remitted, and whosesoever sins, ye retain, they are retained.* You must conceive it either in the preaching of the word, or else in the administration of the censures of the Church. And this is that which the Apostle cals the power which Christ hath given him, 2 *Cor.* 13. 10.

Now all that have this power from Jesus Christ, are here directed how to manage it, and what use to make of it. It is apparent they must use it to the very same end, to which Christ doth use his; For even as Christ hath his Commission from the Father, so they have their commission from Christ. And even as Christ hath his authority from the Father, so they have their authority from Christ. And therefore even as the authority of Christ is managed chiefly for the good, and the salvation of his people, so must they manage theirs too for the very same end; they must not aim at the destruction, or the hardning of the people, they must not preach the Gospel to them for such purposes as these; though this by accident, be the effect sometimes. No, they must make this their business, how they may save themselves, and them that hear them, how they may bring about the conversion and salvation of the people, how they may draw in souls to Iesus Christ, and make proselytes for heaven; this ought to be

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the great thing which they aim at. It is true, they muſt be ſons of thunder now and then, as well as ſons of conſolation: They muſt preach the Law ſometimes, as well as the ſweet comforts of the Goſpel: They muſt threaten men ſometimes with wrath, and hell, and eternal condemnation: But then they muſt do it ſo as wiſhing that theſe things might might not come upon them, but rather that they might avoid them: They muſt threaten them with wrath, that they may fly from the wrath to come: and they muſt threaten them with hell, that they may eſcape the damnation of hell: They muſt preach the Law to them with Goſpel-purpoſes and Evangelical intentions: They muſt ſend out the avenger of blood to dog them at the heels, that they may fly to the city of refuge: They muſt uſe ſharpneſs, now and then; it cannot be avoided: But it muſt be for the ſame end which the Apoſtle ſpeaks of in the fore-alledged place, 2 *Cor.* 13. 10. where he mindeth the *Corinthians*, that in caſe *he muſt uſe ſharpneſs according to the power the Lord hath given him*, he hath authority from Chriſt to do it; but mark in the ſucceeding words to what end, to edification, and not to deſtruction: *According to the power the Lord hath given me to edification, and not to deſtruction.*

And therefore it is very notable, that when our Saviour Chriſt had ſaid to his Diſciples, *All power is given to me both in heaven and in earth*, and having put a part of this authority and power of his on his Apoſtles, he doth not bid them to go out and preach damnation to the people, *but go and preach the Goſpel to them, and baptize them that they may be ſaved:* And the Apoſtle ſpeaking of the execution of this power in the adminiſtration of the cenſures of the Church, ſaith, he would give a foul offender up to Satan, for no other end then this, even for his good and his ſalvation, 1 Cor. 5. 3, 4. *I have already judged* (ſaith he) *concerning him that hath ſo done this deed, with the power of our Lord Jeſus Chriſt, to deliver him to Satan, for the deſtruction of the fleſh*, (the carnal part) *that the ſpirit might be ſaved in the day of the Lord.*

So that when we threaten judgement, when we retain the ſins of men, when we give them up to Satan, either in preaching, or in Church-cenſures, when we ſay of any perſon, Take him Satan, our aim muſt be that Chriſt may have him, that his corruption may be mortified, and that he may be ſaved by this means. And therefore let the Miniſters of Jeſus Chriſt have this continually in their eye, how they may reach this great end. Let all his under-officers in the adminiſtration of the power which Chriſt hath put upon them drive at that, for which Chriſt received his, that they may bring his people to eternal life, as you have it in my Text.

Is it ſo that the authority of Jeſus Chriſt with which, *&c.* is chiefly for the good, *&c.* Then let us apprehend it to be ſo, and let us look upon it ſo, when he is executing this authority and this judiciary power of his upon the enemies of his people, even to their utter ruin and deſtruction. When he deſtroyes his Churches enemies, when he conſumes them that they may not be, (as this he doth ſometimes by vertue of this power which God hath put into his hands, and we have ſeen it in theſe latter days) let us conſider that he doth not this ſo much for their hurt, as for the *Uſe 3.*

the good of his people. That his aim is not so much at the destruction of the one, as at the preservation of the other. When he is laying on upon them with his keen and glittering sword, let this be our meditation, Now Christ is doing something for his poor people.

And this the Saints of old have done; And therefore *David*, or whoever else it be, that is the author of *Psal.* 136. recording many judgements of the Lords which he had brought upon the Churches enemies, makes this the running verse between continually, *For his mercy endureth for ever. He smote all the first born of Ægypt, For his mercy endureth for ever. He overturned* Pharoah *and his Host in the red Sea, For*, &c. *He smote great Kings and slew famous Kings, as* Sihon *King of the* Amorites *and* Og, &c. *For his mercy endureth for ever.* A man would think he should have rather said, he did such things as these, because his anger and his wrath endures for ever. What mercy was it for the Lord to slay Kings and to destroy Nations? truely it was none to them that were destroyed, but it was sweet and precious mercy to them for whom they were destroyed. And Christ would have it known that in the execution of his vengeance on the wicked, he hath not an aspect so much upon the misery he brings the wicked to; no, his thoughts are taken up with the mercy and the love he manifests to his people; And when he layes about him, and, slashes down the enemies in heaps, he seemeth to forget the hatred that he bears to them, and to think of nothing else but mercy, mercy to his Saints, *Thus I kill them and destroy them, because my mercy*, &c. And therefore let us learn to look upon it so, to have such thoughts and apprehensions upon such occasions.

And that the rather, because there is an inconveniency in it many times, when we behold Christ in another way. We look upon the Judgements which he wreaks and executes upon the Enemies and persecuters of the Church, as if he brought them on them out of such a hatred to them, as we our selves are apt to have. And so our hearts are carried out in wayes of malice, and we make Christ upon the matter, but the instrument of our revenge. Whereas if we did apprehend him as aiming not so much at the destruction and ruine of the wicked, as at the good and preservation of his people, and as administrations of his power which he sees necessary for the peace, and welfare of the Saints, our hearts would be in a more sweet and holy temper, then they are sometimes in such cases. For then my brethren, we should see the Love of Christ in all these dispensations of his wrath: the more his anger is declared at any time against the wicked, the more we should be taken up with thoughts and apprehensions of his love to us. The greater fury and displeasure he reveals against them, the more we should be led to contemplation of his mercy to our selves. Oh, what are we that he should have such dear respects to us? That he should be so angry with poor creatures, and execute such heavy judgements on them for our sakes.

Use 4. Is it so that the authority, *&c.* is chiefly for the Good, *&c.* This then methinks, should prevail with wicked men, yea though they

they perish, to have better thoughts of Christ, and milder apprehensions then they have. For you must know, my brethren, that Christ hath many Enemies; there are abundance in the world that hate him whose very hearts do rise against him. And whence is this, but because they look upon him as one that aims at their destruction, as one that means to have their blood, to ruine them, and damn them in the pit of hell for ever. Now I beseech you, my beloved, do not so mistake your selves, think not so hardly of the Lord Christ. Believe it, Jesus Christ hath other purposes then these, whatever you conceive of him; he came not to judge the world, but that the world by him might be saved. *He came not to destroy you, but to save his own people.* And therefore if you be destroyed, thank your selves, and not him. Your help is you have any, is of him; but your destruction is of your selves.

Do but consider, I beseech you what Christ hath done, what means he hath afforded you for your salvation. He hath assumed your nature who are reprobates, as well as yours who are elect. *He hath laid down a price of worth sufficient in it self for your salvation*, so that there is not one of you excluded from it, because it will not reach to you as well as others, because it is too narrow and too scant to satisfie for all, if all should apprehend it, and lay hold upon it. No, he hath ordered matters so, that there is enough put in, not for believers only, but for them that perish too. And that which is put in, as it is sufficient for you, so it is applicable to you as well as others. As it was paid in your nature, so any of your nature may partake it, if they will lay hold upon it. It is a satisfaction which nothing but your unbelief and your refusal can make you uncapable of. And hence the Lord will have a tender of it to be made, the Gospel to be preached to you as well as others, so runs the tenour of his own Commission, *Go, preach the Gospel to every creature*; Tell every man without exception, that there is good news for him, that Christ is dead for him if he embrace him. Yea Christ himself doth by his Messengers perswade, you, yea intreat you, and beseech you to accept him. Yea, more then so, he works upon you by some kind of operation of his Spirit, and you resist the Holy Ghost. He waits upon you many dayes, yea many years, even till his *head be full of dew, and his locks wet with the drops of the night, he exerciseth much long-suffering to you, he is patient, not willing that any should perish, but that all should come to repentance.* All this he doth, and doth this look as if it were his aim to damn you, as if he sought your ruine and destruction? It's true indeed you are by accident in the worse case for Christ, you will have one day cause to wish (if you continue in your unbelief) that Christ had never been Incarnate, that you had never heard of him. But I beseech you, whose fault is all this? is it Christs, or is it yours? you had been damned if Christ had never come, and when he came, he came to you as well as others. And he came not to destroy you, he came not to condemn the world (alas that was not his intention) but that the world by him might be saved. And therefore I beseech you, do not think amiss of Christ in this business. If he should condemn you, yet do not you condemn him, as if your

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condemnation were the thing he looked for. If you will periſh, think not the worſe of Jeſus Chriſt, but juſtifie him, and applaud his mercy when you are ſinking into hell. Give teſtimony to the truth, and ſay, he hath done much to ſave me, but he hath done nothing to damn me. He came into the world to ſave ſinners; that was indeed the end of his coming; but I, by my rebellion, and my obſtinacy, and my unbelief, have made him do that which he came not for, even to deſtroy me. It was not Jeſus Chriſt; no, it was my own perverſneſs and incredulity, that hath undone me, and everlaſtingly, and brought me to this place of torment.

Uſe 5. Is it ſo, that the authority, *&c.* is chiefly for the good, *&c.* Then certainly they ſhall be ſaved, they may rely and reſt upon it as an unqueſtionable thing. Chriſt hath received his power and his authority for this end, his Father hath beſtowed it on him for this end, that he may give eternal life to as many as God hath given him; and certainly they will not both be diſappointed of their main intention; They will not be croſſed in that which is their great deſign. Its true, the carrying on, and the accompliſhment of the work of our ſalvation is a very hard buſineſs, it meets with many difficulties, and with many oppoſitions. But Chriſt you ſee is abſolutely and compleatly furniſhed to go through with it, and to ſave us to the utmoſt. If he were only veſted with authority and power over the fleſh which he intends to ſave, it would fall ſhort in this buſineſs: For there is other fleſh that would reſiſt, and hinder their ſalvation. There is fleſh within them, and there is fleſh without them, that would oppoſe this great work. The people of the Lord Chriſt have all of them much fleſh, and much corruption in them. And there is much fleſh without them, a multitude of wicked and ungodly men. And both of theſe, this fleſh within them, and this fleſh without them, are mighty obſtacles, and great impediments to the great end propounded in my text, the giving of eternal life to them. The fleſh without them, I mean the world and worldly men will ſeek to terrifie them, or allure them; or perſwade them from the waies of God, and will deceive, *if it were poſſible, the very Elect*. The fleſh within them will cloſe with that which is without on all occaſions, and labour to withdraw them from the living God. So that, as I have ſaid, if Chriſt were only veſted with authority and power over the fleſh which he intends to ſave, it would fall ſhort in this buſineſs. But God you ſee hath given him power over all fleſh, *that he may give eternal life to as many as he hath given him*. Not only power over the fleſh to which he means to give eternal life, but power over all fleſh, that he may give eternal life to them. That other fleſh may not reſiſt and hinder him in this buſineſs. And therefore let us chear and comfort up our hearts in ſweet aſſurance of ſalvation, as many of us as belong to Chriſt. We are diſcouraged now and then perhaps when we perceive how ſtrong the fleſh within us is, how mighty and how violent, and how prevailing our corruptions are. We are afraid the wicked world, the fleſh without us, will overcome us in the end; either by honours and preferments, or elſe by threats and perſecutions, and ſo will hazard our ſalvation. But here's our never failing comfort, *Chriſt hath power over all fleſh, that he may give us eternal life*. He hath power over the fleſh within us, he

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can subdue and master our corruptions when he pleases, he can pluck down those strong holds. He hath power over the flesh without us, he can overcome the world, yea he hath overcome the world. And therefore let us be of good chear, let us be confident we shall have eternal life at last, for God hath given him full power to this end, and to this purpose, that he may give it, and that none may hinder it.

Is it so, that the authority of Jesus Christ with, &c. is chiefly, &c. Oh, how much are we bound to God and Christ? to God the Father, that he hath given to God the Son, that he hath taken this authority for this End? That both of them have been so careful, that the authority of Christ might be sufficient to go through with the business, and all this for our sakes. Oh, what are we that God and Christ should have such dear respect unto us, that they should honour us so far, that our salvation should be the end of the authority of Jesus Christ! It is but fit that we should be for him; that all that we are, or have, should be for Christ. But that all that Jesus Christ as Man and Mediator hath, should be for us; that all his power and his authority over the world should be for us; that we and our eternal happiness should be the end, as it is made in this place, and Jesus Christ, and his authority in this respect should be but a means to this end; this is a mercy and an honour, which we cannot reach to see the bottom of it any way. And that we should have the preferment here, that the authority which Christ hath over all flesh, should not be for them but us, that he may give to us eternal life, who are a little remnant of worthless inconsiderable men; That Christ should have so great authority for such a little petty company, this is mercy with a witness: Let us sit down and wonder at it, and be thankful for it while we have a day to live. *Use 6.*

And thus far of the end of the authority of Jesus Christ, for which he is invested with it by his Father, considered in the lump and in the gross.

Proceed we now to take it into parts. It is in general, as you have heard, that he may be enabled to dispence to his people, that which is for their everlasting welfare and salvation, that he may give eternal life to as many as God hath given him: Particularly we have here to be considered, First the thing it self to be dispenced by vertue of this power and this authority of Jesus Christ, and that is life, yea life eternal. Secondly the manner or the way of dispensation, it is to be dispenced as a gift, in the nature of a gift, in a way of free donation, that he should give eternal life. Thirdly the objects of this dispensation, or the persons to whom this life here mentioned is to be dispenced, and that is not to all men, but to as many as the Father hath bestowed on Jesus Christ, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Begin we with the thing it self to be dispenced, by vertue of this power, and this authority of Jesus Christ; And here let us take notice of the nature of it, and of the adjunct of it. First of the nature of it, it is life: Then of the adjunct of it, it is life eternal.

As for the first of these, my Brethren, you must know that naturally, and originally we are all dead men. We are all dead born, we came into

the world, my Brethren, in a state of death and condemnation. And in this said condition we continue of our selves, we are not able to put life into our selves. No, we can no more raise our selves to the life of grace, then a dead man can raise himself to the life of nature. And therefore God, because he would have such a number quickened as he hath resolved upon, hath given power to Jesus Christ to this end, and to this purpose, that he may give life to those who of themselves are utterly void of it, and no way able to attain it.

And that his mercy may be full, he hath appointed him to give them such a life as is uncapable of dissolution. The life that *Adam* in the state of innocency enjoyed, the life of righteousness, and the life of holiness, you know, was perishable in it self, and so accordingly was left of God. His state in this condition was mutable, and accordingly he fell from it, from a state of grace and life, to a state of sin and death. But now God hath invested Jesus Christ with power to give his people such a life as shall be durable, as shall, in this respect, transcend the life that *Adam* had, even in the state of innocency it self; *that he may give eternal life to as many as God hath given him.*

The points to be observed are two: First, *They that are Christs have life from Christ*; and secondly, *The life which they have from him is eternal.*

Doctrine.

They that are Christs, have life from Christ.

He giveth life to as many as God hath given him. The life which they enjoy, they have from him, they have it not originally in themselves; he is the author and the fountain of it. And therefore he is said to be a quickning spirit, 1 Cor. 15. 45. because he quickneth and cultiveneth all his members. And he is called *our life* very often in the Scripture; *I am the way, the truth, and the life*, saith our Saviour of himself, *John* 14. 6. *When Christ who is our life*, saith the Apostle, *shall appear, then shall we appear with him in glory*, Col. 3. 4. *When Christ who is our life*, that is, the author, the efficient of our life. And hence, saith the Evangelist, *he that hath the Son, hath life*, 1 *John* 5. 12.

This may serve to prove the point, *They that are Christs, have life from Christ.*

Now to open it a little before we come to application, there is a two-fold life which all Christs people have from Christ, according to the two-fold death which they are under out of Christ. For as there is a two-fold death in sin: The death in sin with relation to the reign and dominion of it, the death in sin with relation to the guilt and obligation of it to damnation. So on the other side there is a two-fold life of grace opposed to these, the life of grace inherent, and the life of grace imputed. The life of holiness, and the life of righteousness. The life of Sanctification, and the life of Justification. And both of these, they that are Christs, receive from him, he gives his people both these.

First, Christs people have from him the life of holiness, or the life

of Sanctification, which is opposed to the dominion and the raign of sin, before they are revived by him, they are under this dominion, and so in that respect are dead, as the Apostle *Paul* intimates to the *Romans*, *Rom.* 6. 12. *ye are alive to God*, saith he, *through Jesus Christ our Lord.* And what doth he infer upon it? *Let not sin raign in your mortal bodies*; by which he intimates expressly, that while sin raigns in any man, so that he voluntarily resigns and yields himself up to the rule and the dominion of it, as Subjects to their Soveraign and annointed Prince, he is not alive to God; he is indeed a dead man, he hath no life of holiness or grace in him. But when the raign of sin is once abolished and dissolved within him, so that he doth no longer willingly obey it in the lusts thereof, but yieldeth up himself to God, then he is alive to God, then he lives the life of God; the life of holiness and grace. And this life he hath from Christ. And therefore it is added presently, *ye are alive to God through Jesus Christ our Lord*: And of this life it is that the Apostle speaks, *Gal.* 2. 20. and makes Christ the Fountain of it: *I live*, saith he, that is, I live the life of grace; and *yet not I, but Christ liveth in me, and this life which I live, I live by the faith of the Son of God who loved*, &c.

Secondly, Christs people have from him the life of righteousness, or the life of Justification, which stands in opposition to the death in sin, with relation to the guilt. While the guilt of sin remains upon a man, so long that person is a dead man, so long he is dead in Law, as we express it commonly, he is bound over to eternal death and condemnation. And thus it is with every man while he continues in the state of nature. He is condemned to die, and so in that respect is dead in the sentence of the Law; although the sentence be not executed on him, as our Saviour speaks, *John* 3. 18. *He that believes not is condemned already*: But when a man is justified, absolved, and acquitted from the guilt of all his sins, he is no longer dead in Law, but as a Malefactor that is pardoned, his life is given him, as we use to say. And therefore it is stiled in Scripture *the justification of life*, because it brings life to the person justified, *viz.* that life that is opposed to condemnation, the sentence or the doom of death; For of that speaks the Apostle, *Rom.* 5. 18. *the free gift came upon all to justification of life.* And this is made the gift of Christ, and he is said to be the author and the fountain of this life, in that place. *As by the offence of one* (that is of *Adam*) *judgement came upon all men to condemnation, so by the righteousness of one* (that is of Christ the second *Adam*) *the free gift came upon all to justification of life.*

Now it is so, my Brethren, that *they that are Christs have life from Christ*: here then examine in the first place, whether you be Christs or no. If you belong to him (I mean by real calling and incorporation) you have received life from him. You hear he hath received power from God the Father to this very end, that *he may give eternal life to as many as God hath given him.* And out of question he is not unfaithful in the administration of this power and the discharge of this trust. Well then, if you be his, he hath given you this life, he hath quickened you, and raised you with himself, you are partakers of his resurrection. And therefore I beseech you search a little whether it be thus with you or no. *Use* 1.

It is a thing which may be known in ſome degree, if you be diligent; for the Apoſtle knew that the *Epheſians* and the *Romans* were alive that they were quickned from the death of ſin: And this he did by outward evidence and by the ſigns of life which he obſerved in them. And we may much more know our own Condition and eſtate in this reſpect if we be not very wanting to our ſelves. And therefore prove your ſelves, my brethren, whether you have the life of Chriſt in you, and you may do it by theſe ſymptoms following.

1. Firſt if you have received life from Chriſt, you are ſtrangely altered men; ſome little alteration there may be in ſome reſpects, and yet a man may ſcarcely note it, or obſerve it in himſelf. But when ſo great a change as this ſhall paſs upon him, it is impoſſible almoſt but he ſhould feel it. There be many alterations that may happen to a man in the paſſage of his life, as cuſtom and experience make a change, and honour and preferment make a change, a great change in ſome men, eſpecially in weak ſpirits; and age, and time, and place, and many other things do make a change. But this infuſion of the life of Chriſt into a perſon that was dead before, is the greateſt change of all. It makes a man a new creature, and that in all reſpects too, which is a very great matter. *Old things are done away, all things are become new*, 2 *Cor.* 5. 17. He hath new thoughts and new affections, new pleaſures and delights, ſtudies, deſires, ends, purpoſes, companions and acquaintance; So that he is not now the ſame man that he was before. When his old luſts, his old temptations, his old companions and acquaintance come to call upon him, and think to find him as they did in former times; he may anſwer them and ſay You are deceived, for I am altered, I am another man, another creature, I am not in the temper nor of the diſpoſition that I was before.

2. Secondly, If you have received life from Chriſt, you have within you ſharp deſires after the food by which this life is nouriſhed and preſerved. The word of God (my brethren) is the milk that feeds it, which every child of God delights to ſuck, 1 *Pet.* 2. 2. And have you quick and ſtirring appetites to this milk? do you as new born babes deſire it? do you thirſt and long for it? do you hunger after it, ſo that you cannot be content without it? is it pleaſing to your palate, delicious to your taſte to feed upon? it is an evidence of life. But if there be no ſtomack to this kind of food, if you be well content without it, if you be never hungry, if you find no taſte at all in the good word of God, but ſay of this as *Iſrael* of the Manna once, Our ſouls loaths this light bread, there is no weight, no ſubſtance in it, it is a ſign you have not yet this light of Chriſt in you.

3. Thirdly, If you have received life from Chriſt, you are moved, you are acted by the principles of that life. Every kind of life (my brethren) hath principles agreeable to it, inclining it to turn to that which ſuites with it, and on the other ſide to turn from that which is deſtructive and contrary to it. So hath the vegetative life, the life of plants; ſo hath the ſenſitive, the life of beaſts; ſo hath the reaſonable life, the life of men, and ſo hath the life of Chriſt, the life of Saints. Now this life of Chriſt my brethren, hath principles exceedingly above the principles of any

of

of those other sorts of life. And so accordingly, they that have this life from Christ, do live by higher principles, (I will not say then those of plants, or those of beasts, but, then those of men too, those who are meerly men, and no more; who are not holy, sanctified men.

Some men there are you know, who live like beasts, who melt away in sensual and voluptuous pleasures and delights, who eat, and drink, and sleep, and lust, and satisfie their lusts, and there is all. And therefore they are said in Scripture to be brutish, because the brute part in them over-powers the rational, because they live and walk by brutish principles, by the principles of beasts. They do just as beasts do, and many of them worse too, as if they were to have the same end that beasts have. And some of late have vented such doctrine as if the souls of men did perish with their bodies, as the souls of beasts do. Others there are who live like men indeed, but it is like meer men, as the Apostle speaks of the *Corinthians*, 1 *Cor.* 3. 3. *Are ye not carnal, and walk as men?* They live at best no higher then the principles of reason carry them, and that is but a little way. They bring them at the very utmost no further then the young man which our Saviour speaks of, to be not far from the Kingdom of heaven, or not so far as many others are, but they can never bring them home.

But they that have received life from Christ, my brethren, live by nobler and diviner principles then these are, such as are full of light and beauty, such as carry on the soul to supernatural and spiritual things, for the attaining and enjoying of the highest good. They know what it is to live above the principles of beasts, above the principles of men, they live by principles of faith of spirituall men: which are far more above the principles of reason, then the principles of reason are above the principles of sense.

Fourthly, if you have received life from Christ, you live to Christ; and therefore it is called the life of Christ, because as it comes from Christ, so on the other side, it tends to Christ, from whom it comes. It causes us to live no longer to our selves, but to him that died for us, that is to Christ, as the Apostle speaks, 2 *Cor.* 5. 15. All other men who have not this life in them, live to themselves, and not to Christ; they have no higher end then self in all their actions. They make themselves, their pleasures, or their profits, or their honours the scope and center of their motions; Yea in the very holy and religious duties they perform, they look no further then their own ends, And so in the performance of them, they are but servants to their own Lusts. 4.

But now they that have life from Christ, they live no longer to themselves; no, they have nobler aims in all their wayes; and while unsanctified men, who live the life of nature only, do make themselves their end, even in their holy and religious duties; the Saints who live the life of Christ, do make the Lord their end, even in their ordinary, and their Common actions. In every thing his glory is continually in their eye, even in their worldly and their secular employments, while in these they do not seek their own things, but the things that are of Jesus Christ.

Is

Use 2. Is it so, that they that are Christs have life from Christ? that the life which they enjoy they have from him; if then you find upon examination that you have received this life from Christ, the life of righteousness, and the life of holiness, consider with your selves what thanks you should return to him. Ah my beloved, what cause have we to magnifie and to admire the grace of Christ, that he should give us this life; That he should raise us from our graves of sin, having loosed the powers of death, that we might not be holden of them! We think that we can never be sufficiently thankfull to one that hath saved our lives and rescued us out of the jaws of death. Now Jesus Christ who is our life, hath done this for us; we were condemned persons, we were dead in Law, and he (by virtue of the power, and the authority with which he is invested by his father) hath given us our lives, he hath sealed a pardon to us: So that now we may walk abroad at large, and need not fear that the sentence of the Law, the doom of death will be executed on us; Ah my beloved, what shall we return to Christ? how shall we melt our souls into sufficient celebrations of his goodness to us? We were dead, but are alive: we were lost, but are found. Oh let us say as *Hezekiah* did, The living, the living, they shall praise thee as we do this day. And let us do as the Apostle did, *Rom.* 7.25. who having, in the former verse, cryed out, *Oh wretched man that I am, who shall deliver me from this body of death,* had presently suggested to his thoughts that Christ had done it, and then cries out, in a way of gratulation, as he had done before in a way of lamentation, *I thank my God through Jesus Christ our Lord.*

That he should give eternal life.

DOCTRINE.

The life which Jesus Christ bestows upon his people is eternal.

SO it is styled in my text: you see that he should give eternal life to as many as God hath given him. Such is the life which Christ gives, it is a Lasting and enduring life, a life that is above the power of death, that is uncapable of dissolution. The life of nature as you know, and see my brethren, is a perishable life. It is obnoxious to decay, it may be cut off in the twinkling of an eye, and we are gone. But now this life of Christ, the life of grace is the beginning of the life of glory, and therefore is an endless life, as the Apostles phrase is, *Heb.* 7. 16. And as the seed by which this life is generated in a man, is incorruptible seed as you may see, 1 *Pet.* 1. 23. even so the life it self which is generated by it, is incorruptible too. It may be said of every Saint who hath received life from Christ, and who is raised by him from the death of sin, as it is said of Christ himself, *Rom.* 6. 9. *Being raised from the dead, he dies no more, death hath no more dominion over him.* He hath eternal life abiding

ding in him as our Saviour speaks, *John* 6. 54. He doth not say that he shall have it, but that he hath it in him, even in this present world, a Life that is eternal and that is abiding in him.

So that the point is plain you see, *The life which Jesus Christ bestows upon his people, is eternal.*

To cheer it yet a little further to you, my beloved, no life can end in death, or come to dissolution, and destruction but one of these two ways, *viz.* either by some inward principles of frailty in it self, or else by some outward force that overcomes it, and prevails against it. If it be destroyed by death, it must be either by a natural, or a violent death. Now the life of Jesus Christ which he bestows upon his people, is utterly uncapable of dissolution either way, and consequently is an everlasting life, as I shall shew you briefly and in order.

First, the life which Jesus Christ bestows upon his people, hath no principles of frailty, and dissolution in it self, it hath no seeds of mortality in it. It comes from Christ not only as the giver of it, but also from him as the fountain of it; with him is the fountain of Life, as the Prophet *David* speaks, *Psal.* 33. 9. And the Rivulets and streams are alwayes of the self same nature with the fountain. And consequently if the life that is in Christ, be lasting and enduring, as it is, the life that is from Christ, is so too. If it be not perishable in the spring, assuredly it is not perishable in the stream. This life of grace, my brethren, is communicated and derived from Christ the root, to us the branches, from him the head to us the members, and if it fail not in the head, and in the root, how should it fail in the members and the Branches. Indeed my brethren if the life of grace were radically and originally in our selves, and from our selves, it must have principles of dissolution in it. For what that is in us, and comes from us can be eternal in its own nature? But our life is in Christ, and comes from Christ, it is hid with Christ in God, as the Apostle *Paul* speaks, *Col.* 3. 4. and therefore certainly it is in this respect like him from whom it comes. We stand not now upon our own bottoms, as *Adam* did in Paradise, no we are branches of such a Vine as never withers, & we are members of such a head as never dies, so that undoubtedly the life of Jesus in us, although it be not privileged from abatements and temptations, yet it hath nothing in it that tends to utter dissolution. 1.

Secondly, the life which Jesus Christ bestows upon his people, as it hath no inward principles of dissolution in it self, so neither is there any outward force that can prevail against it to destroy it. Christ will preserve and maintain it in us, in spite of any opposition. The world may set upon us, and endeavour to extinguish this life of holiness and grace in us, she may assault us with her violent temptations every way with promises, and sweet insinuations on the one side, with threats and bloody persecutions on the other. But thus we may rely upon, the world shall never overcome us, for Christ hath overcome the world. And we must know, that Christ hath overcome the world, not for himself alone, but for his members. And as he overcame it for us, so he doth overcome it in us, by his grace, as the Apostle intimates, 1 *John* 5. 4. *This is the victory that overcomes the world even your faith.* 2.

The

The Devil is a far more subtile and pernitious adversary then the world, but yet he cannot overthrow this life of grace, in any of the Saints. The gates of Hell cannot so far prevail against them. The Serpent can but bruise the heel of Christ, and those that appertain to Christ, he cannot touch the head or breast, he cannot wound us in the vital parts, or take away our life from us.

The flesh is the worst enemy of all in this respect, because it is an inward Enemy, and a mortal enemy. Either that must die or we, as the Apostle *Paul* insinuates, *Rom.* 8. 13. But here's our Comfort now, the the flesh shall die, and we shall live; Christ will destroy the flesh in us, and he will put the Spirit into us, and maintain the Spirit in us. And by this Spirit we shall live, and this life shall be eternal, *We shall of the Spirit reap life everlasting*, *Gal.* 6. 8.

So that the point you see is fully cleered, *The life which Jesus Christ bestowes, &c.*

For first it hath no inward principles of frailty in it self; And secondly there is no outward force that can prevail against it to destroy it.

But here it may be you will interpose those words of the Apostle *Jude*, in the 12th. v. of his Epistle, where he speaks of some Revolters who were *twice dead*, for that is his expression there; *they are trees whose fruit withereth, twice dead plucked up by the roots.* And how were they twice dead? They were not dead at all in regard of their outward and natural life, for they were then alive, and working mischief in the Church; and therefore out of question, his intention must be this, First they were dead in trespasses and sins. Then for a while in some respect or sence, they lived the life of Grace. And afterwards they died again, and so they were twice dead, and how then is the Doctrine true, *The life which Christ, &c.*

Object.

For resolution of the Scruple, you must know my brethren, that a man may live the life of grace, either in deed and truth, or else in shew and appearance only. The Church of *Sardis* lived in shew, *she had a name*, (our Saviour tells her) *that she was alive, but she was dead*, *Rev.* 3. 1. There was but a name of life, she had a name that she did live, but there was the reality of Death, she was dead. Now they that live in name only, who have the shew and the appearance of the life of Christ, may die in shew and in appearance too. And therefore the Apostle speaking according to the common apprehension, and conceit of men, saith they were twice dead. Once indeed and really, before they gave so much as any outward evidence of life. And then again in shew, and in appearance, when they lost that life of grace, which both to others and themselves they seemed to enjoy.

Answ.

Now is it so, *that the life which Jesus Christ*, &c. This then should stay us and support us, against the fear of those tentations which threaten us with the destruction of the life of grace. It is a great affliction to the Saints, sometimes when they are mightily assaulted by Satan, and their own corruptions, and even ready to be overcome, they cry out with relation to their spiritual, as *Job* with respect to his natural life, *What is my strength that I should hope?* What grace have I, that I should hold out

Use 1.

out against such violent Encounters as these are? How should I hope to live, when my life is thus assaulted with such fiery darts without, with such distempers, noxious humours, and such lusts within? Oh but remember, my beloved, Christ gives eternal life to his people, a life that is not subject to destruction, either by inward weakness, or outward violence: If ever once you have it from him, you can never lose it. He that once lives the life of Christ, can never die, death hath no more dominion over him.

Is it so, my brethren, that the life of, &c. This then may clear and comfort us against the frailty and dissolution of the life of nature. It's true, my brethren, that is subject to decay, it is a perishable life, but this is an eternal life; That may and will be lost indeed, but this endures to all eternity. And why then are we so afraid of death? why doth it terrifie us and affright us so? when it hath done its utmost, we shall live for ever. Why are we grieved and troubled when they die the death of nature, who have the life of Christ in them? Truly my brethren, we may say of such as our Saviour of the Damsell, they are not dead. As Christ to *Martha*, when she bewailed the loss of her dear brother *Lazarus*, *John* 11. 26. *Whosoever liveth and believeth in me shall never die*; He shall never die the death that overthrows the life of Christ, the life of Grace; for so you must conceive him there in that place; *q. d. Lazarus* is a believer, and therefore whatsoever thou maist apprehend, he is not dead. He is not dead in reference to that which is a Christians life indeed; no true believer is capable of dying so, *whosoever liveth and believeth in me can never die.* *Use 2.*

It's true my brethren, such may lose the life of nature, but that alas is but an image, and a shadow and a shew of life. The life of grace and holiness is life indeed, he that liveth in sin is dead while he lives; he that lives in holiness is alive when he dies: and if the life of nature be not worth the name of life, then certainly the death that overthrows no other but the life of nature, deserveth not the name of death. And hence the death of true believers, which strips them only of the life which stands in union of the body and the soul together, and not of that which stands in union of them both to Christ, is stiled a rest, a sleep, in Scripture, not a death. They only die indeed which go down quick to hell as the prophet *David* speaks, who are cast into the lake of fire and brimstone, which is the second death, who after many pangs and tortures suffered in the separation of the body from the soul, are separated everlastingly from the presence of the Lord, and from the glory of his power.

Is it so that the life which Jesus Christ, &c. Oh how doth it concern us then my brethren, not to satisfie our selves with the frail life of nature, which may expire upon a suddain, and let us sink into Eternal death, but to make out after the life of Jesus Christ, the life of grace which is above the reach and power of death, which will not fail us, but endure for ever? We all have sparks of immortality within us, and we have thoughts aspiring to Eternity, we would not die if we could choose. Oh let us labour then, my brethren, for the life of grace, and this is an *Use 3.*

eternal life. The life of nature is a fading thing, it may be gone upon a ſuddain. And it is a ſad and dreadfull thing for an eternal ſoul, to have nothing elſe between it and eternal woe and torture but ſuch a fickle and periſhable life, which the next minute may be done, and let him drop away to hell for ever. Oh how ſuddainly may ſuch periſh, and come to a fearful End! but if we live the life of Chriſt, that is a laſting and abiding life. And though the natural life decay, and though the body die and rot, and turn to duſt and putrefaction, yet this will flouriſh and grow ſtronger ſtill, till it be perfected and made conſummate in the life of glory. And why then are our labours and endeavours wholly ſpent to nouriſh and maintain this tranſitory life, with things that periſh in the uſing, which yet when all is done will fail, and come to diſſolution, but never ſtrive for the attainment of that life which is eternal? It is a lamentable thing, my brethren, that the divine intentions of eternal minds ſhould be laid out on nothing elſe but periſhable things. Now that you may attain this laſting and enduring life of grace, I ſhall but give you two or three directions.

1. First, You muſt ſtrive for ſaving knowledge and ſeek to get your minds enlightned with the beams of truth. The life of holineſs and grace conſiſts in light. And hence ſaith the Evangeliſt, that light, *viz.* the light of ſaving knowledge from the ſon of God revealed and manifeſted in the Goſpel, was the life of men, *John* 1. 4. And in the words immediately adjoyned to my text, *that he may give eternal life, &c.* and *this is life eternal that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Its true indeed there may be light of knowledge without any life of grace: But there can never be the life of grace without the light of holy knowledge: And therefore the Apoſtle ſpeaking of the Gentiles, ſaith, *they were ſtrangers from the life of God*: they lived the life of men, but they were ſtrangers from the life of God, the life of grace, by reaſon of the ignorance and darkneſs that was in them. And ſurely, if we ever look to riſe up from our graves of ſin, and ſtand up from the dead, we muſt have light from Jeſus Chriſt, as the Apoſtle *Paul* inſinuates, *Eph.* 5. 11.

2. Secondly, You muſt endeavour after faith, which is the inſtrument and means of life, by which it is conveyed from Chriſt to all his members. And therefore we ſhall find that faith and life, believing and living are joyned together, the one as the fruit and effect of the other. *Whoſoever liveth and believeth in me*, ſaith our Saviour, *Joh.* 11. 26. (*id eſt*) Whoſoever liveth by believing in me *ſhall never die. He that believeth in him that ſent me, hath eternal life*, ſaith Chriſt, *John* 5. 24. *and ſhall not come to condemnation, but is paſſed from death to life. Theſe things are written that ye might believe that Jeſus Chriſt is the Son of God, and that believing ye might have life*, Joh. 20. ult. *I live* ſaith the Apoſtle *Paul, and yet, &c. and the life which I live I live by the faith of the Son of God.* So that the grace of faith you ſee my brethren, is the inſtrument of life, it is the bond of union between Chriſt and all his members, it is the Artery by which his Spirit is conveyed into us. And therefore if you ever look to live, you muſt labour after faith.

Thirdly,

Thirdly, that you may attain to saving knowledge and to justifying faith, and consequently to this life of Christ, you must attend upon the voice of Christ, in the preaching of the Gospel. For that is an effectuall means when God is pleased to concurr, to raise men from the death of sin, and to make them live to God. And this is clearly intimated to us by our Saviour Christ himself, *John* 5. 25. *The hour cometh*, saith Christ there, *when the dead* (the dead in sin) *shall hear the voice of the Son of God*, (conceive it in the powerful preaching of the Gospel) *and they that hear it shall live*. And hence the word of Christ is called *the word of life*. You see then what you are to do; I say to you, my Brethren, as the Prophet to the Jews, *Isa.* 55. 3. *Hear with an obedient ear, a flexible and yielding heart, hear and your souls shall live.* 3.

And thus far of the thing to be dispenced by vertue of the power and the authority of Jesus Christ with which he is invested by the Father; And this as you have heard is life, yea it is Eternal life.

The manner or the way of dispensation comes next in order to be handled; it is to be dispenced as a gift, in the nature of a gift, in a way of free donation, that he should give Eternal life.

Not that he should communicate it, or confer it only, but *ἵνα δώσῃ, that he should give*. So that you see, my Brethren, all is free both on the Fathers side, and on the Sons. The Father he is free to him, that he may be free to others. The Father gives him power, that he may give his people life. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

There is no difficulty in the terms, the point is obvious.

Doctrine.

That Jesus Christ doth freely give eternal life to his people: They have it from him as a free gift.

He doth not sell, they do not buy it, or if they do, it is as his own offer is, *without money, and without price*. They have it from him out of bounty, and not out of merit or desert: As a gift, and not a purchase; or if a purchase, as his purchase, not their own. It is our Saviours own expression with reference to his people, *John* 10. 28. *I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* And therefore it is called a Gift, and Christ is made the next and the immediate Donor and Dispencer of it, *Rom.* 6. 23. τὸ χάρισμα, *The gift of God is eternal life, through Jesus Christ our Lord.* And the Antithesis between this latter and the former parcell of the verse, is very much to be observed, as being pertinent to our purpose. *The wages of sin is death, but the gift of God is eternal life.* As if in other words our Apostle should have said, Its true indeed, Death is the Consequent of sin, and life Eternal is the Consequent of holiness, and of obedience. But mark it well, not upon the same terms. Death follows sin as the deserved stipend, and the wages of it: A man earneth death by sin, as a work-man earns his wages by his labour. But life Eternal doth not follow holiness in such a way;

it is not merited by our obedience, as death is by our disobedience: and therefore this is a gratuity, a gift, though that be wages. *The wages of sin is death, but the gift of God is eternal life.*

And in another place, our last translation speaketh it a free gift, *Rom.* 5. 18. *The free gift came upon all men* (all that are Christs members, or upon all men universally, if you respect the tender of it) *the free gift came upon all men to justification of life.* With which accordeth that which goes immediately before, *they which receive abundance of grace, and of the gift of righteousness, shall raign in life by one, and that is Christ.* I shall close up the proofs with our Saviours proclamation, *Apoc.* 21. 6. *I am* Alpha *and* Omega, *the beginning and the end, and I will give to him that is athirst of the fountain of the water of life freely; if any be athirst, if he have vehement and strong desires, he shall have life, and he shall have it from the fountain. I will bestow it on him, and I will do it freely too. I will give him of the water of life freely.*

So that the point is plain you see, *That Jesus Christ doth freely give Eternal life.*

Now that you may the better see the freeness of this gift of his, and that it is bestowed upon his people without the least desert of theirs, I shall lay it open to you in a few particulars; Jesus Christ must needs be free in giving life to his members, because on their parts, it is first unbought, and secondly unsought, nay thirdly unthought. They do not purchase it, or buy it of him; nay nor so much as seek it or desire it of him; nay nor so much as think of having such a mercy from him: And therefore it must needs be absolutely free in all respects, it must come from him as a free gift.

1. First, Jesus Christ must needs be free in giving life to his people, because it is by them unbought. Life is not their purchase, and therefore it is his gift. True, it is bought by Christ for us, but it is not bought of Christ by us. For let us seriously consider with our selves, What could we give or do to procure this life from Christ? We are not able to redeem our natural life, which yet is in comparison of no value, nor pay a ransom to the Lord for it, It is too great a price for us to pay, and therefore it must cease for ever, as the *Psalmist* speaks. And how much less then are we able to redeem our spiritual life, which is infinitely precious, when we are under the Condemnatory sentence of the Law, when we are dead in trespasses and sin, both with relation to the raign and to the guilt, when we are subject every moment to be cast *into the lake that burns with fire and brimstone*, which is the second death, what can we give now to obtain our pardon? we cannot purchase it, and therfore certainly we have it freely.

Indeed Christ buyes a pardon for us, because we cannot buy it for our selves. He gives his blood and life for us, that he may give life to us. And therefore he is called our *life*, to shew that he is all in all in that business. And when we first receive his quickning grace, we are described to be in such a case, that there is nothing upon our parts to procure it, as you may see *Ezek.* 16. 5, 6. Cast out into the open fields, to the loathing of our persons, *polluted in our own blood*, and weltering in our own gore. And then, yea

then

then he gives life to us. It is repeated twice in that place, as a remarkable & choice thing, that we may take especial notice of it. *I said unto thee when thou wast in thy blood live, yea I said unto thee when thou wast in thy blood live.* As if he should have thus expressed himself, Observe it well, I gave thee life at such a time when there was nothing in thee to deserve it at my hands, when one would even have loathed to touch thee, or to meedle with thee; when thou hadst nothing else but blood and gore to give me, then did I breath this life into thee; So that you see Christ freely gives this life to his people, in this respect, that it is by them unbought.

2. And as it is by them unbought, so it is by them unsought.

As they do not purchase it and buy it of him, so neither do they seek it, or desire it of him. As they do not pay for it, so neither do they pray for it. We count a thing is very free, if we have it for the asking. If it be but *ask and have*, its a very cheap bargain. The life of Christ is yet more free then this comes to: to all his members he gives it them before they ask it. He is found in this respect of them that *seek him not, and ask not for him*; as the Prophet speaks, *Isa.* 65. 1. It is the disposition of us all by nature, we will not come to Christ, that we may have life from him, as he himself complaineth, *John* 5. 40. and therefore he is fain to draw us. Did *Lazarus* when he lay dead and stinking in his grave, address himself to Christ, beseeching him to raise him up? No more do any that are dead in sin. No, Christ is fain to seek them out; to come to the grave himself, and there to call them to come forth, and to put life into them, that they may answer that call; he is forced to do all. Did the lost sheep seek the Shepherd? Did the lost groat seek the Owner? When *Adam* being fallen had brought himself into a state of death and condemnation, did he seek God, or did God seek him? Did he call God, or did God call him? You see the offer was on Gods part, not on his. And so if Christ should leave us in a state of death, till we sue to him for life, we should die eternally. But he preventeth us with mercy, and with loving kindness. And he commands the blessing, even life for evermore, as the Prophet *David* speaks, *Psal.* 133. 3. They do not beg it and entreate it, but he *commands it*. So that you see Christ freely gives this life to his people, in this respect, that it is by them unsought.

3. And as it is by them unbought and unsought, so it is by them unthought.

They are so far from seeking it, that they do not once so much as think upon it. It comes not once into their heads that they are *dead in trespasses and sins*; That there is life in Jesus Christ, that he is ready to bestow it, and to give it out to lost creatures. When he breaths this life of grace into any of his people, it is as much unthought of to them, as *Sauls* Crown was to him, when he sought his Fathers Asses. What can a dead man plod and study of a resurrection? Doth he lie in his grave expecting when he shall be quickened, and looking when he shall be raised up? What did the Disciples think of their Conversion till Christ called them? *Matthew* was in the midst of his Extortion, *Peter* was busie at his trade, when Christ inspired the quickning life of grace into them. Little did either of them think that life and mercy was so near to them. And thus

he

he deals in this respect with all his people. So that which way soever we consider it or look upon it, Jesus Christ doth freely give Eternal life to his people, they have it from him, &c.

Use 1. Now to descend to Application; Is it so that *Jesus Christ doth freely give*, &c.

This then may be a great encouragement for every one of us to come to Jesus Christ for life. It is confessed that he hath enough in him; but yet if he were loth to spare it, if he did very hardly part from it, if he did not give himself it, and sell it at a dear rate, it could not but exceedingly discourage those that want it, and have no means to get it, nor any thing to give for it. But now consider for your comfort and support, that Jesus Christ is appointed by his Father, and inclined of himself to give Eternal life to his people. He doth not deal with it as a commodity which he means to gain by, but as a favour which he is willing graciously to bestow upon a company of lost creatures. He stands and cries, *He hath any that thirsteth, come and drink of the water of life freely*; I ask you not a penny for it, *come and buy without money and without price*. Now I beseech you, my Beloved, set your hearts to this business; consider seriously what you have to do; I say to you as *Jacob* to his sons, when they were about to starve, when they were about to die with famine, *Gen.* 42. 1. *why do you look one upon another?* Why do you die and perish in your sins, when there is life enough in Jesus Christ, and where it is so easily to be obtained from him?

Oh you will say, we are unworthy to have life from Christ; who are we that Christ should look upon such dead dogs as we are! Ah, but remember he doth not bargain for it, he doth not sell it, but bestows it freely. He gives it out to those sometimes who least deserve it, he looks for nothing in, or from you, but the receiving of it at his hands. Why then will you stand off when he calls? Why will you refuse life when Christ offers, and when he offers it so freely? Why will you give the Lord of life occasion to complain, as *John* 5. 40. *You will not come to me that you may have life*, you will not come when you may have it for the fetching.

Why you will say, perhaps, you cannot come; True, I confess you cannot in your natural estate, but yet the greatest matter is, you will not come. And this appears, because you do not many of you what you can, and what is in your power to do. You do not wait upon the word of life, the word by which he worketh life in his people, but shamefully neglect it many of you, when the word is nigh you, when it is just without your doors. Christ speaks in life unto the souls of men, the words that he speaks *are life*, as is his own expression, and you will not hearken to them that your souls may live, *John* 6. 63. you do not yield your selves up to the operation of the words of Christ. When he begins to stir you, you resist the work of it. When it begins to quicken you, and raise you up, you close your eyes, and lie down in your graves of sin again. Now, I beseech you, Brethren, when you feel a little stirring, a little quickning by the word, O let this word of life have a perfect work upon you. When life is offered in the Gospel, do not put it from you, and judge your selves unworthy

unworthy of Eternal life, least Christ say to you in displeasure, Nay, if you will not live, then die for me, and die for ever. And if you will not rise out of your graves, there lye, and rott, and stink for me, till you be raised to receive your last doom, and *to be cast into the Lake that burns with fire and brimstone*, which is the second death.

Is it so, *that Iesus Christ doth freely give*, &c. This then may serve us as an Antidote against the fear of losing the life which we receive from Christ, and that upon a double ground. For *Use 2.*

First, if Jesus Christ give it, he himself will not withdraw it, but continue and increase it. He doth not use to give a thing and take a thing, no my Beloved, his gifts and callings are without repentance. It's true, that the duration of this life depends upon continual animation and supply from Christ. If once the vital influence which we have from him be interrupted and with-held, we are surely dead men. But wherefore should we doubt that he will fail to animate us, or that he will with-hold the influences of this life from us? Nothing without himself did induce him first to give it. And therefore on the self-same ground, he will uphold it and maintain it. He gave it freely, and therefore certainly he will continue it as freely too. Yea he will be so far from lessening and extinguishing this life of his, in any of his Saints, that he will encrease it still. As it shall be a lasting and enduring, so it shall be a growing and encreasing life. This was the end of his coming, as his own expression is, *Ioh.* 10. 10. *I am come that they might have life, and that they might have it more abundantly.* If they have a little more, they shall not have less, but more; Christ gives his people the fountain of life, *Apoc.* 21. 6. not the stream only, but the fountain too. The stream may fail, but the fountain cannot fail. At least the stream might fail, but that it is continually fed and nourished by the fountain. 1.

Secondly, if Christ give his people life, as he himself will not withdraw it, so he will not suffer it to be destroyed by any other. He will undoubtedly maintain his own act, his own gift, against the power of hell it self. Depend upon it, you that have received life from Christ, the second death shall have no power upon you. It may assault you and attempt you, but it shall not overcome you. *I give my sheep eternal life*, saith Christ, *Iohn* 10. 28. and what follows? Why as I give it, so I will maintain it too; I will make good this gift of mine, against the greatest opposition. And therefore it is added presently, *and they shall never perish, neither shall any man pluck them out of my hand.* 2.

Is it so, *that Christ Iesus doth freely give*, &c. the greater thankfulness is due to him from all that have received this life from him. If he had sold it, our gratitude had been prevented. If we had purchased it, or deserved it, we might have thanked our selves, and not Christ. For who will give another thanks for that which he paid for? But now the business is contrived and managed so that Christ may have much praise and much glory. If he give you life, do you give him thanks, expressed by holiness and by obedience. Less then this you cannot render, and more then this Christ doth not expect from you. *Use 3.*

John

Joh 17. 2.

To as many as thou haſt given him.

AND thus far of the thing it ſelf to be diſpenſed by virtue of the power and the authority of Jeſus Chriſt with which he is inveſted by his Father, and that is life, yea, it is Eternal life. As alſo of the manner or the way of diſpenſation, it is to be diſpenſed as a gift, in the nature of a gift, in a way of free donation, *That he ſhould give eternal life.*

The objects of this diſpenſation, or the perſons to whom this life here mentioned is to be diſpenſed, comes now in order to be handled, and they are ſuch, only ſuch, and all ſuch, as God the Father hath beſtowed on Jeſus Chriſt, *that he ſhould give eternal life to as many as thou haſt given him.* My text you ſee is ſtill upon a ſtrain of giving, God gives the Son power, that the Son may *give life to thoſe whom God gives him, to as many as God hath given him.*

I do not hear that Jeſus Chriſt hath power to give Eternal life to all the world, to all men, but only to a certain, pitcht, ſelected Company of men. And they my brethren, are ſo far from being all, that they are not ſaid expreſly to be many, but as many, and they may be no great number. *That he ſhould give Eternal life to as many as God hath given him*, who are comparatively, but a few. *Many are called* indeed, *but few are choſen*, and conſequently few are ſaved. They are not many then, if you compare them with the reſt that are not made partakers of this glorious priviledge to have life from Jeſus Chriſt, but yet they are as many as God hath *given him.*

So the perſons are deſcribed who are to have this life from Chriſt, not by their own internal quality or diſpoſition, not by their own external action, but by the act of of God upon them, or concerning them, his giving them to Jeſus Chriſt. Let them be what they will in all conſiderations and reſpects beſides, it matters not in this regard, of what Nation, or of what condition, or of what ſtation, or of what diſpoſition, or of what converſation, if God have given them to Jeſus Chriſt, they ſhall in his appointed time have life from him.

But then we muſt diſtinguiſh of the Fathers giving to the Son. The Father gives men to his Son Chriſt, either for outward miniſtration, or elſe for inward Union and incorporation, either to be his ſervants, or to be his members.

In the firſt ſenſe *Judas* himſelf was given to the Lord Chriſt to be his Miniſter, and his Apoſtle, as Chriſt himſelf acknowledgeth expreſſedly to his Father in the 12th *verſe* of this very Chapter. *Thoſe whom thou gaveſt me I have kept, ſaith he, and none of them is loſt but the Son of perdition.* Now they who in this ſenſe are given to the Lord Chriſt, to be his Miniſters and ſervants only, not his members, have not eternal life from

from Eternity be a Reprobate, as in former instance Judas was given to him so, and yet he was a lost Creature, yea, he is styled in the forecited place the Son of perdition. *None of them whom thou gavest me is lost, but the son of perdition.* One of them was lost then, though there were but a few lost. The Father gave him to the Son and he lost him. And therefore he, *Judas* I mean, though he were given him, had not eternal life from him.

But now there are another sort, whom God the Father gives to Jesus Christ for inward union, and incorporation, whom he bestows upon him to be members of his body, and they must needs have life from him, or else how shall they be his members? If there be union with him, there must be animation from him. As many as are given thus to Christ, shall certainly be quickned by him, he hath received authority and power for this end. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Now see the meaning of the words, the points suggested here are two. First there are a certain company of men whom God the Father, in a special manner gives to Jesus Christ. And secondly, That Jesus Christ hath power to give eternal life to such and all such as are bestowed upon him by his Father, but he hath no power at all to give this life to any other. As this time of the first of these.

Doct. 1.

There are a certain company of men whom God the Father in a special manner gives to Jesus Christ.

Some have this priviledge above the rest of lost mankind, that God the Father gives them to his Son Christ, and gives them to him in a special manner, as I shewed you even now, not to be his servants only, but his members too. He bestows them upon Christ to be his own peculiar people. And this is clearly intimated in that profession of our Saviour, *John 6. 39. this is my Father's will*, saith he, *that of all which he hath given me, I should lose nothing.* The thing admitted there is clear by this, that some are given him by his Father, and given him for that they are not to be lost. And consequently, in another way than *Judas* was, who was bestowed on Christ as you have heard, and yet he was the son of Perdition. So in the 37. *verse* he hath the same Expression, where he speaks of all those whom his Father gives him. And on this ground it is that Jesus Christ lays claim to such, by vertue of donation from his Father. *Here am I, and the children which thou hast given me.* *Thine they were* saith Jesus Christ, *John 17. 6.* Mark that Expression, *Thine they were*, as who should say, Now they are mine no longer. They have been mine, I must acknowledge, but now the property in some respect is altered, they are no longer mine, but thine. *May*, which way came you by them? might the Father say? The Son replies, by thy own free gift. *Thine they were, and thou gavest them me.*

So

So that you see there are a company of men whom God the Father gives to Jesus Christ.

And further yet, They are a certain company of men: they are just thus many, not a person more or less, *That he should give eternal life to as many as God hath given him*, so that the number of them is precisely and exactly known to God: he knows how many there be of them to a man. He hath determined absolutely, and unalterably with himself, that Christ shall have such a number, so many millions, or the like. And he hath also peremptorily resolved, that such particular and individual persons known to him from everlasting, shall make up the number. *Whom he fore-knew, them did he predestinate*, saith the Apostle, *Rom.* 8. 29. Those very men and no others. And hence our Saviour speaks of such as if he knew them every one by name. *I pray for them: I pray not for the world, but for them whom thou hast given me*, *John* 17. 9. So that our Saviour Christ distinguishes, you see, he knows who are his own by free donation of his Father, and for them he prayes. He knows who are not given up to him, but continue in the world & of the world, and for them he prayes not. The point is plain you see, and needs no further confirmation. There are a certain company of men, *&c.*

Reason. If you desire to know the reason why God the Father gives them to his Son Christ, it is very manifest: because else he could not have them. He could have none to be his own peculiar people, he could have none to be his members unless he had them by donation from the Father, For you must know that primitively and originally all the world, and all the people in it, are the Fathers. Jesus Christ as he is man, and as he is Mediator and Redeemer, hath not right to one person, unless it be devolved over to him from the Father. Indeed he made the world as he is God, or God the Father made it by him, as the Scripture phrase is: but as the Mediator of the Church he is not the Creator of the world. Creation is most properly the act of God the Father, as Redemption of the Son, and consequently all the world are primitively God the Fathers. His they are, for he made them. It is the greatest reason in the world that he that makes a thing should own it too, that it should be his that made it. That he that gives a thing being, should have a title to it, while it hath a being, unless he voluntarily and freely make it over to another. But how shall Christ as he is a Mediator have a people then to be his members, and to make up the Church a body for him, if all originally be the Fathers? Why truly either he must create new people, and that as man he cannot do, as God incarnate and manifested in the flesh he is not come to do: or else he must have some considerable number, that are already made, from God the Father. And thus the Father is content to yield to him, rather then he should want a company of men to be his members, he will spare him some of his, and others he will keep for other purposes to execute his wrath, and manifest the glory of his Justice on. God will prepare a body for him, and bestow a body on him, of those that appertain to him. Which is perhaps in part the sence of that Expression of our Saviour, *Heb.* 10. 5. *When he cometh into the world*, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou pre-*

prepared me, not only a Natural but a Mystical body.

Well then, you see, my brethren, how the matter comes about, Christ must have some to be a body and to be a people to him, or wherefore did he take our flesh upon him, why did he come into the world? As man and Mediator he hath none originally of his own. And therefore God the Father gives him some. There are a people for thee, saith the Father, thou shalt have such and such, and such, *I give them freely to thee that thou maist give Eternal life to them.* So many thou shalt have among the Jews: and if that be not sufficient, thou shalt have as many more as thou wilt ask among the Gentiles, *Psal* 2. 7. *Ask of me and I will give thee the heathen for thine inheritance.* And hence our Saviour speaking of his people acknowledgeth they were his Fathers first, and that they came to him by his gift. *Thine they were, They were thine*, though the case be altered now, *for thine are mine*, as you may see, *John* 17. 10.

Now is it so, my brethren, that there is a certain company of men, *&c.* Then in the first place here is matter of astonishment, that God the Father should bestow upon his Son such a gift as this: that he should have no better thing to give him then a Company of poor wretched lost creatures, That Jesus Christ should accept of such a gift as this is: truly, my brethren, there is so much wonder in it, that it is able to amaze the man that thinks upon it. Why, who are we, that God the Father should think us fit to be made over by a deed of gift to Jesus Christ? What worth is there in us that we should be so much as thought upon for such a purpose? As if Christ stood in need of us, as if we might be an addition and advantage to him any way. Whence is it that our Saviour should receive us at his Fathers hands? that he should have the least regard to such poor inconsiderable stuff as we are, so far as to accept of us? hath he not got a great purchase? *Use* 1.

And yet the Father seems to value us so far that Jesus Christ is fain to ask us too, before he have us: *Ask of me, and I will give thee the heathen for thy own possession*, otherwise I will not. And Christ is very well content to stoop to this, to begg us a special boon of God the Father, to become a Suitor to him, that he may have such and such to be his people. Good Father give me such a man or such a woman: I reckon not of others: take them who will for me, but these I am desirous of, and therefore I beseech thee to bestow them on me. And having gotten us, he seems to glory in us, and to be so tender of us, as if we were some rich purchase, as if we were of very great use to him, as you may see in this Chapter all along. Sometimes he shows the Father what a high esteem he hath of those whom he hath given him: how carefully he teacheth them, and showeth them all his Fathers name; how tenderly he keeps them, how dearly he affects them, and how his heart is set upon them. Sometimes he begs this Father for them to preserve them, to sanctifie them, to make the world know that he loveth them, even as he loveth Jesus Christ himself, to make them one among themselves, and one with him, to bring them to be the same place where Christ is, as if he could not live in Heaven without them. Ah, my beloved; did we follow on this mercy, as far as we

could reach it in our thoughts, we ſhould at length (finding no end or bottom in it) cry out as the Apoſtle, *Oh the depth of the riches* &c.

Uſe 2. Are there a certain company of men whom God the Father gives to Jeſus Chriſt? then ſurely they that have the happineſs to be of this ſelected company, are in a very good caſe. It is impoſſible that they ſhould periſh, and that upon a double ground. For,

1. Firſt, If God the Father give them to his Son Chriſt, you may be ſure that Chriſt will have them; the gift of God the Father ſhall not be in vain to him, he will not loſe his end in this buſineſs. If he give them to his Son, he will ſee his Son ſhall have them. If he beſtow them upon Chriſt to be his members, he will ſee they ſhall, in his appointed time, be joyned to him, and nothing in the world ſhall keep them off from him. It may be many of them who belong to Chriſt, in the eternal Counſel and decree of God, are yet without; but God will ſurely bring them in, in his ſeaſon. Let them be as averſe from Chriſt and from his wayes as it is poſſible for men to be: let them ſtand never ſo far off, the Father who hath given them to Chriſt, will certainly take care that they ſhall come in to him, or elſe his gift were nothing worth. And this is that which Chriſt himſelf takes notice of, *Iohn 6.37. all that the Father giveth to me, ſhall come to me.* Let them be never ſo unwilling of themſelves by nature, let them be never ſo entangled in the ſnare of *Satan*, ſo mightily withheld by him, yet however they ſhall come. But what if Chriſt ſhould not receive them when they come? then they may periſh notwithſtanding. Yes, if the Father give them, and cauſe them thereupon to come, Chriſt will certainly receive them, *All that the Father giveth me ſhall come to me.* And what follows? *And him that cometh to me, I will in no wiſe caſt out.*

2. Secondly, If God the Father give them to his Son Chriſt, as you may be confident that Chriſt will have them, ſo may you depend upon it that he will keep them when he hath them. What do you think that Chriſt will loſe that which his Father gives him? That he will not be chary of us for his ſake that beſtowed us on him? We would not loſe the gift of a friend, eſpecially if he be dear to us: and much leſs would we loſe a Fathers gift: we would keep ſuch a thing with all care, eſpecially if he beſtow it on us with this Condition that we keep it for his ſake; If he tells us that his will and pleaſure is we ſhould not loſe it, we will be very wary how we part with it. Now God hath given us to Chriſt on theſe terms, as he himſelf acknowledges, *Iohn 6.39.* This is the Fathers will, ſaith he, *That of all which he hath given me, I ſhould loſe nothing.* And he came down into this Lower world, *to do the will of him that ſent him*, as he profeſſeth very often; and therefore certainly he will be carefull of this ſpecial charge of his, he will obſerve it very ſtrictly. He will be infinitely wary that he loſe not any of his Fathers things which he hath given him to keep. So that if we be given to the Lord Chriſt, however of our ſelves we are apt to fall away, we may reſolve that he will have us, and keep us unto life eternal.

DOCTRINE.

Doctrine.

That Jeſus Chriſt as Mediator hath power to give eternal life to ſuch and all ſuch as are beſtowed upon him by his Father, but he hath no power at all to give this life to any other.

The point holds forth both the extent, and limitation of the authority of Jeſus Chriſt, in this reſpect. The former is expreſly mentioned, the latter is apparently inſinuated in my text.

Firſt you have here expreſly mentioned the extent of the authority of Jeſus Chriſt as Mediator of the Church: It is *that he may give Eternal life to as many as God hath given him.* Be they as many as they will, be they more, or be they leſs, he hath power to quicken them, to raiſe them from the death of ſin to the life of grace and glory. This he can do *de facto*, as he is God, and this he may do *de jure*, as he is God and Man, as he is Mediator, to as many as are beſtowed upon him by his Father. 1.

And then we have apparently ſuggeſted too, the limitation of the authority of Jeſus Chriſt in this reſpect: For when it is affirmed here that Chriſt hath *power to give Eternal life to as many as God hath given him*, it is implyed that he can give it to no more. There are the bounds of his authority, the reſtraint of his Commiſſion; So far it reaches, and no further. I ſhall endeavour to evince and clear them both in order.

Firſt Jeſus Chriſt as Mediator, hath *power to give eternal life to ſuch*, to all ſuch as are beſtowed upon him by his Father. He hath received commiſſion from his Father, to forgive their ſins and heal their natures, and to become the Prince of Life to them, by giving them the life of Juſtification, and the life of Sanctification, and the life of Glorification. He came into the world for this end as you may ſee, *Joh.* 10. 10. *I am come that they might have life.* They, Who? why, *his ſheep*, as he explains it, both before and after. *I am the door of the ſheep. I am come that they may have life*: and at the 27th. *verſe*, *My ſheep hear my voice, and I give unto them Eternal life.* But how comes Chriſt by theſe ſheep? Why by his Fathers own gift. And therefore it is added in the very next words, *My Father which gave them me, is greater then all.* So that it is as if our Saviour Chriſt had ſaid, I am come down into the world to give life to the ſheep my Father hath beſtowed upon me. To all them, and no others, *The Father loves the Son*, ſaith *John* the Baptiſt, *and hath given all things into his hand*, *John* 3. 35. You muſt conceive it, *all things of one ſort* he hath beſtowed upon him, ſo that he hath put them into his hand, to honour them, to keep them, and preſerve them, all his elect and choſen people. For *all things of another ſort*, *he hath* (as the Apoſtle ſpeaks) *put under his feet*, to ſhame them, and to ruine, and deſtroy them. But what doth Jeſus Chriſt with thoſe his Father gives him in the former way? Why *he beſtows eternal life upon them*, as it is added in the following words, *He that believeth on the Son*, (as they do all, and only they whom God the Father gives him, as before) *hath everlaſting life.* 1.

This

This shall suffice in brief for confirmation of the former member of the point, That *Jesus Christ hath power to give eternal life to all such as are bestowed upon him by his Father.* The second follows; *He hath no power at all to give this life to any other.* It is not in the power of Jesus Christ as Mediator to save a man who is not given him by his Father. If he have not bequeathed them over to the Lord Christ, it is beyond the reach of his authority as Mediator to infuse this life into them. The execution of his power in this regard, you see, is confined to such only. *As thou hast given him power over all flesh, that he should give eternal life to as many,* and but as many *as God hath given him. Thou shalt call his name Jesus,* saith the Angel unto *Joseph, Mat.* 1. 21. *for he shall save his people from their sins.* Those whom his Father gives him for a people by Election, those he is designed to save, and no others. Our Saviour Christ, as he is man, is not to choose whom he will quicken to the life of Grace and Glory; (For if he had been free in this regard, there is no doubt he would have pitched upon his own Countrey-men, his own Allies, his own Kindred before others; whereas, as the Evangelist observes, *he came to his own,* among them he began his Ministry, *and his own received him not*) but he must take such as his Father chooses, and gives him to be quickned by him. Those whom his Father gives him, only those, and all those, he must keep and raise up and give them everlasting life, as you may see, *John* 6. 39, 40.

So that you see as Mediator Christ hath no power to give Eternal life to any but those who are bestowed upon him by his Father.

Reason. And it must needs be so, because as Mediator he is sent out by the Father; he is the Fathers Minister, the Fathers Servant: so he calls him, *Isa.* 42. 1. *Behold my servant whom I uphold.* And servants are to do their Masters will, and not their own. No doubt the will of Jesus Christ as he was man, would have carried him to save those whom his Father and himself as God had appointed to destruction. But he must stoop in this to the will of him that sent him; he must be satisfied with those his Father hath appointed for him to become a people to him. It is to be considered that the Father having called him *Servant,* speaks of him so as one that would in every thing be ordered by him, *Mat.* 12. 18. which is indeed a Parallel of that in *Isa.* 42. 1. *Behold my servant whom I have chosen* (speaking of our Saviour Christ) *he shall shew judgement to the Gentiles, he shall not strive, nor cry, neither shall any hear his voice in the streets. A bruised reed shall he not break, and smoaking flax he shall not quench.* This and this he shall do, and this he shall not do, saith God the Father, he is my servant, and I will order him at my pleasure. And so our Saviour Christ himself professeth upon all occasions, that he will be obedient to his Father, and that he can do nothing otherwise then he will have him. And hence it is that he can quicken none but those that are bestowed upon him by his Father to be quickned by him.

It is not that he hath not power as he is God *to quicken whom he will,* as his own Expression is, *John* 5. 21. In this respect he is *equall to his Father,* For *as the Father raiseth up the dead, and quickneth them, so the Son quickneth whom he will.* It's not that he hath not in himself enough of me-

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rit, or enough of Spirit to raise up all the people in the world to the life of grace and glory. It is not that his grace is not sufficient to subdue and overcome the greatest obstinacy and rebellion in the hearts and wills of men, the most extream indisposition: though they be as dry bones, yet he can *gather them together, and make them to stand up and live*; but it is because as Mediator he is a servant to the Father, and must do his Fathers will, and he will have him give this life to none but those whom he makes over to him by a deed of gift to be his members, *whom he elects in him*, as the Expression is, *Eph.* 1. 4. Our Saviour puts all this together, in that place so often cited, *John* 6. 37, 38. *All that the Father giveth me shall come to me, and I will raise them up, and give them everlasting life*, as afterwards, all them, and only them. And why so? For *I came down from heaven not to do my own will, but the will of him that sent me*: My own will, as I am man, would carry me to give life to a greater number, but I am come to do *my Fathers will*, and not my own. And therefore I must be content with those whom he is pleased to allot to me, to quicken them and make them living members of my body mystical, and no others. And this for clearing of the observation. Proceed we to the Application, according to the branches of the point in order.

Is it so, that Jesus Christ hath power to give eternal life to all that are bestowed upon him by his Father? This then may serve to comfort us, at least to keep our hearts from sinking with reference to those who yet are *dead in trespasses and sins*. It may be some of them are near us in the flesh, they are our parents, or they are our Children, or they are our kindred and acquaintance, they are it may be in our beds, and in our bosoms, and when we look on such dead souls, our bowels even turn within us, we pitty them, and melt upon them. They have been in their graves so long, and Christ hath called so long upon them in the preaching of the Gospel, and yet *they come not forth* to this day. There have so many powerfull and effectual means been used in vain, that we are out of hope of them, and this even breaks our very hearts with sorrow. Why my beloved, it may be they belong to Jesus Christ in the eternal Counsel and decree of God; they are bestowed upon him by the Father in election, though yet they are not given to him by real union, and in corporation. And if they appertain to Jesus Christ, though they be never so untoward and indisposed and averse, depend upon it, *he hath power to give Eternal life to them*; I say to every one of you, my brethren, that hath such a wife, or such a husband, or such a child, or such a friend, as Christ to *Martha*, when he had told her that he was *the resurrection and the life*, that he could raise up any man, though he were dead, and make him live, *John* 11. 26, *Believest thou this?* It may be you will say as she, Alas my Brother, or my Father, or my Child hath been dead so many dayes, so many years, he hath laid buried in his grave of sin a long while, so that *by this time he stinketh*. Why yet believe that Jesus Christ can *raise him up*, and make him live the life of grace and glory. He hath received power to give eternal life to all that are bestowed upon him. If they belong to that number, be they as dead as is possible for men to be, and as

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men swell even till they burst again, are fuell as they may carry with them into Hell.

Let us not be cast down upon the contemplation of our low condition in the world. You that are simple, poor and mean, that have not any outward thing to glory in, no wealth, no parts, no honour, or preferment any way: be not dejected and discheartened, for as external priviledges and advancements are of no avail to further you, so outward means and abasure is of no avail to hinder you from receiving life from Christ. *He gives it to as many as God hath given him*, let them be of what condition or estate they will. There is no other thing required in this respect, but that they *be bestowed upon him by the Father*. And he bestows upon him poor and weak men many times: yea, most times. And therefore be not out of heart; for hadst thou all the wealth and honour in the world, thou wert not any whit the nearer to this life of Christ, nor art thou any whit the further from it by thy low condition: That will be no impediment, but that he may give thee life, the life of grace in this world, and the life of glory in the world to come.

Is it so, that Jesus Christ hath no authority to give Eternal life to any but those who are bestowed upon him by his Father? They are mistaken then, who hold that he came into the world to give life to all men. He came as you have heard to do his Fathers will, and this is his Fathers will, that *he should give Eternal life to as many as he hath given him*, and not to a man more. This he hath given him authority and power to do: further then this his Commission doth not reach. So that it is not in the power of Jesus Christ to quicken all and save all, it is apparent that he cannot do it. Indeed as God he can do all things but those that are *impossible*; Either *absolutely* being such as are not to be done; or else *impossible upon condition*, by reason of a contrary Decree, by which he hath confined himself. But as man and Mediator, he can do no more then God will have him, he can save no more then God *hath given him*, and put into his hands to save. And therefore you shall find it in his story, that *as man* he was extreamly troubled at the unbelief and hardness of the peoples hearts. *He wept over Jerusalem* with many tears: Why, you will say, perhaps what needed this? he might have wrought upon them, and put the life of Grace into them. No my Beloved, he could not work on many of them; he could not raise them to the life of Grace, they were not *given him by his Father*, and yet *as man* he pitied and lamented their condition, as we should do in such a case, he being *in all things like unto us, sin only excepted*. And this methinks should *melt* the hearts of Reprobates themselves to Christ, and make them to relent towards him. Alas, he pitties you, and mourns over you, his very bowels yearn towards you, He delights not in your ruin and destruction; No, it is troublesome and grievous to him. *But why then doth he not relieve and help us*, you will say? Why, if you be not *given him by the Father*, it is not in his power to do it. Its said indeed that *he gives life unto the world*, as it is in his own expression, *John 6. 33.* But that is but in opposition to the Jews, not to the Jews alone, but to the world, to men of all conditions, and of all Nations in the world. But to the world in general he doth not, nay, he cannot give it. So that the fault

Use 3.

is not in him, if any of you perish, and that you have not life from him; you see he is confined and bound up by his Father to a *certain number*, to give this life, but *to as many as the Father gives him.*

John 17. 3.

And this is Life Eternal.

AND thus we have at length dispatched the End for which our Saviour is invested with so large and ample Power over all flesh; *That he may give Eternal Life to as many as God hath given him.*

But what is Eternal Life? what is there comprehended under that expression? As when our Saviour once discoursed of Truth, he had this question put to him, *what is Truth?* So having spoken here of *Life Eternal*, if any of you now should put the question, what is life Eternal? you have the resolution in the following verse which I am now to enter on, *And this is life Eternal*, if you desire to understand it, this it is, *to know the only true God, and Jesus Christ whom he hath sent.* So that these words you see are an ἐξήγησις, an Explication of that which is delivered in the former verse, in which our Saviour shews expressly what he intendeth by *Eternal Life*, and wherein it consists, *in the Knowledge of the Father and the Son*, or *of the Father in the Son.*

And here I shall take notice only of these two Particulars, *viz.* the *thing* explained, and the *way* of Explication. The *thing* explained is *life Eternal.* As for the *way* of Explication, he doth not shew you *quare sit*, why this *life Eternal* is, he doth not open and unfold it by the Causes of it, I say he doth not here, though he doth in other places, but he shews you *quid sit*, what this *Eternal life* is. This saith he, *is Life Eternal life.* This is it; *what is it?* why, it consists you see in holy Knowledge, which is set forth both by the Act and Object of it. The Act, that *they might know.* The Object of it, *God the Father, the only true God, and Christ the Son, Jesus Christ whom thou hast sent. This is life Eternal, that they might know thee*, &c.

What then? Doth there go nothing else to *life Eternal* but the *knowledge of the Father and the Son?* Doth it consist in this and this only? This is a scruple that is very variously resolved by those that write upon the Text. Some think that *knowledge* here is put for *faith*, by which we live the life of Grace, which is *Eternal*, as the Apostle speaks, *The life which I live, I live by the faith of the Son of God.* And so it is, as if our Saviour Christ had said, *this is Eternal life*, so to *know* as to *believe in thee the only true God, and Jesus Christ whom thou hast sent.*

Others conceive that *life Eternal* here importeth nothing else but the way to *Eternal life*, the ready path that leads to it: And that our Saviour shews us here how he brings those to *life Eternal*, who are bestowed upon him by his Father, *viz.* by giving them the saving Knowledge of his Father and himself; That *he should give Eternal life to as many as thou hast given him. And this is life Eternal*, this is the way to it, that *they might know*

know thee the only true God, and Jesus Christ whom thou hast sent.

As far as I can apprehend, the scruple might be cleared best by a distinction. *Eternal life* is either Inchoate, or consummate.

Eternal life Consummate consists especially in the compleat and perfect knowledge of God, which Schoolmen call *Beatifical vision*. And hence our Saviour Christ himself sets forth our happiness, of which we shall be made partakers in the world to come, by this, that there we shall see God, *Mat.* 5.8. *Blessed are the pure in heart, for they shall see God*, that is, we shall know God, as knowledge ordinarily is set forth by the sense of seeing in the Scripture. Yea, we shall know him clearly and distinctly, *we shall see him face to face.* And this is that which the Apostle makes the main of the Beatitude and glory prepared for the Saints at the time of Christs appearing, 1 *John* 3.2. *We shall see him as he is*: now we see him as we can, *then we shall see him as he is, we shall know him as we are known*, viz. *of God*, 1 Cor. 13.12. We shall know God, even as God knows us. As we are known of God distinctly, clearly, perfectly, so we shall know God. He knows us perfectly according to his nature now, and we shall know him perfectly according to our nature then, as far as our created nature is capable of. So we shall *know as we are known*: for *as* there is a note of Similitude and not of Equality. And this shall be our happiness in Heaven, and our glorious life there, that we shall see the very face of God, and not his *back parts* only as we have done in this world. That we shall have him fully and compleatly. So that *this is Eternal life* (you see) consummate in the Heavens, *to know the only true God, and Jesus Christ whom he hath sent.*

But as I take it, the *life Eternal* mentioned in my Text, is that of which the Saints are made partakers in this present life, and which our Saviour gives them here in this world. As in another place he tells us, *My sheep hear my voice* (saith he) *and I give unto them Eternal life.* He doth not say, I will give them Eternal life hereafter, but I give it them for present, and therefore it is added in the words immediatly annexed, *neither shall any man pluck them out of my hands*, *John* 10.27,28. And this I do, this *Eternal life I give them*, by teaching and instructing them, and making them to *hear my voyce*: as who should say, by working knowledge in them, *My sheep hear my voyce*, and by this means *I give unto them Eternal life.* And this Expression in my Text looks much the same way. As thou hast *given him power over all flesh, that he should give Eternal life to as many as thou hast given him. And this is life Eternal to know thee the true God*, and so on.

This is the way to give them life Eternal, by making them to know thee. And this I have begun to do already, as he addeth afterwards, *I have made known thy Name* (that is) thy Nature and thy Attributes to the men which thou hast given me. So that this *life Eternal* here is not, or not so much that which is perfect and Consummate in the Heavens, as that which is begun in this world, and which the Saints are made partakers of while they are here: for even here they have *Eternal life abiding in them.* And this, this inchoate *Eternal life* consists especially in saving knowledge. *This is Eternal life, this is it in the beginning, to know thee the only true God, and Jesus Christ whom thou hast sent.* So that the Point to be observed is this;

DOCTRINE.

That Life Eternal, or the life of Grace which is Eternal, is begun in holy Knowledge.

Christ *gives Eternal life* to us at least in the beginning of it, when (as the Prophet of his Church) he teaches us, and causes us to know his Father and himself. When he makes known his Fathers Name, and his own Name to us, he causes us *to pass from death to life. In him was life* (saith the Evangelist,) 1 John 4. *and the life was the light of men.* This Life communicated to the sons of men, was the Light of saving knowledge which he made to shine into them. He *gave them life*, in that he *gave them light and knowledge*, who were before in darkness, and so by Consequence *in the shadow of death*, as the Scripture phrase is. And hence saith the Apostle, *Awake and rise up from the dead, and Christ shall give thee Light*, Eph. 5. 14. Indeed, as long as we are ignorant and in the dark, we are all dead men, we know not what the life of God means: And therefore the Apostle speaking of the *Gentiles*, saith, *That they were strangers from the life of God.* They live the life of men indeed, but they were *strangers from the life of God, the life of Grace*, by reason of the *ignorance and blindness that was in them*, Eph. 4 18. *The Grace of God is now made manifest by the appearing of our Saviour Jesus Christ*, saith the Apostle, 2 Tim. 1. 10. *who hath abolished death.* But how hath he done this? *by bringing life and immortality to light*; as it is added in the next words, *by bringing life and immortality.* The latter as I take it, is the Explication of the former. *q. d.* by bringing such a Life as is immortal, as is above the power of Death, as the life of Grace is, By bringing this to men, by shining on them with the bright and glorious light and lustre of the Gospel. I might be very copious here, but this may satisfie to clear the Point, *That life Eternal*, &c.

And this appeareth further divers wayes.

1 It will appear that *life Eternal*, or the life of Grace which is *Eternal*, is begun in holy knowledge, if we consider what it is that is the great Impediment of Life, and what it is that holds men, and detains men in a state of Death. It is apparently their want of knowledge, the ignorance and errour that is in them. How came sin, and with it death into the world, but by cozenage and deceit? The *woman being deceived* was in the *transgression*, as the Apostle *Paul* speaks, 1 Tim. 2. 14. She fell into it by a meer cheat. And how are men continued in this state of sin and death? *They are corrupt according to deceitful lusts*, Eph. 4, 22. Look as their lusts deceive them more or less, so are they more or less corrupt. And therefore they that sit in darkness, are said to sit in the *shadow of death.* And which way then shall life Eternal be begun in men, but by dispelling this darkness by the light of holy Knowledge, and by *translating men out of the power of darkness*, as the Expression is, *Col.* 1. 14. Out of ignorance and darkness which hath such a power upon them to hold them under sin and death, and to keep them still in a condition of *estrangement from the life of God*, as the Apostle *Paul* insinuates in the cited place, *Eph.* 4. 18. If it be *ignorance* that keeps men from the life of Grace, then surely it is *holy*

Knowledge

Knowledge that begins it, and that brings men to it.

It will appear that the life Eternal, or the life of Grace which is Eternal, is begun in holy Knowledge, if you consider who it is that is the principal Efficient of it, and the way which he works it. The Principal Efficient of this Life is Jesus Christ, and therefore he is called *our Life* very often in the Scripture. And he is said to give it in the words which I have finished, that he should *give Eternal life*. And which way doth he give it to his people, but by working knowledge in them? And therefore it is added in my Text, *This is Eternal life* (this is the life which he gives) *to know thee the true God*. Indeed he gives it to us as a Prophet, he purchases and gets it for us I acknowledge, as a Priest, by his Invaluable satisfaction. But he begets and works it in us, by his effectual Teaching and instruction as a Prophet: And therefore he is said to speak in life to his people, *John 6.63. The words that I speak unto you, they are Life*. To shew us that he *quickens* us in a way of Information; for to what End doth speaking tend, but to make us understand? *Thou hast the words of eternal life*, saith *Peter* to our Saviour Christ, *John 6.68*. That is, the words that work life, and which way can they work it, but by conveying knowledge to the mind of him that hears them? So that you see that Jesus Christ is the Efficient Cause of the life of Grace in his people, by teaching them, by working saving knowledge in them, by *turning them from darkness to light*. He gets it for them as a *Priest*, He gives it to them as a *King*. He works it in them as a *Prophet*. 2.

It will appear that *life Eternal* is begun in holy Knowledge, Because the Instrumental means of Life is the means of knowledge to. Yea, it is the means of Life, in that it is the means of Knowledge. The Instrumental means of Life you know (my Brethren) is the Gospel. And therefore it is called *the word of Life*, Phil. 2. 16. *holding forth the word of Life, that is the Gospel & the Ministry of life*, 2 Cor. 3.7. in opposition to the Law, which is the *Ministry of death and condemnation*. And which way doth the Gospel work life, but by instilling knowledge into men, by making them to understand that which they never knew before, that they are naturally *dead in trespasses and sins*, that they are in a state of death and condemnation, that there is life enough in Jesus Christ, that he is ready to dispense and give it out to all that come to him for it? And so convincing them that it is necessary for them to go to him that they may have Life, Till they come to know this there is no life of Grace in them. And it is by Gospel-Teaching that this life is infused into them. 3.

It will appear unto you that the life of Grace is begun in holy Knowledge, if you consider with what part the Lord begins, when he puts this Life into us. He begins not with the members, he begins not with the will, but he begins with the mind and understanding, by Illuminating that, and by endewing that with saving knowledge; And therefore we are said to be *transformed*, or to be *changed* from the state or life of nature to the state or life of Grace, by the *renewing of the mind*, Rom. 12.2. No doubt the will and members are renewed too, for the *change* is universal. But there the work begins my Brethren, in the mind and understanding, we are *renewed* first in the *spirit of the mind*, Eph. 4.23. and from that it goes 4.

goes on to the inferiour faculties, and to the outward converſation. And conſequently it begins in knowledge, of which the mind is capable, which is the proper object of it. And therefore ſaith our Saviour, *ſanctifie them with thy Truth*, Renew them, make them holy, work the life of Grace in them by revealing Truth to them.

5. It is apparent that the life of Grace begins in Knowledge, becauſe all other grace is brought into the ſoul by it, and therefore this muſt be the firſt Grace. The firſt I mean in order, and in courſe of nature, not of time. As long as there is no knowledge, there is no grace at all, and ſo no Life in ſuch a perſon. But when knowledge once comes in, I ſpeak of ſanctified Knowledge, it brings all ſaving Grace with it; This is the prime work of Grace and the Foundation of the reſt. The *New man is renewed in Knowledge*, Col. 3. 10. why ſo it is in Faith, and Love, and other graces. But it is firſt renewed in knowledge, there is the riſe & the original of all. And even as in the firſt, the old Creation, the Lord began with natural Light, *Gen.* 1. 3. ſo in the ſecond or the New Creation, he begins with ſpiritual Light, with ſuper-natural and ſaving Knowledge; and gives us other graces by this means. To which effect is the Apoſtles prayer, 2 *Pet.* 1. 2, 3. *Grace be multiplyed upon you through the knowledge of God*; and after more expreſly to our purpoſe, *As he hath given us all things that pertain to life and godlineſs, through the knowledge of him.* So that we have this Life, the life of holineſs and grace, through knowledge; without it we have no Grace, but with it all Grace. It is the ſeed from whence all other graces grow; it is the means by which they are begotten in the ſoul. Holy Knowledge will bring forth heavenly Affections and deſires. If a man know God, and know Chriſt, his will ſhall cloſe with him, and his affections ſhall be carried out to him: it will effectually reſtrain a man from ſin and reform the Converſation. *They ſhall not hurt, neither deſtroy in all my holy Mountain* ſaith the Lord, *Iſa.* 11. 9. And why ſo? *for the earth ſhall be full of the Knowledge of the Lord.* If you have been taught by him, *as the Truth is in Jeſus*, why then you will *put off the old man.* It will draw a man to practice and obedience, if it be ſound and ſaving Knowledge; as holy *David* intimates in that requeſt of his, *Pſalm* 119. 34. *Give me underſtanding*, ſaith he, And what then? why, *I ſhall keep thy Law*, yea, *I ſhall obſerve it with my whole heart.* So that you ſee, all holineſs and Grace is brought into the ſoul by Knowledge: and therefore certainly the life of Grace begins in it.

Uſe 1. Now is it ſo, that life Eternal, or the life of Grace which is Eternal, is begun in holy Knowledge? This then may ſerve to teach us in the firſt place, how to value Knowledge, and what account and eſtimate to put upon it. Why truly, as we value life, yea everlaſting Life, ſo we ought to value Knowledge at the very ſame rate: *For this is life Eternal to know the only true God, and Jeſus Chriſt whom he hath ſent.* We all of us do make a very great account even of our temporary Lives, which yet when all is done muſt periſh and decay, and come to nothing; we are ready to Redeem them, if there be no other way, with the loſs of all things elſe. Though yet even then when all is done, we know we can enjoy them but a few years, and are not certain to enjoy them one hour. How is it then that

that we despise and undervalue holy Knowledge in which Eternall life consists, which if we can attain, we have Eternal life abiding in us, a life which is above the power of death and dissolution: Alas, how miserably is it slighted by the greater part of men, yea by the greater part of Christians! Christians I mean, in name and in profession. Though it be offered them, they will not take it, but say in effect to God, Depart from us, for we will not have the knowledge of thy wayes. When light is tendered them, they even shut their eyes against it that they may not see. So that it may be said of such as God complains of some in *Israel*: *their eyes have they closed, lest they should see with their eyes, and understand with their hearts, and be converted, and be healed*. And the Apostle *Peters* charge must needs fall home upon them, *they are wilfully ignorant*. They enjoy the means of Knowledge, but they will not wait upon them; they take no care at all to profit by them. They need not to ascend up into *heaven to bring Christ down from above, nor to descend into the deep, to bring up Christ again from the dead*, as the Apostle speaks, *Rom.* 10. 6. that they may be acquainted with him; the word is *nigh them*, as it is added there in that place. The Word that manifesteth and revealeth God and Christ, is *nigh to them*. They need not to go far to hear it, and to hear of God in it. But many will not spend an hour, they will not step without their doors to meet with God, and to be acquainted with him: as if the Knowledge of the Lord were worth nothing, as if it were of no value; Ah, my Beloved, do you know what it is that you despise, and set at nought in this fashion? Is life worth any thing? Is life Eternal worth any thing? Why in contemning Knowledge, you contemn no less then this, for this, as you have heard, *is life Eternal*. And how deservedly may you be left to perish in Eternal Death, who put the means of knowledge from you, and judge your selves unworthy of Eternal life!

Is it so, that life Eternal, or the life of Grace, which is Eternal, is begun in holy Knowledge? See here the sad Condition and estate of those who are ignorant of God, have no acquaintance with him, who know him not *the only true God, and Jesus Christ whom he hath sent*. They are absolutely dead, the life of holiness and Grace is not yet begun in them, They have not yet the least Degree, the least spark of this life: No they are *strangers to the life of God, through the ignorance that is in them*, in the place so often cited. They are so far from being quickened to this life of Grace, that they are meer strangers to it. They know not what this kind of life means; And are there not a multitude of such among us, who are almost as ignorant of God and Christ as the very *beasts that perish*? Who besides some common names and notions of God, and of a Jesus and Saviour, and the like, which it may be they can talk a little of, because they hear them every day, know nothing of the one, or of the other? Examine them and sift them well, and you shall find that they have nothing but a form of words at utmost, of which they can give no more account then if they were some strange Language. And are not these men in a sad case? Truly my Brethren, they are but walking Ghosts, and gastly shadows, they have no true life in them, no not so much as the beginning of it, for life Eternal is begun in Knowledge. *Use* 2.

I know it is a Common fancy, that if a man profess the true Religion, if he have been baptized, and come to the Assemblies, and hear and pray as others do, he is in a good Condition; but be assured of this, if he be ignorant of God and Jesus Christ *whom he hath sent*, he is no better then a dead man. It is a cooling word my Brethren, and that which one would think should astonish and amaze you; Suppose a Messenger should come to any of you from them that have the power of life and death, and with a serious and composed look should tell him that he is a dead man, how would it strike him to the heart? how would his colour come and go? how would the powers of his soul tremble? Now we are Messengers dispatched from him who hath the Keyes of Hell and Death, to tell you who are ignorant of God and Christ, that you are in a state of death and condemnation, and that you are in danger every hour of being cast into the lake that burns with fire and brimstone, which is the second Death. It may be you will take no notice of it, but chase away the meditation of it from your thoughts. You will (as many do) delude your selves with this conceit, that though you die in this condition, yet God notwithstanding will be merciful to you. But as you tender the salvation of your precious souls, I beseech you to observe that Gods own Word is peremptory and express for this. That none that is devoid of knowledge, and continues so, shall have any share in the mercy of God, or in the glory of the world to come. *Oh continue thy loving kindness to them that know thee.* (to them and none but them,) saith *David*, *Psalm* 36. 10. *It is a people of no understanding*, saith the Prophet of the Jews, *Isa.* 27. 11. And what follows? *Therefore he that made them will not have mercy upon them.* It is the common apprehension of the vulgar sort, that he that made them cannot chuse but save them too. No, saith the Prophet there, if they be grosly ignorant, *Then God that made them will have no mercy upon them. They have not known my ways*, saith God, *unto whom I swore in my wrath, that they should never enter into my rest. The time is coming when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, rendring vengeance unto them that know not God.* And therefore I beseech you do not slight it, but lay it seriously to heart, while yet the pardon may be gotten, while the condemnatory sentence which the Law hath put against you, may be yet revoked.

Use 3. Is it so, that life Eternal is begun in holy Knowledge? You see then what you are to do, and what course you are to take, if you would live Eternally. Originally we are all dead men, we are in a condition and a state of death. And if you yet continue as you came into the world, this is surely your case. Now my Beloved, are you sensible of this? would you come out of this condition? do you desire to live, and live for ever? Labour after holy Knowledge; *And this is life eternal, to know the only true God, and Jesus Christ whom he hath sent.* Though this as I have shewed you, be not all that goes to life Eternal, yet this is the beginning of it; and therefore if you mean to live Eternally, this is the first thing that you are to do, this is the first step that you are to make. Till saving knowledge be attained in some degree, the soul continues in a state of death; as soon as this comes once into the soul, Eternal life comes in with it. The

Exhortation of the Wise man seems to go far, *Prov.* 2. 4. *Seek for knowledge as for silver, and search for her as for hidden treasure.* But we must go a great deal further, seek for it as for life, yea as for Eternal Life; Struggle for knowledge as it were for life and death.

But you will ask me, which way shall we come to know God, and know Christ? To this I answer, that you cannot know him by innate and in-bred light, by any self-ability, let it be what it will, it is incompetent and insufficient to reveal God to you: though much of him be manifested in the Book of the Creation, his *Wisdom*, his *eternal power and Godhead*, and though there be ἀπόῤῥητα something to be known of God, as the Apostle speaks, by studying in this Book; you cannot know him saveingly by this means. No, neither can you know him so by studying in the Book of Scriptures neither, though there he be revealed more fully then he is in the book of Creatures, unless some other help go with it. Nay more then so, you cannot know him fully and compleatly any way by any means in this life. As he is in himself, he is not to be known of any but himself. And hence the Scripture tells us, *that no man hath seen God at any time*, John 1. 18. It is very full you see, no *man at any time*. But though he doth not, yet he may. No, saith the Apostle *Paul*, 1 *Tim.* 6. 16. *He dwells in light that no man can approach unto*, whom no man hath seen, nor can see. Indeed we see him *darkly* here, as the Apostle speaks, 1 *Cor.* 13. 12. And therefore this is called *the seeing of the back-parts* of the Lord. As when we see the back-parts of a man, we know him but by guess only, we know him not so perfectly and distinctly as when we come to see his face. Such a sight of God is that which we attain in this life. And however it may seem by some expression in the Scripture, that God hath fully manifested and made known himself to some here, as to *Jacob*, Gen. 32. 30. and to *Moses*, Num. 12. 8. *To him will I speak* (saith God) *by vision, not in darkness, and he shall see the similitude of God.* This must be understood comparatively of the Lords more clear and full revealing of himself to *Jacob*, and to *Moses*, then to other men. But as for perfect light and knowledge of the Lord, my Brethren, this was not imparted, neither to *Jacob*, nor to *Moses*. *Thou shalt not see my face*, saith God to *Moses*, *Exod.* 33. 20. That is, the fulness of my glory: *for none shall see my face and live.*

But which way may we come to know him, so far as he is to be known in this life?

Truly there is but one way of coming to the knowledge of him, and this *way* is Jesus Christ. *No man hath seen God at any time*, saith the *Evangelist*, *Joh.* 1. 18. What then, is he not to be seen, not to be known at all, by any means? Yes, though he be not to be seen or known immediately in himself, yet mediately in and by the Son he may be known, for he hath *manifested* and *revealed him to us*. *No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him.* And therefore when our Saviour was Incarnate, it is said, *that God was manifested in the flesh*, 1 *Tim.* 3. 16. In which respect it is, that when *Philip* was so earnest to have the Father shewn him, our Saviour bids him *to behold himself*, and addeth presently, *he that hath seen me, hath*

seen the Father also. Indeed it was the business of our Saviour Christ into this Lower world, to bring God down to us, that we might be acquainted with him: And therefore if you do indeed desire to know him, go to Christ, and use his help in this business. If you ever see God, and have that knowledge of him, *which is life Eternal*, you must have light from Jesus Christ to see him by. *I am the light of the world*, saith he, *Joh* 8. 12. *without me* there is no light in all the world, none but that which *comes from me*, and which *I am the Fountain of. He that follows me shall have the light of Life*, that is the *light which is life*. And therefore if you would have this light, follow Jesus Christ for it, and follow him three wayes, or in the use especially of three Means: follow him in a Gospel-Ordinance, a Gospel-grace, a Gospel-duty.

1. Follow him in the Gospel-ordinance of preaching; there it is that Christ *shines*, that he gives out the *light*, by which he *shews* his Father to his people. Its true indeed that *Moses* shewed him in the Law as a Judge and an Avenger. But it is Jesus Christ that *shews* him in the Gospel as a *Father* and a *Saviour*. He is not manifested in a saving way any where but in the Gospel. The Knowledge of him as he is discovered there; and none but that *is life eternal*. And therefore wait on that discovery, if you mean to live for ever; where there is any Gospel-preaching, say Christ shews his Father there, and follow him, that so you may have life by this means. I say as *Solomon*, *Prov.* 4. 13. *Take fast hold of Instruction; keep her, for she is thy life.*

2. Follow him in a Gospel-grace, and that is faith; by this it is that we come to *see God*, and *know God*, as by it we believe the Revelations and Discoveries that are made of God, which other men may read and hear, and yet because they have no faith to give belief and credit to them, they get no sight, no knowledge of the Lord by them. It is by *faith* that *we see* him who is *invisible*, as the expression is, *Heb.* 11. 27. There are some things that must be first believed before they can be fully understood: if you believe them not, you can never understand them. And hence saith the Apostle in the third *vers.* of the fore-cited Chapter, *by faith we understand the world to be created by the word of God.* A man would think he would have said, by faith we credit and believe it, and not by faith we understand it: But the Creation is a thing that is above Philosophy: and therefore is not to be fully understood, unless it be believed first. It is our faith that helps us to the perfect Knowledge of it, and so by faith we *see* and *know God*, because by faith we give assent to the discoveries that are made of God in Scripture, and having once believed them, we come to see and understand the nature of the Lord in them. We see the Lord in his All-mightiness, his All-sufficiency, his Omni-presence, *&c.* which a man that hath not faith can never do: we bring him near us, by believing his Immensity, and that he filleth *all places*, (as he is said to do in Scripture) we look upon him now as just by us, and so we have a clear and distinct sight of him.

3. Follow Christ in a Gospel-duty, and that is Prayer; beseech him to reveal God to you, make your address to him as *Philip* doth, *John* 14. 9. *Shew us the Father*: we cannot see him of our selves, Lord shew him to

thy poor ſervants. If Chriſt withdraw himſelf and ſtep away, go after him, follow him, and you ſhall have the light of Life. If he ſtop his ears againſt you, cry the louder, as the Direction is, *Prov. 2. 3. Cry after Knowledge, lift up your voyce for Underſtanding*: and what then? *Then ſhall you underſtand the fear of the Lord, and find the Knowledge of God.*

Is it ſo that life Eternal, &c. If then you deſire to ſave men from Eternal death, to bring men to Eternal Life, inſtill the Knowledge of the Lord into them: It may be you have Children, it may be you have Friends or ſervants, whom you look upon as dead, they have no life of grace in them: well, Would you have them quickened? Would you have them live for ever? Do what you can, by all the means that you can think upon to make them know God. Inſtruct them, bring them to the means of grace; examine them how they thrive and profit by them. Oh do not ſee them ſink away to hell, and die for ever, for want of any help that you can yield them, of any pains that you can beſtow upon them. Have compaſſion upon them, ſave them with fear, pulling them out of the fire, out of the fire of hell by this means. Oh pitty ſuch a Child, or ſuch a Friend, or ſuch a ſervant as you ſee Ignorant of God, let your bowels earn upon him, Ah poor dead ſoul! And if you can be Inſtrumental to inſtill the Knowledge of the Lord into him, you ſhall do a great work, *you ſhall ſave a ſoul from death*, yea from Eternal death you ſhall bring it to *Eternal life.* *Uſe 4.*

John 17. 3.

That they might know thee the only true God, and Jeſus Chriſt, &c.

AND thus far of the thing Explained, and that as you have heard, is *life Eternal*, together with the way of Explication: our Saviour ſhews not *quare ſit*, but *quid ſit*, what this life Eternal is? This ſaith he *is life Eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*. So that as you have heard, it conſiſts in holy Knowledge.

Proceed we now to look a little more particularly and diſtinctly on the Knowledge in which Eternal life conſiſts, as it is here deſcribed by the Object of it, God and Chriſt, *Thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

So that here is a double Object of the Knowledge mentioned, and each of them is ſet forth by a Title and an Attribute. The Title of the former *God*, the Attribute *the true God*, yea, *the only true God*. The Title of the latter *Jeſus Chriſt*, the Attribute *whom God hath ſent. Thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

And here the firſt thing that I ſhall obſerve, is, the communication of this double Object of the Knowledge wherein Eternal life conſiſts, *God* and *Chriſt*. You ſee my Brethren, they are cloſely knit together by the

conjunctive particle *And*, to shew us that they may not be divided in this great business. That it is not sufficient to salvation to believe in God, unless we believe in Christ to. To know God, unless we know Christ too. Our Saviour saith not, this is life Eternal to know the only true God, no, he doth not stop there. The knowledge which proceeds no further, will never bring a man to life Eternal. There is another Object of this saving Knowledge, which must with all be jointly apprehended by us if we mean to live for ever, and that is *Jesus Christ whom God hath sent*. And then my Brethren, if we take them both together, we are right, It is impossible that we should perish. *This is life Eternal, to know thee the only true God, and Iesus Christ whom thou hast sent*. Not thee alone, but thee and Christ. So that the Point to be observed is this:

DOCTRINE.

The Knowledge which is life Eternal, in which Eternal life consists, is the Knowledge both of God and Christ too, not of the former only, but the latter also.

You see my Brethren, both of them are jointly made the Object of it in my Text. So that the Knowledge which neglecteth either of them, is in-sufficient to salvation. If it stay and rest on God, and go not on to Jesus Christ, it will never reach home. This only, *this is life Eternal, to know God and Jesus Christ*, not divided, but together.

1. First, it is true, that it is absolutely necessary to Eternal life to know God; The ignorant of him are made the Objects of a dreadful Imprecation. *Jer.* 10.25. Yea, more then so, the ignorant among the heathen who were deprived of the means (though not of all, yet) of the saving Knowledge of him: and yet as you may see the Prophet prayes, *Pour out thy fury upon the heathen that know thee not.* Indeed, the men that have their *understandings darkened* by reason of their ignorance of God, whether they have means or none, are *alienated from the life of God*, Ephes. 4.18. They do not live the life of Grace in this world, nor shall they live the life of Glory in the world to come. And *the Lord Jesus shall be revealed from Heaven with his mighty Angels, rendring vengeance unto them that know not God*, 2 Thes. 1.7. So that without the knowledge of him, there is no escaping everlasting wrath and vengeance. There is no possibility of coming to enjoy him, unless we be acquainted with him. *Nec enim potes aut amare quem nescias, aut habere quem non amaveris*: thou canst not love him whom thou knowest not, nor have him whom thou lovest not.

Nay, let me go a little further, that Knowledge of the Lord, and only that, is life Eternal, which bringeth forth obedience to him. You may see this evident in both the parts of godliness, both in eschewing evil, and in doing good. As for the first, hear what the Lord himself saith, *Job* 28.28. *The fear of the Lord*, that is *Wisdom, and to depart from evil* is *understanding*. To know him so to fear him, to fear to disobey him and to sin against him; this only is the right Knowledge. As for the other part of godliness,

godliness, which consists in doing good, see that of the Prophet *David*, *Psalm* 111.10. *A good understanding have they that do his Commandments.* They only understand and know the Lord effectually and savingly, that obey the will of God. Others may have understanding, but it is no good understanding. That alone is good and right, which makes a man to do his Commandments: and this the Lord himself observes of the knowledge of *Iosiah*, *Ier.* 22.16. *He judged the cause of the poor and needy, and not this to know me saith the Lord?* q.d. This was knowledge to the purpose, this was true and real knowledge of the Lord, which made him strict and carefull in the practice of his duty. And therefore because this is life Eternal, God hath bound himself by Covenant to give them whom he means to save, such a knowledge of himself. His Covenant is *to give them Understanding*; see the abridgement of it, *Ier.* 31.34. *They shall all know me*, saith God there. But how shall they know God? Why, they shall know him so as to serve him and obey him. And therefore it is said before, *I will put my Law in their inward parts, and write it in their hearts.* They shall not have it only in their minds to know it, but in their hearts to practice and obey it. And so *they shall all know me.* So that you see the Knowledge which is saving, in which Eternal life consists, hath God for the object of it.

Secondly, but though it have him for the Object of it, it hath him not for the sole and only Object: if our knowledge go no further it will never reach home, it will never bring us up to Life and Glory. The Knowledge which is life Eternal (you have heard) in which Eternal life consists, is the knowledge both of God and Christ too. Not of the former only, but of the latter also. To know God without Christ, is not to know him savingly, as I shall shew you more at large hereafter. And therefore the Apostle *Peter* presses those whose salvation he desires, *that they would grow in the knowledge of the Saviour Iesus Christ*, 2 Pet. 3.18. And the Apostle *Paul* desireth God in behalf of the *Ephesians*, *that he would give them the spirit of wisdom and Revelation in the knowledge of him*, that is, *of Christ Iesus.* Indeed, this is the great thing that we must desire to know, if we mean to live for ever. And therefore Christ is made sometimes the only Object of a Christians knowledge, as if there were no other knowledge necessary to that great End. *When Christ ascended up on high, he gave gifts unto men*, saith the Apostle, *Eph.* 4.8. and what was the intent and aim of those gifts? Why, to bring men to the knowledge of the Son of God. God is not mentioned there, but the Son of God only. And the Apostle *Paul* taught the *Corinthians* nothing else but Christ, and yet his aym was that they might be saved. *I determined to know nothing among you*, saith he, 1 *Cor.* 2.2. that is, I resolved so to manage and carry the course of my Ministry, as if I knew nothing *but Iesus Christ and him crucified.* And in the same respect it is, that he prefers the knowledge of Christ before all other things, yea before all other knowledge, as being of the greatest use, *Phil.* 3.8. He doth not only say that it is good, but that *it is Excellent*, beyond compare there is an excellency in it. *Yea doubtless, I esteem all things but loss for the excellency of the Knowledge of Christ Iesus my Lord*: yea life it self *but loss*, (for that you see is not excepted) in regard of that Knowledge which bringeth us to life Eternal.

2.

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And hence it was, that though he spake with Tongues more then they all, though he abounded and excelled in all sorts of Learning, yet he gloried in nothing but in the *knowledge of our Lord Jesus Christ*, Gal. 6. 4. as intimating that especially to be considerable in the main business, to make him everlastingly and truly happy.

But why is not the *knowledge of the only true God* sufficient of it self to life Eternal, unless we also *know Jesus Christ whom he hath sent?* Let us see the reasons of it.

Reason 1. If we know God and not Christ, we know him but as a Creator, and a common Saviour, a Preserver, not as a Sanctifier or Redeemer. We know him but in such a way, (and very short of such a measure) as *Adam* did in the state of Innocency. And which way should we come to life Eternal by such a knowledge as this is? If we look that God should save us upon this account, that he hath made us, we are upon a wrong ground. Indeed, did we continue in the state in which he made us, he would be sure to save us too. Could we serve him and obey him so absolutely and exactly as *Adam* could and did, while he remained in his first Integrity, I must acknowledge then it were enough to life Eternal to know him too in such a way as *Adam* did in that state; there were no other knowledge of him necessary to make us everlastingly and truly happy. But we are lost you know in the Creation, there we are dead and gone, and therefore it is necessary now to know the Lord under another Notion, if we mean to live for ever, *viz.* as a Repairer of the ruins of decayed and lost mankind; as a healer of the Natures, and a Forgiver of the sins of his people. And thus we cannot know him out of Christ, and so by Consequence, unless we know Christ too. The old and the first frame and Fabrick of salvation was over-thrown and over-turned by the fall. And if we mean to build it up again, we must begin upon another ground, a new Foundation; God was the only Object of Fundamental knowledge then. Christ is at the least the next and the mediate Object of fundamental knowledge now. You know my Brethren, that confession of the Apostle *Peter*, *Mat.* 16. 16. *Thou art Christ the Son of God*, is made by Jesus Christ himself, the Rock on which the Church is founded. And *other Foundation no man can lay*, saith the Apostle *Paul* to the *Corinthians*, Eph. 1. 3, 11. that is, no other sound and solid Foundation then that which is laid, *which is Jesus Christ*. Its true, the same Apostle elsewhere speaks of the foundation of the Prophets and Apostles, *Eph.* 2. 20. That is the Foundation which the Prophets and Apostles laid, not making them the matter of it, but the layers of it; for so you must conceive his meaning in that Text, *You are built on the Foundation of the Prophets and Apostles*, that is, on the fundamental Doctrine which the Prophets and Apostles teach, of which foundation *Jesus Christ* himself, although he be not all, yet he is the *chief Corner-stone*. The Knowledge of God was the chief point in *Adams* foundation. The knowledge of Christ is the chief point in our foundation. Christ was not there at all as Mediator, but here he is in the first and chief place. There are other Cornerstones that rest upon him, but he, and he alone is the *chief Corner-stone* on which all the rest are set, and who supporteth all the building. And

therefore

therefore he that ſaith he knows him, muſt needs have Life Eternal.

Secondly, the knowledge of God is not enough to life Eternal, unleſs 2.
we know Chriſt too. Becauſe unleſs we know Chriſt, we know not God as Reconciled unto us. We know him only on the terms that he was with us when we fell, and that is upon the terms of enmity and oppoſition. As long as we remain as *Adam* left us in an unrepaired and un-renewed, we are enemies to God, God is an enemy to us. And if we know him out of Chriſt, either we know him not aright, or elſe we know him on ſuch terms as theſe are; Chriſt is the only Mediator between God and man. He came down into the World, to take up all the breaches and the differences between his Father and his people, and to *make peace by the blood of his Croſs*. And how ſhould Chriſt make peace for us, unleſs we know him, unleſs we be acquainted with him? unleſs we put our matter into his hands. So that if we know Chriſt, we may know God as a friend, in, and by and through Chriſt. We may look upon him then as Reconciled to us, as pacified and appeaſed towards us. But if we know not Chriſt at all, we can no more know God in this wiſe then as an Enemy, and as a Judge, and an Avenger: and whether ſuch a knowledge of him can be life Eternal, judge you.

Thirdly, Knowledge of God is not enough to life Eternal, unleſs 3.
we know Chriſt too, becauſe unleſs we know Chriſt, and know him in and through Chriſt, we know him without Intereſt, we know him, but as none of ours. We parted with the Lord in *Adam*, we loſt him there, and all the right we had in him; and which way comes he to be ours again? but by a new, a ſecond Covenant which he makes, the former being broken and diſſolved. *I entered into Covenant with thee, and thou becameſt mine*, ſaith the Lord to his people, *Ezek.* 16. 8. And is not Chriſt the Foundation of the Covenant? Is it not made with him in Chriſt? Is not the condition of the Covenant, Faith in Chriſt? Mark what the Apoſtle ſaith, *Gal.* 3. 16. *The Covenant was not made to ſeeds, as many, but to ſeed, as one*, that is, to Chriſt *in aggregato*, comprizing all his members with him. It was not made immediately to us; no, it was made immediately to Chriſt our Head, and in and through him to us his members. So that the Lord is not in Covenant with us, he is not ours, we have no Title to him but in Chriſt. And hence the Intereſt of Chriſt in God is made the riſe and ground of ours, *I aſcend to my God and your God*, ſaith Jeſus Chriſt to his Diſciples, *John* 20. 17. Firſt *mine*, and then *yours*. God is our Maſter but in Chriſt, He is his firſt and chief ſervant, and we are his ſervants in him. God is our Father, but in Chriſt, he is his firſt begotten Son, and we are his ſons in him. So that if we know Chriſt, there is a poſſibility that we may know the Lord as our God. But if we know not Chriſt at all, how can we know God in him? We may know him as a God, as *Adam* did between the fall and the renewing of the Covenant, but ſuch a one as we ſhall flie from, and as we can by no means cloſe with all, becauſe we look upon him now as none of ours, as one in whom we have no Intereſt at all. And certainly Eternal life cannot conſiſt in ſuch a Knowledge of the Lord as this is.

Fourthly, Knowledge of God is not enough to life Eternal, unleſs we 4.

know

know Christ too, because unless we know Christ, as we know God without Interest, so we know him without Faith, I mean without saving faith, if we know God without Christ, we may believe in God without Christ: we may believe in him as he is Omnipotent, and All-mighty, and Eternal, and the like. But such a faith as this will never justifie us in the present Life, nor save us in the life to come. Even *Turks*, and *Jews*, and *Arrians* boast of faith in God you know; and yet because they apprehend not Jesus Christ, they catch at nothing but a shadow, and miserably lose their own souls. He that denies, and so by consequence believes not in the Son, can never have the Father, as you may see 1 *John* 2.23. *But he that hath the Son, hath the Father also.* Well then, if we will so believe in God as to come to *life Eternal*, we must believe in him through Christ. Such *trust have we through Christ to God*, saith the Apostle, 2 *Cor.* 3.4. And this we cannot do unless we know not God only, but *Jesus Christ whom he hath sent.* For distinct explicite Knowledge is absolutely necessary to the being of Faith: and perfect Ignorance in any point whatever it be, destroyes all faith in that particular. And hence is the Apostles question, *How shall they believe in him, of whom they have not heard?* and consequently *whom they have not known.* So that if we know not Christ, we cannot believe in him, we cannot believe in God with a justifying faith. *And he that believes not is condemned already*: such a person is in a state of death and condemnation. But if we know both God and Christ too, and so as to believe in God through Christ; *Eternal life* consists in this Knowledge. *This is life Eternal, to know the only true God,* &c.

Use 1. *Now is it so, my Brethren, that the Knowledge which is life Eternal, in which Eternal life consisteth, is the Knowledge both of God and Christ too?*

Then in the first place, we may here behold the dangerous estate of Heathen Nations, who know not Jesus Christ, nor can they any way (in the condition they are in) attain to this Knowledge. How should they come to life Eternal, if this be life Eternal, *to know the only true God, and Jesus Christ whom he hath sent?* It is true, that even they have means to know God, as the Apostle shews and proves, *Rom.* 1.19,20. *That which may be known* (conceive it, that which may be naturally known) *of God, is manifest in them*, that is the Heathen, for God hath *even shewed it unto them. For the invisible things of him, from the Creation of the world are clearly seen, being understood by the things which he hath made, even his eternal power and God-head.* So that there is an Image and Resemblance of him stamped upon the Creatures: there are apparent Characters and foot-steps, and Impressions of the God-head, of his Power, and of his Wisdom set upon the things that he hath made, which may be looked upon by every eye. How doth his Glory shine and glister in the Rare and admirable structure of the World, the glorious frame of Heaven and Earth? And hence it is that *David* saith, *the Heavens declare the glory of God, and the Firmament sheweth his handy-work*, Psalm 19.1. Indeed, he tells us afterwards, *the Law of the Lord is perfect*: the Word of God, and that alone is a perfect, a compleat and perfect help to bring us to the knowledge of God; but yet there is some declaration of him in the Creatures; *the Heavens*

declare

declare the glory of God; And the means the Heathens have, the creatures Catechize them and instruct them in the Knowledge of God, as *Job* shews, *Job* 12. 7, *Ask now the beasts and they shall teach thee, the fowls of the heavens and they shall tell thee, or speak to the earth and it shall teach thee, and the fishes of the sea shall declare to thee; who knoweth not in all these, that the hand of the Lord hath wrought this?* and therefore the Apostle tells us, that even they the *heathen know God* as you may see, *Rom.* 1. 21.

But now they have no means to know Christ, and this is life Eternal to *know both*, both God and Christ too. So that in this respect they are cut off from life Eternal, which is a very sad case. This Knowledge is not written in the Creature-book, and they have not the Scripture-book, and how then should they come to it? Its true that God is written in the Creature-book as I shewed you even now, but not a word of Christ there. Not a word I mean as Man and Mediator of the Church; as he is Christ *whom God hath sent*. He did not make the World as man, and so by Consequence as Man he is not represented in the Book of the Creation; God is *written in the heart*, but not a word of Christ there. The Law is *written in the heart* by nature, but there are no Impressions of the Gospel, which is the Word of Christ, as the Apostles phrase is, *Col.* 3. 16. And hence it is, that all the Nations that dwell upon the face of the earth have groped after God, and found him too, as you may see, *Acts* 17. 27, *All people have acknowledged him*. Let a man run from East to West, from North to South: let him ransack all Ages, and where he findeth any men, there he shall find some Worship, or Religion, by which they all acknowledge that there is a God. And though they differ in the manner of their Worship, they all agree in this, that there is a Deity that must be Worshipped. Within these hundred years you know my Brethren, there have been many Nations discovered, and many are discovered still, which were unknown in former Ages. Among them many have been found to live without Law, King, house, going naked, and wandering in the open field, yet none without some species of Religion, and some notice of a God, which shews us evidently, that it is not so natural a thing in man to love Society, to cover and to cloath himself against the injuries of weather (which yet is very natural) as to acknowledge God.

But now my Brethren, among which of all these Nations who never had the book of Scriptures, shall you find any notice of a Christ, any inkling of a Saviour or Redeemer? No, no, there is no hint of that among them, they have no glimpse, no crevice to give them any light of Jesus Christ. And how then can they come to life Eternal, since it consisteth in the knowledge both of God and Christ too; not of the former only, but the latter also. And therefore we have cause to pity them and bleed over them, and to importune God for them, that the Gospel may be preached where Christ as yet hath not been so much as named: *that to the people that are yet in darkness there may shine a great light*. That as they have some intimations of a God, they may know Christ too, and so may come to live for ever; *for this is life Eternal*, &c.

Is it so my Brethren, that the knowledge which is life Eternal, &c. is the *Use* 2.

Knowledge both of God and Christ too? Then let the Ministers, and the Embassadors of Jesus Christ be hence advised; as they desire to save themselves and them that hear them, to bring their Hearers to Eternal life, so to instruct them and to bring them on-ward in the Knowledge not of God alone, but of Jesus Christ too. Let it be their special labour and endeavour to acquaint them with the things of Jesus Christ, and to implant his Knowledge in their hearts, which is as I have shewed so necessary to salvation. *Paul* was a very good Preacher, and see what was the special subject of his Ministry, *Col.* 1.26,27. saith the Apostle there, *the riches of the Glory of this Mystery*, viz. the *Gospel is Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus.* Out of Christ we can never make them perfect and accomplished to salvation; the knowledge of the Father will not serve the turn, and therefore we preach Christ to them, that in and through him they may be perfect. And though the same Apostle did so excel in knowledge, that he durst without vain glory, compare with the very chiefest Apostles, as you may see, 2 *Cor.* 11.5,6. *Though I be rude in speech*, saith he, *yet not in knowledge, but we have been throughly made manifest to you in all things*, q. d. There was no point of knowledge in Religion needful for you to be instructed in, no difficult and thorny case of Conscience, that any of you had occasion to propound to me, but I was able fully and clearly to resolve you in; yea though he had received such abundance of Revelation from the Lord, that he was in great danger to be exalted above reason, as he himself acknowledges, 1 *Cor.* 12.7. yet he professes notwithstanding that he made no *account* of all his other Learning in comparison of this, *to know Iesus Christ and him crucified.* This was the whole scope and drift of his Ministry, 2 *Cor.* 2.2. This was the high point of Learning that he gloried in. This was the Knowledge that he laboured in his preaching to bring the *Corinthians* to. And this he did advisedly, and upon mature Judgement; ἔκρινα *I determined*, saith he, it was my setled and advised resolution before I preached to you, that this should be the highest point of Knowledge, that I would profess my self to be acquainted with, and to have skill in, and which I would in the whole course of my Ministry endeavour to instil into you. *I determined to know nothing among you*, not a title of any thing, *but Iesus Christ and him crucified.* Oh that we were all of the Apostle *Pauls* mind! Oh that all Ministers and Preachers of the Gospel would do as this Apostle did: that they would not so much affect the knowledge of nice & intricate and curious speculations, and busie their own and other mens heads with unprofitable controversies with oppositions of Science falsly so called, as the Apostle speaks, 1 *Tim.* 6.11. That they would not make this their glory to excel others in secular Learning, and in such points of knowledge as are vain as to the main and great business: but rather bend themselves to study this point better, and to strive to bring themselves and others to this skill, *to know Iesus Christ and him crucified.* This were the way indeed to make them happy everlastingly, for *this is eternal life*, &c.

Use 3. Is it so my Brethren, that the Knowledge which is life Eternal, in

in which, &c. Then be you all intreated, and prevailed with all my Brethren, to labour after this Knowledge. Not to content your selves with this, that you have some degrees of the Knowledge of God, unless withall you know Christ too. Let this be your main Endeavour, to get an insight into those things which concern him, that you may know God in him: That you may look upon him through Christ, and so may see him as he is in Christ to his people. *We preach not our selves, but the Lord Jesus Christ*, saith the Apostle, 2 *Cor.* 4. 5. *It is Christ that we preach.* What then might some man say, do you not preach God too? Yes, saith the Apostle there, we preach God, but we preach him in Christ: *for God hath shined into our hearts, to give the light of the Knowledge of God in the face of Jesus Christ*, as it is added in the next words. So then my Brethren, we must have the light of the Knowledge of God, but it must be in the face of Christ. It must not shine immediately upon us, as it comes from God; for then it will overcome us: but it must shine upon us by Reflection on the face of Christ Jesus. If we would see God we must look on Jesus Christ, and we shall see God in him; and hence our Saviour said to *Philip*, when he entreated him *to shew him the Father, he that hath seen me hath seen the Father also:* If we would know God, we must seek to know Christ, and we shall know God in him. And therefore let us set our selves to this business, to *know God, and Jesus Christ whom he hath sent*, yea, to know God in Jesus Christ: and to this I shall perswade with some Motives.

First, till you know God in Jesus Christ, you can have no assurance of any blessing from God, either spiritual or temporal; that any thing comes to you in a Covenant-way; for all the Promises of God are made in Christ. They are the Promises of God indeed, as they are called, 2 *Cor.* 1. 20. but they are made in Jesus Christ, they are in him *Yea*, and in him *Amen*, as it is added there in that place. So that if you know God and not Christ, you know him not as making any promise to you. You may know him as a threatner, this he doth with reference to Christ; but you can never know him as a Promiser, at least not as a Promiser to you in special. You have no Promise of the Lord for any thing, no Promise of the Lord will reach to you, to profit you, as long as you know not Christ the means of Conveyance. Look over all the book of God, consider all the precious Promises contained in it, from the beginning of it to the End; and this resolve, if you know not God, you have no right to in any one of them, nor shall you ever (if you so continue) be a whit the better from them: God hath made Jesus Christ his *Steward, he hath put all things into his hand*, as we may see, *Mat.* 11. 27. *All things are delivered unto me of my Father*, saith our Saviour; so that they come not to us but through him, they go all through his hands. God hath made *him heir of all things*, as the Apostle speaks, *Heb.* 1. 2. So that you see my Brethren, all is his, and Consequently we can have nothing but from and by, and through him. 1.

Till you know God in Jesus Christ, the Blessings which you have from God, you have them not in love and mercy: So that indeed you can find no true and kindly relish in them. For this is that which sweetens all the Blessings of the Lord, when a man can say as *Jacob* of his Children, 2.

Gen. 33.5. *These are the Children which God hath graciously given thy servant.* As *David* being rescued out of danger, *The Lord delivered me*, saith he, *because he delighted in me*, 2 Sam. 22.20. Then are his Blessings and Deliverances sweet indeed, when we can relish love in them, when we can look upon them as the fruits of mercy. Alas, we know God poureth out his Blessings abundantly on many men, not in love, but in displeasure, *He gave them their desire*, saith the Psalmist of the Jews that perished in the Wilderness; *but while the meat was in their mouthes, the wrath of God went out against them, and slew the fattest of them*, Psalm 78. 31. they had the Blessing, but they had it with a curse. The Lord did curse their blessings to them, and so he doth to all that know him not in Jesus Christ, who is his first Beloved, and in whom he loves others. Christ is the only Way of Intercourse between God and our souls. He is the Way from God to us; He is the Channel and the Pipe in which the stream of Gods love runs down to us. So that there is not one drop of Love from God to any soul, but it is conveyed and carried to it in, and by, and through Christ. Out of Christ we have no Love, and consequently nothing in Love.

3. Till you know God in Jesus Christ, as he gives nothing in Love to you, so he takes nothing in Love from you. Do what you will, or what you can, he is never pleased with you. He accepts of no Duties, no service you perform to him. *This is my beloved Son in whom I am well pleased*, Matth. 3.17. Observe it well, for it is very notable; He doth not say with whom I am well pleased, but *in whom I am well pleased*. In whom I am well pleased with all, with whom I am well pleased, with all that are in him, and with no man out of him. If you know God in Christ, you may know him as a God well pleased with you, otherwise you cannot. He hath made us *accepted in the Beloved*, saith the Apostle, *Eph.* 1.6. First Christ is the Beloved of the Father, and then we are beloved and accepted in him.

4. Till you know God in Jesus Christ, you know him not as one that pardons and forgives you, but as one that charges all your sins upon you. *In him we have Redemption through his blood*, saith the Apostle, *even the forgiveness of our sins*, Eph. 1.7. We have not pardon but in him. *Him hath the Lord set forth as a propitiation through faith in his blood*, saith the Apostle, *Rom.* 3.25. God hath made him the Mercy-seat, the seat of Mercy, from which Mercy is dispensed. And whereas formerly the Mercy-seat under the Law was placed within the Vail, and so was hidden both from the people and the Priests, the High-Priest only had access to it, and that but once a year neither. The Lord hath now set forth this Mercy-seat to the view of all men, that all may have access to it. And as the High-Priest came not to the Mercy-seat *without blood*, *Levit.* 16.14. even so may no man hope to have mercy from the Lord in the forgiveness of his sins, but through the blood of Jesus Christ; if he know not God in him, he can expect no pardoning mercies from him.

5. Till you know God in Jesus Christ, you cannot come to God with any boldness, or with any confidence. *No man cometh to the Father but by me*, saith Jesus Christ, *John* 14.6. He must make our way to God. *In him*

him, saith the Apostle, *we have boldness, and access with confidence*, *Ephes.* 3. 12. so that we can hold up our heads with courage, and life up our faces to him, as the expression is, *Job* 22. 26. But if we know not Jesus Christ, how can we be but flat and faint in our approaches to the throne of Grace? It is in his name that we must desire the blessings that we seek for at the hands of God; and *whatsoever we ask the Father in his name, he will give it us*, *John* 16. 23. It is in his name that we must return the praise for blessings that we have received, *giving thanks to God the Father by him*, *Col.* 3. 17. If we draw blessings down from God, we must do it through Christ. If we send praises up to God, we must do it through Christ. If we have no acquaintance with the Lord Christ, how shall we come to God with prayers? how shall we come to God with praises? with what heart or encouragement shall we draw nigh to God, either to get from him, or to bring to him?

Till you know God in Jesus Christ, you can have no assurance to enjoy him, neither in this life, nor in that which is to come. By nature we are all afar off, *we are without God in the world*, as the Apostle speaks, *Ephes.* 2. 12. *But now in Jesus Christ they who were far off, are made nigh through his blood*, as it is added there in that place; yea, they are made one with God, as Jesus Christ himself insinuates, *John* 17. 21. *I pray for them, that they may all be one, as thou Father art in me, and I in thee, so that they also may be one in us.* Well then, you see my Brethren, we are near to God in this world, but it is in Christ. We shall be nearer to him in the world to come, and that shall be in Christ too. We shall enter into the holiest, into heaven, into the place where God is, whereof the holiest in the Temple was a figure, but that shall be by the blood of Jesus, as the Apostle shews, *Heb.* 10. 14. So that if we know not Christ, we may know God at a distance, as one that we shall never be partakers of. He and we must keep asunder: But if we know him in Christ, we know him then as one who is our own, and whom we shall enjoy for ever. 6.

John 17. 3.

That they might know thee the only true God.

AND thus far of the twofold object, of the knowledge wherein Eternal life consisteth, as they are both of them united and conjoyned by the connective particle *And*, *Thee the only true God, and Jesus Christ whom thou hast sent.*

Proceed we now to handle each of them apart and distinctly by it self, beginning with the first. *That they might know thee God*, in opposition to the creature. *True God*, in opposition to the false. *Only true God*, in opposition to any other true God.

Others are creatures, he is God. Others are false Gods, he is true. And he is the only true; all the rest, let them be what they will, are but pretenders: There is no other true God but he only.

What then? is Jesus Christ excepted here from being God? Is this appropriated

propriated to the Father? So it seems, this saith our Saviour, here *is life Eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* This place was the great Fortress of the *Arrians* heretofore; it was *sedes dogmatis*, from whence they peremptorily concluded, that the Father only is the true God, and so by consequence that *Jesus Christ whom he hath sent*, is but a meer man, a meer creature. And because this wicked Tenent which overthrows the Divinity of Christ, and with it the whole work of mans redemption, hath been revived and set afoot in these times, (which seem to be the common sink, whereunto all the errours and heresies of former ages empty out themselves) there must the greater care and pains be taken in resolution of this great scruple.

The Fathers of the Church who lived in or near the days of *Arrius*, perceiving how that errour spred it self (for all the world became an *Arrian*, as one of their own expressions is) laboured exceedingly in this business. And truly, my Beloved, if some of them had not been so overbusie, the truth had not been so exceedingly entangled as it is. But now it is become much like a piece of silk, that hath been in many hands to be unravelled, and every one almost hath left it in a worse condition then he found it. I shall not trouble you with their perplexities, but come as briefly as I can to that which I conceive to be the intention of the words.

Some have essaied to clear the doubt in such a way as this; say they, These words are so to be applyed to God the Father, as to involve and comprehend the Son with him. *Thee the only true God, and Jesus Christ.* So that the Son is not excluded here from being God, but included with the Father. And *Chrysostom* alledgeth such another manner of expression, 1 *Cor.* 9. *only I*, saith the Apostle there, *and Barnabas*, where *Barnabas* is not excluded, but comprehended in the word *only*; as if he should have said, I and *Barnabas*, and no other. So in this speech of Christ to God the Father, *thee the only true God, and Jesus Christ*: q. d. *This is life Eternal to know the only true God*, thee, and I, and no other. Or to make it yet more plain, as if the words had run thus, to know thee, and Jesus Christ whom thou hast sent, to be the only true God.

This would do very well as to the God-head of the Son against the *Arrians*. But then the self-same scruple will arise, as to the God-head of the Holy Ghost, which some others have denyed, for he is evidently left out. And there will be no help for that exception. For if it be admitted that Christ is comprehended with the Father in the word only, Thee and Christ the true God, yea the only true God, the Holy Ghost is plainly shut out. By this account he is not God at all, if this be the intention of the words, that God and Christ, the Father and the Son be the only true God. We have maintained the God-head of the Son indeed, but we have clearly yielded up the God-head of the Holy Ghost; And therefore we must needs shake hands with this, and look after some other Exposition.

And that as some have apprehended, may be this; That God the Father is not said to be the only true God, in opposition to the Son or Holy Ghost, but to the Idols of the heathen. They are all false gods, he only is

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the true God. So that the meaning of our Saviour is but this, as if he should have said, this is Eternal Life to know thee who are the only true God, and not the Idols of the heathen, who are false gods. To turn from all those vanities, and to serve the living God.

And I confess, if God essentially taken for the whole God-head, as comprehending all the persons, were said to be the only true God in opposition to the heathen Idols, it would bear a clear construction. Or if God personally taken for the Father only, were said to be the true God, in opposition to those heathen gods, that would hold extreamly well, and there would be no cause of scruple. But how shall God the Father as distinct from the Son and Holy Ghost, be the only true God? If he be the true God, this hinders not but that the Son may be the true God, the Holy Ghost may be the true God. Because though they be divers persons, yet they are but one Essence. But if the Father be the only true God, how can the Son, how can the Holy Ghost be true God? If either of them be the true God, then he which is another from them as he is another person, though he be not another substance, is not the only true God. For that which is affirmed of him only, cannot be said of any other.

And therefore that of *Calvin*, as it seems to me, gives the clearest satisfaction. Saith he, Our Saviour in the Gospel, especially in this of *John*, speaking as man, and not as God, under the name of Father, intimates and comprehends the whole God-head, and so he doth in this place. So then his Father here is not God personally taken, for the first person of the God-head only, but God Essentially taken for the whole Essence of the God-head, as involving all the persons, and so he is apparently the only true God.

To make this Exposition evident, I shall clear these two things, and it will be worth our labour, because it opens many other places of the Gospel.

First that our Saviour in my text, as well as many other places, speaks as man and not as God. And then that by the name of Father, he intends the whole God-head, of which himself as God is one person.

As for the first of these, that our Saviour in my Text, as well as many other places, speaks as man, and not as God, is very plain. For he speaks as sent of God, *thee the only true God, and Jesus Christ whom thou hast sent.* Now though Christ, who is God as well as man, be sent, yet he is sent most properly as man, for so, and only so he is inferiour, he is the Servant, and the Messenger of God. Besides he speaks in prayer in my Text, and prayer is a part of worship. And God doth not worship God: So that he speaks as man and not as God.

Now speaking so, my Brethren, by the name of Father, he means not the first person only, but the whole God-head. *Father glorifie thy Son, as thou hast given him power over all flesh,* &c. *And this is Life Eternal to know thee* (him whom he calls Father) *to be the only true God.* Nor let this seem strange to you, for Christ as man is Gods Son. Not God the Fathers Son alone, but the Son of the whole God-head. Indeed as God, he is the Son of the first person only: but as man he is the Son of all the

persons:

persons. As man he is a creature, and he is not God the Fathers creature only, for the works of the Trinity without are undivided. And therefore Christ is made the Son of God in the same way that *Adam* is, *Luke* 3. 33. *He was the Son of* Joseph, *who was the Son of* Eli, and so on, *who was the Son of* Adam, *who was the Son of God.* Now *Adam* you will grant, was not the son of God the Father only, but he was the son of God essentially taken, the son of the whole God-head; and consequently so was *Seth*, and so was *Enoch*, and so along, and so was *Joseph*, and so was Christ. And if Christ were the Son of God in that sense, I mean of all the three persons, then he might fitly call him Father in that same Notion.

Why you will say then upon this account, Jesus Christ as he is God, is his own Father, as he is man. No, my Beloved, this is not that which I affirm; I do not say that Jesus Christ the second person in the God-head, is the Father of his man-hood. But the God-head, whereof Jesus Christ himself makes one person, is really the Father of the same Christ, as he is man. And so he calls him in the first verse of this Chapter, and him he means in the words that I am handling, *thee the only true God.*

And so there is no difficulty in the sense, *q. d.*

Thou God who art my Father as I am man (meaning thereby the whole God-head subsisting in the three persons) art the only true God. And thus I have explained and cleared the words, aswell as I am able. The observation lies before you.

Doctrine.

That God the Father, Son, and Holy Ghost is true God, and the only true God; there is no other true God, but he only.

That our God is the true God, is plentifully taught in Scripture. Reason will carry us to a God, but such an one as is unknown, who he is we cannot tell. And so it did the great Philosophers at *Athens*, which was an University, who therefore had an Altar with this Inscription, *To the unknown God*; as you may see *Act.* 17. 23. But Scripture carries us to this God, who is indeed the true God, he is not so in shew and in pretence alone, but he is so in deed and truth. And this is that which he affirmeth of himself, and confirmeth many ways, in that memorable place, *Isa.* 41. 21, &c. And therefore the Evangelist doth set the finger of an hand against him as it were to point him out, in this respect, 1 *John* 5. 20. *We know*, saith he, *that the Son of God is come, and he hath given us understanding that we may know him that is true*, (true in himself and in his nature, and true in his discovery and revelation of himself) *and we are in him that is true, even in his Son Jesus Christ. This is the true God.* *q. d.* Take notice of him, and observe him well, this is the true God.

And as he is the true God, so in the second place he is the only true God. There are no other false gods, there is no other true God, but him only. I am God, saith the Lord, *Isa.* 45. 22. and there is no God else besides me, a just God and a Saviour, there is none beside me. It is repeated

twice

twice for the better confirmation: And therefore *Jeremy* in this respect sets him in opposition to all other gods; *Ier.* 10. 8,9. *They are altogether brutish*, saith the Prophet, *the stock is a vain doctrine. Silver spread into plates, and Gold from* Ophir, *blew and purple is their cloathing, they are the work of cunning men, but the Lord is the true God.* The Prophet speaks it there exclusively, he is, and none but he; they are not, he is. The Holy Ghost affirms of Idols universally, without exception, that they are nothing in the world, 1 *Cor.* 8. 4. nothing of that Idolaters conceit, they are not *Numina* indeed. And therefore it is added in that place, there is no other God but one. And howsoever they are often called Gods in Scripture, yet this is spoken according to the apprehensions and conceits of sottish men, because they think them to be so; and therefore this their Godhead is recalled again in other places, and they are stiled false gods, and as a false man is no man, so a false god is no god. I speak not of a false man in his words and in his actions, (for such an one may be a man) but of a false man in his nature. Even as a painted man hath not the nature of a man, and so by consequence is no man. So Idols painted, or engraven gods, have nothing of the true and living God in them, and so by consequence are no gods as the Apostle shews, *Gal.* 4 8. *Howbeit when ye knew not God, ye did service unto them who by nature are no gods.* And hence an Idol is sometimes called a lye in Scripture, as *Ier.* 10. 11. his molten image is falshood or a lye, because it hath not that divinity which it pretendeth to, & which it is supposed to have by those that worship and adore it. And because it doth not yield that succour which it seems to promise. You know what God affirmeth of the Idols of the Jews, that they are no gods, *Ier.* 5. 7. *My people have forsaken me, and sworn by them that are no gods.* An oath is taken there by a Synecdoche for all the parts of holy worship, as it is often in the holy Scripture, so that the sense and meaning is, *q. d.* My people have forsaken me the true God, and worshipped them that are no gods.

So that the point is plain you see, our God is the true God, and the only true God. Now the Scripture proves it further yet, by Reason, and Uses, and Arguments in this present case; it will not be unprofitable if I hint them briefly to you.

It appears that our God is the only true God, because he, and he only hath his being of himself: He was before all things, when there was nothing in the world besides him, and consequently could not have his being of another. Before the mountains were brought forth, before the earth or world was made, from everlasting to everlasting, he is God, *Psal.* 90. 2. he is the Lord, the first and the last, *Isa.* 41. 1. whereas the heathen gods are new, and have their being of another, and so indeed are no gods. You know how *David* reasons, *They are not gods*, saith he, and why so? *they are the works of mens hands*, *Psalm* 115. 4. And *Hosea* to the same purpose, *Hos.* 8. 6. *The workman made it, therefore it is not God.* Indeed it is so far from being God, that it is scarce a creature, it is nothing in the world. Or if it be a creature, it is of their own making. *The workman made it, therefore it is not God.* *Reason* 1.

It appears that our God is the only true God, because he only is the 2.

living God: It is the Prophets argument, *Jer.* 10. 10. *The Lord is the true God.* But how doth this appear? Why he is the living God, as it is added in the next words. Other gods are dead gods, they have tongues and cannot speak, they have feet but cannot walk: And hence is the Apostles Exhortation, to turn from such dead vanities as these unto the living God.

3. It appears, that our God is the only true God, as by his being and his life, so by his operations and effects. As it appears by what he is, so it appears by what he doth. *Among the gods there is none like thee*, saith *David*, *Psalm* 86. 8. how doth he prove this? *neither are there any works like thy works.* And therefore the true God upbraids the heathen gods in this respect, *Isa.* 41. 24. *Behold you are of nothing, and your work of nothing*; that is, you are not able to do any thing, you can do neither good nor evil, as it is said in that place. Not to speak of the creation of the heaven and the earth, which is attributed to God in opposition to all other gods. What can the gods of heathen or of professed Christians, who make their honour or their wealth their gods, what can they do to save a man in the time of his distress? Riches deliver not in the day of death. So that as the Prophet saith to the Idolaters of his time, *Isa.* 45. 20. *Ye pray unto a God that cannot save.* So we may say to these Idolaters of our times, ye trust in gods that cannot save: no, this is proper to the true God. There is no God besides me, saith the Lord, a just God and a Saviour; and therefore addeth presently, Look unto me and be you saved, for I am God, and there is none else.

4. It appears, that our God is the only true God, by the duration of his being; as he is the first, so he is the last, *Isa.* 41. 4. he holds out when all fail. For other gods they perish, *Jer.* 10. 11. Idols perish, riches perish; honours, friends, all perish; but God endures to all eternity. As he is from everlasting, so he is to everlasting, *Psal.* 90. 2. All other things are subject to decay and dissolution, but he abides for evermore. *They do all perish*, saith the Psalmist, *Psalm* 102. 26. *but thou shalt endure for ever. They all wax old*, &c. *but thou art the same*, &c.

Use 1. Now is it so, that our God is the true God? Then let this serve in the first place to quicken us, and stir us up to strengthen and confirm our faith in this particular, and to endeavour to believe more fully and distinctly that our God is God indeed; and verily the best among us have need of confirmation here, for we are very apt to waver, and to have doubtful thoughts about it. And they that are most free from these, have yet defects and imperfections in their faith, of this as well as other parts of truth. They have not yet attained to such a pitch, but they must be adding to it, and endeavour to get on to further measures and degrees. And therefore let it be our labour and endeavour to encrease our faith in this particular, and to grow up by full assurance of this fundamental truth, that our God is the true God.

And to this I shall perswade and stir you up with some motives.

1. The more undoubtedly and firmly we believe that our God is the true God, the more we will look to him, the more we will walk with him, and consequently we will converse the less among the creatures. For hence it

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is because we have some doubts and hæsitations in our faith, of this particular, that we have so great an eye upon the creature in our wayes; that we approve our selves to men, and seek the approbation and applause of men, that we are afraid of men, afraid of Creatures, but are not afraid of God. Whence is it my beloved, but because we are not absolutely satisfied at all times, that our God is indeed the true God, but have thoughts arising in us, or cast into us, tending at least towards some scruple in this business: and have not alwayes arguments at hand to put the matter out of all question, and to suppress such thoughts as these as soon as they begin to stir in us? *Who art thou, that thou shouldst be afraid of a man that shall dye, and of the son of man that shall be made as grass: And forgettest the Lord thy maker, that hath stretched out the Heavens, and laid the foundations of the earth?* Esa. 51.12,13. By which the Prophet intimates, that we should never be transported so with sinful fears of men and creatures as we are, but that the great Creator is set by; either he is not in our thoughts, or which is worse, he is not in our faith. And when we come to this my Brethren, to have some scruples in our selves, whether there be a God at all, or if there be, whether ours which we have chosen, be the right and true God, it is impossible but we should (so far as those doubts prevail upon us) go out from him, and apply our selves to those things which are obvious to the sence, which we see and know to be.

The more undoubtedly and firmly we believe that *our God is the true God*, the more perfectly and fully we shall serve him and obey him; the more we shall trust in him, the more we shall seek to him; the more we shall strive to please him, according to the strengthening or weakening of our faith in this particular, will be the measure of our service and obedience to him, of our reliance and dependence on him. For even as if a man believe there is no God at all, he will not serve him, he will not roll himself upon him whom he thinketh not to be. So if he believe it weakly, and with many hæsitations that there is a God, or that the God which he hath chosen is the true God, he will fear him, and he will trust him very weakly and remissly. He will be on and off, and up and down, according to the ebbings and the flowings of his faith. But if we have a strong and an unshaken confidence that our God is God indeed, then we will set our selves to serve him fully and without halting. Then we will trust him perfectly, we will apply our selves to please him, in all our ways and all our actions. 2.

But you will ask me then, how shall we do to put this matter out of all question, that our God is the true God, and what means shall we use to satisfie our selves, and to confirm our faith in this particular, because it is a Point of such concernment, and hath such influence in our lives? I shall give you some Directions.

First, Endeavour to the utmost of your power, to give compleat and full assent and credit to the Scripture, admit not any doubt in that particular. One main thing that the Scripture doth, is to give testimony to the God whom we worship, and if we can but say that this witness is true, there is an end of this business. So far as we believe the Scrip- 1.

ture, we cannot but believe (without any hæsitation) that our God is the true God. If we be satisfied of the one, we cannot possibly have any scruple of the other. And therefore we should spend our thoughts upon such meditations as will settle us in this. We should consider with our selves the strange Consent of Scripture-writers living in so many Ages; the strange accomplishment of Scripture-Prophesies, the strange effect of Scripture-admonitions, exhortations, threatnings. Though it be carried in a low and easie stile, how it commands us, and prevaileth more upon us then all the Eloquence of men and Angels could ever do, were it united altogether. Especially we should observe (we that are God's I mean, (for to such I now speak) what admirable operation it hath had upon our own hearts; how it hath pierced in, and made a separation between our very joynts and marrow, how it hath even told us all that ever we have done; how it hath cast us down with sorrow unconceivable, and then raised us up again with joy unspeakable and glorious; how it hath altered and changed us, and turned us clear about, and made us to renounce our profits, pleasures and delights, our wills, our reasons and desires, yea to deny our selves, that we might walk by this Rule. Such things as these methinks, should mightily confirm us in the truth of this, that the Scripture is the very Word of God. And then this cannot chuse but follow out of all dispute, that our God is the true God.

2. Secondly, Examine all pretenders to the Godhead, and see if any of them have so good a Plea, so good a Title to the Deity as the God whom we worship. This I suppose is out of question with you, that there is a God; this is apparent by the current and the joynt-consent of men in all times and in all places. For this is not a thing that hath been taught by this or that sect, or held by this or that people. But all sects, how much soever they have differed in all other things, have held this; and all Nations, how wide soever each from other in place or manners, have taught this. But now the thing we are upon, is, who this God is; whether ours or any other? And truly my Beloved, if this be once admitted, that there is a God, our God will carry it from any other that hath laid any claim to it. As for the Idols of the Heathen, stocks and stones, I know you will not think it worthy your consideration, whether any of them were the true God. And for the gods which the *Barbarians* worshipped, the Sun, the Moon, the very beasts themselves of every sort, they are no great pretenders neither; we need no more then ordinary reason to convince us that these can be no Gods. For to say truth, they are below men. The *Romane* gods are more considerable then the other, and yet they were but men, as *Jupiter*, and *Saturn*, and the like: Yea, to say truth, they were vile and wicked men, addicted to the grossest vices, and such as led most prophane and lewd lives: Yea, they were mortal men, and therefore certainly they were not Gods. And hence their very Worshippers would shew you in one place a Temple, and in another place a Sepulchre erected to the same God, which is a most apparent Contradiction. And truly if a man consider, who have pretended to the Godhead besides our God, and what poor things they were,

were, it will exceedingly eſtabliſh and confirm him in this buſineſs.

You cannot think that if there be a God, as that is granted of all hands, he is concealed from the world till this time. And truly for the other gods that have been worſhipped, if you will but examine them, you will apparently diſcover them to have deluded and deceived the world: ſo that you may exceedingly confirm your faith in this reſpect by an induction of particulars. This god and that god cannot be the true God, and ſo along in all the reſt: And therefore our God is undoubtedly the true God. And you ſhall find the Lord to have ſuch poor Competitors, that you will certainly cry out at laſt, as being fully ſatisfied, The Lord is God, the Lord is God.

Be ſure to ſift this buſineſs to the full, when you ſet your ſelves about it, and not to leave it undetermined in your own thoughts. Never give over till you be reſolved, and till you be eſtabliſhed in the preſent truth. It is the fault of many men (yea I believe of many good men) that when ſome thoughts of Atheiſm are caſt in, and when they have ſome doubts ariſing in their hearts, whether the Lord be God or no, (as this the very beſt may have) they do not altogether ſcatter them before they leave them, but leave the buſineſs as it were *in medio*, in ſuſpence; they paſs to other thoughts, and do not fully ſatisfie themſelves in this particular, whereas a man ſhould never reſt while there is any cloud upon his faith, any ſcruple in his conſcience. 3.

Ah, my Beloved, will you be ſlight in ſuch a matter as this is, of ſuch infinite concernment? whether the God which you have choſen be the right or no? How can you but be ſlight accordingly in all the duties of his ſervice? And therefore do not give it over till you be reſolved. Think with your ſelves, I muſt determine either on or off, either one way or the other. And if you be neceſſitated to reſolve, our God will carry it from all the reſt. They that have taken other gods, have taken them upon truſt, they have received them from the cuſtom of the places in which they have been born and bred. And moſt that worſhip our God, take him but in ſuch a way as this is. But if you ſift the buſineſs well, you will find cauſe to ſtick to him whom you have choſen. The more you prove him and examine him, the better you will like him. And therefore I beſeech you, do not halt in this buſineſs, but come to ſome determination and deciſion: Do as *Elijah* counſels *Iſrael*; Be no longer unreſolved: If *Baal* be God, then follow him; but if the Lord be God, then follow him. Reſt not in opinion here, but ſift it to the full. Bring your ſelves to this diſjunction: If any other god be true, why then there is no other way, but I muſt worſhip him, and ſerve him. But if our God be the right, then I muſt ſtick cloſe to him. If you be at this hand, that you will abſolutely ſatisfie your ſelves before you leave, before you give the buſineſs over, (as this you are bound to do) you will not leave it any longer in ſuſpence, nor ſuffer any doubtfull thoughts within you unexamined (for then they will return again on all occaſions) you will find that this will ſtrengthen faith exceedingly in this particular. Our God will certainly be gainer, and have very great advantage by coming on the reſt with any other.

Fourthly,

4. Fourthly and lastly, set all the Grace, and all the strength you have on work in prayer, that God himself would satisfie you fully, and confirm your faith in this particular, That he would leave no doubt within you concerning such a principle as this is, which is the very *Basis* of Religion, the foundation that supports the Fabrick of it, and beareth up the weight of all the building. A man will never come to God by faith, or by repentance, or obedience, unless he first believe that God is, *Heb.* 11. 6. And therefore struggle with the Lord about it, if faith begin to waver, or to fail in any measure, say, as the Disciples did, O Lord, encrease our faith, Lord strengthen us, Lord do not suffer us to shake in this fundamental truth, for this doth shake all with it. A man may get a common, an acquired faith, by arguments, and reasons, and the like, it may be brought into a man by custom, but that will never satisfie a man compleatly, constantly, unless he have infused faith, and that is the immediate gift of God himself. If he will shew himself to any man, then he shall see, and know, and be assured, that he is the true God. But if he will hide himself, he can but only grope after him.

Use 2. Is it so, that our God is the true God? and are you satisfied of this? do you know him to be so? then serve and glorifie him as the true God. Let him have that worship, and that honour, and obedience which the soveraignty of a God calls for. If he be not the true God, then take your liberty, and walk according to your own lusts, and according to your own pleasures, abridge your selves of nothing to which the byas of your nature carries you, take no pains in holy duties, hear no more, pray no more. But if he be indeed the true God, and you dare not to deny it, then live and walk as if you did believe him to be so. Stifle not these principles which you cannot contradict nor lay aside. Take heed of doing as the Gentiles did, *Rom.* 1. 19, *&c.* they liked not to retain God in their knowledge; they had him there, but they liked not to retain him, because he was a trouble to them, fain they would put him out again: The apprehension of a God called upon them for some duty, and was a curb and a restraint from some evils. And therefore they were weary of such thoughts as these, and sought to chase them from their meditations: To say truth, they did not like them, and therefore would be rid of them: They knew God, (that they were not able to avoid) but yet they glorified him not as God. And truly this is just the case of many Christians: They do not serve, they do not glorifie and worship God according to their knowledge of him. They walk not answerably to their principles, and to their light in this particular. They yield him to be God, and yet they do not trust in him, they do not live to him, they do not love, they do not fear him, and the like. They live without God in the world, and they do just as they would do, if there were no God at all.

Now I beseech you, my Beloved, do but consider the extream danger of such a course as this is. It is the ready way to be delivered up to strong delusions, and to vile affections, as you may see those Gentiles were in the very same case. Because when they knew God, they glorified him not as God, therefore God gave them up to strong delusions in their intellectual

tellectuall parts, that they were vain in their imaginations, and their fooliſh hearts were darkened; to vile affections in their ſenſual part, that they committed all uncleanneſs, and burned in their filthy luſts; their hearts were like an Oven heated by the Baker, they were ſet on fire of hell.

And hath it not been thus with many men in our daies? they know God in a ſpeculative and diſcourſive way at leaſt; they were convinced that he was the true God, but they lived not according to their principles in this reſpect, they abated of their ſtrictneſs and devotion, neglected duties which they had been wont exactly to perform, forſook the Ordinances and the Worſhip of the Lord, deſpiſed the Word of God, glorified him not as God, took carnal liberty againſt their knowledge, and againſt their conſcience. And now how vain are they become in their imaginations? how fooliſh in their fancies, and opinions, and conceits? How hath God ſent on many of them ſtrong deluſions to believe lyes, that they might all be damned that believe not the truth, but had pleaſure in unrighteouſneſs! They knew the truth, but they had pleaſure in unrighteouſneſs. They took delight in ſome unrighteous way or other, ſome ſecret way of wickedneſs or other, and now they are delivered and believe lyes. It is a lie and a deluſion, but it is a ſtrong deluſion, ſo that you cannot ſtir them from it. Do what you can, and bring what arguments you will, it is in vain, the deceit is ſtrong upon them.

And ſome are alſo given up to vile affections, and to thoſe burning luſts, which the Apoſtle ſpeaks of in the cited places. This is the formidable judgement of the Lord on thoſe who know God, and do not walk according to their knowledge. And therefore as we own the true God, let us ſerve, and let us worſhip him as ſuch a one, let us live and act for him, let us be taken up with him, let us make this our work to pleaſe him, let us in every thing ſo carry and demean our ſelves, as they ſhould do who have the Lord for their God.

John 17. 3.

Thee the only true God.

IS it ſo, that God the Father, Son, *&c.* is the only true God? Then let us have no other God but him only. Let us be able confidently to challenge any man in the words of holy *David*, Whom have we in heaven but him, and whom have we in earth but him? Is there any in the world, whom we ſet up to our ſelves as a God but him only? Let us be alwaies mindfull of the firſt and great Commandment of the Law of God, which is indeed the very baſis and foundation of the reſt, *Thou ſhalt have no other God before me.* Thou ſhalt have a God, and thou ſhalt have me for thy God, and thou ſhalt have none but me for thy God. And that which is annexed is very much to be obſerved, *If thou haſt any God beſides* *Uſe 3.*

besides me, it will be before me. If we could go behind his back and take another god, there were the less iniquity, and there were the more safety; it were not such a hainous thing, it were not such a dangerous thing. But to go and take another god before his face, (as if a wife should go and take another Lover and commit uncleanness with him, even before her husbands face) what an horrid impudence? what an unsufferable provocation? *What*, saith the Lord, (as once *Ahasuerus* in the case of *Haman*) *will he commit adultery before my face?* for so idolatry is spiritual adultery; will he do it in my presence, and while I am looking on? Ah desperate wretch! nay then I see there is no hope of him, take him away, and carry him to execution. And therefore let us be extreamly cautious, that we have no other God but him alone who is the only true God.

But you will ask me now perhaps, what I intend when I exhort you to have no other God but him only? Truly, my Brethren, it involveth many things, but I shall draw them to a few heads. When I perswade you to have the Lord and none but him for your God, my meaning is, that you should serve him and none but him, that you should fear him and none but him, that you should trust in him and none but him.

Then since he is the only true God, serve him and none but him. Serve the Lord so as to serve no other with him. So is his own expres injunction, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, *Matth.* 4. 10. And here to be a little more distinct, serve the Lord and not Idols, serve the Lord and not Times, serve the Lord and not Lusts.

1. First, serve the Lord and not Idols, they are all false gods, he is the only true God, and therefore see you serve him, and not them. It is a sin the Scripture very much disswades from, and makes the worst of all corruptions, and most abominable to the Lord. And therefore this is often called the sin in Scripture by way of eminence above the rest, because it is a sin of the most infamous and odious rank. And *Jeroboams* drawing *Israel* to the worship of the calves, is frequently set forth by this expression, *he made* Israel *to sin*. He made them to commit the sinning sin, the sin which is abundantly and out of measure sinfull. And God himself disswading from it, speaketh of it as that on which his very heart did rise, which he abhorred to name, on which he could not think without extremity of detestation; *O do not that abominable thing which I hate*, *Jer.* 44. 4. And otherwise indeed it cannot be: For it is the choosing of another god, that is the Holy Ghosts expression of it, saith he, *they chose new gods*, *Judges* 5. 8. by which they made it to appear, that they were weary of the old, as if they had discovered some iniquity in God, as he expostulateth with the Jews upon the like occasion, *Jer.* 2. 5. as if the Lord were found upon experience to be such a god, or were not worth the keeping any longer.

This is a thing from which the very heathen are abhorrent and averse; the Nations will not change their gods, *Jer.* 2. 11. though they be but false gods, and consequently no gods, as it is added there in that place. Oh what an odious thing is this, that the Church should change hers, who hath

hath the true and everlasting Lord of heaven and earth for her God. They will not change their false gods for the true, and shall we change the true God for a false? Oh what an horrible indignity is this, what an unsufferable provocation?

And therefore God is exceedingly incensed at this iniquity; it is a sin that kindles anger, great anger, yea the heat of great anger, *Deut.* 24. 44. *What means the heat of this great anger?* And in the following verses it is shewed to be because they went and served other gods. Indeed Idolatry stirs up the jealousie of God, and therefore this is added as the reason of the prohibition of it, because he is a jealous God. And even as jealousie in man is (as the wise man notes) the rage of man; so jealousie in God (my Brethren) is the rage of God. To see his Wife the Church forsake him, and run a whoring after Idols, is such a thing as blows and kindles up the flames of his hottest indignation. In what a fearfull rage was God on this occasion? behold and tremble at it, *Exod.* 32. 9. when *Moses* hung about him, and besought him for the people, he flung him off; *Let me alone*, saith God, *that so my anger may wax hot against them, and that I may consume them in a moment.* And if you search the Scripture, you shall find that God hath executed and inflicted the heaviest of his plagues and judgements on those that have been guilty of this sin. Look on the monuments of his severest and most direfull vengeance, and you shall find, that as the wrath of God hath been revealed from heaven against all unrighteousnes of men; so especially against this hideous sin. And as a man transported with a jealous spirit, is apt to take unmercifull revenge; in which respect the wise man saith, *He will not spare in the day of vengeance*, *Prov.* 6. 34. even so the Lord when he is stirred to jealousie on this occasion, is wont to measure out to such offendors an excess and overplus of wrath and vengeance, as you may see a sad example of it in the Jews. And therefore I shut up this Exhortation, as *John* doth his Epistle, *Little children keep your selves from Idols, Amen.* Serve the Lord and not Idols.

But you will say perhaps, what needs this? For who among us is inclinable to this sin? Or which of us doth serve Idols? To this I answer, That there is not in man a stronger inclination to any sin then that of Idolatry, as I could shew you very plentifully and very clearly from the Scripture. And as for actual Idolatry, you must know, (my Brethren) that there is a gross and open, and there is a more subtile and secret Idolatry. The gross and open is the worshipping of heathen images and heathen gods, or else of Popish Crucifixes, and the like; from this perhaps you may acquit your selves. But now besides, there is an inward and secret Idolatry, and this is very rife and common in the world, yea in the bosom of the Church it self. Professed Christians many of them, who have but one God in their mouthes, have yet an hundred in their hearts.

For you must know, my Brethren, that this inward Idol-worship is not committed only by conceiving an Idol or a creature under the notion of God, which was the errour of the heathen, who thought that *Jupiter* and *Mars* were gods. But also by ascribing that to any creature which is peculiar to the Lord. In doing so we deifie the creature, and set it up

in Gods ſtead: and this is very uſual among thoſe that would be taken to be Chriſtians: ſome make Idols of themſelves: either their belly is their God, as the Apoſtle ſpeaks in his time, *whoſe end is deſtruction, whoſe God is their belly*, Phil. 3. 19. they take more care to pleaſe their appetites, and fill their bellies, then to pleaſe God. Or elſe they make their policy and wit their God, while they rely and reſt upon it to bring their enterprizes and deſigns to paſs: and ſo accordingly attribute the effecting of them to their own skill, and to their own ability. Theſe are the men *that ſacrifice to their own net, and burn incenſe to their own dragg*, as the Prophet ſpeaks, *Hab.* 1. 16.

Others make Idols of their fellow Creatures, while they lay out that fear, and love, and confidence upon them, which belongs to God only. In this reſpect, the covetous and worldly wretch is ſtiled an Idolater. *Eph.* 5. 5. becauſe he loves his riches more then God, and truſteth in his riches more then God. And the Apoſtle *James* ſpeaking of ſuch as love the world, calls them adulterers and adultereſſes, *Jam.* 4. 4. becauſe they commit this inward Idolatry (which is ſpiritual adultery) with the things of this life. The like may be affirmed of the ambitious man, who loves his honours more then God; and of the voluptuous man, who loves his pleaſures more then God. So that you ſee my Brethren, there is need of this advice even to profeſſed Chriſtians, to ſerve the Lord and not Idols.

2. Serve the Lord and not the times. Κύριος & καιρὸς are words not very much unlike, neither in the writing of them, nor in the pronunciation of them; there is but a letter odds. And hence it is that ſome have put the latter for the former in that place of the Apoſtle, *Rom.* 12. 11. And in ſtead of reading it τῷ κυρίῳ δουλεύοντες, ſerving the Lord, they read it by an eaſie change τῷ καιρῷ δουλεύοντες, ſerving the time. And ſo we find it in ſome Greek Copies. And truly there are many in theſe dayes of ours who ſeem to like extreamly well of this change, who would have καιρὸς put for κύριος ſtill, and who would rather ſerve the time then ſerve the Lord. Theſe are the men who faſhion and apply themſelves continually to the preſent garb, and to the preſent ſtate of things. Like weather Cocks they turn with every blaſt, like Ships they ſet their ſails to every wind. Brethren, this is an odious thing to mould our ſelves (eſpecially in points of Conſcience and matters of Religion) to the times. Indeed it is obſerved of the men of *Iſſachar*, that they were wiſe to underſtand the times, and to know what *Iſrael* ought to do, 1 *Chron.* 12. 31. And ſo I muſt acknowledge, it is wiſdom ſo to obſerve the times, to know our duty what it is, and to perform it in the proper ſeaſon. But to obſerve them ſo to ſerve them, is a very great evil. We muſt not ſerve the times but ſerve the Lord.

3. Serve the Lord and not Luſts; neither your own Luſts, nor the Luſts of others.

Firſt ſerve the Lord and not your own Luſts: if he be the only true God, he muſt be ſerved, and not them. And yet how many are there who are ſlaves and vaſſals to their own Corruptions, who are not ſubject and obedient to the will of God, but to that which the Evangeliſt calls the

the will of the flesh, 1 *John* 2. 3. They are a rule unto themselves, and walk according to their own counsels. That which they have a will and a desire to do, to which they are carried and swayed by their own inclinations and sensual affections, they freely follow and pursue; but for the will of God, they neither care to know it, nor obey it.

I wish that such would seriously consider what a fearful thing it is for God to leave men to their own wills. He never doth it but in extremity of wrath and vengeance. When he will take severe revenge indeed, then he picks out this judgement: *My people would not hearken to my voice*, (saith God) *and* Israel *would none of me*. What must become of *Israel* now think you? you may behold it in the following verse, *So I gave them up to their own lusts, to walk according to their own counsels*. And certainly unless the Lord should send men quick to hell, a heavier Judgement cannot come upon them.

Secondly, serve the Lord, and not the Lusts of other men; that is the baseſt and unworthieſt service in the world, when men are not only subject to the regular and just commands of their superiours (for so they are in duty bound to be) but they are subject to their wicked humours. They are not only serviceable and obedient to their lawfull wills, but they are Bawds and Pandars to their Lusts. They will do any thing, rather then they shall be offended and displeased. They will serve them in their sins, and serve them in their base and wicked humours (though conscience grumble and recoyl) they will comply with them in every thing, they will humour, and applaud them, and admire them for advantage, as the Apostle *Paul* speaks. They are resolved to please them, whether God be pleased or no. Let such remember that God will never own them for his servants, who prefer the favour and respects of men above him: Mark what the Apostle saith, *Gal.* 1. 10. If I yet please men, if I seek to please them so that I regard not though I anger and displease the Lord Christ; If I yet please men in such a manner, in such a way as this, I cannot be the servant of Christ.

2. If God be the only true God, then as you must serve him and none but him, so you must fear him and none but him. *Sanctifie the Lord of hosts himself*, saith the Prophet, *Isaiah* 8. 13. *and let him be your fear and dread*: The Prophet speaks it there exclusively, let him be your fear and none else. To which effect is our Saviours admonition, *Luke* 12. Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you, whom you shall fear, fear him that after he hath killed, hath power to cast you into hell, I say unto you fear him. And therefore we are often rated in the Scripture for our fear of men and creatures, as *Isa.* 51. 12, 13. *Who art thou that thou shouldest be afraid of a man that shall die, and of the Son of man that shall be made as grass?* And truly we are very weak in this respect abundance of us. We are exceedingly afraid sometimes how men will use us if we fall into their hands, and if they come to have us in their power, we cannot eate, we cannot sleep, we are so infinitely troubled and perplexed. This violent and raging passion eats out all the comfort of our lives; And in the mean time we neglect the Lord, who is to be feared, as the Prophet *David* speaks.

Why you will say then, May we not in any case fear creatures? No, my Beloved, not in any case make them the ultimate & terminative object of our fears. Fear them we may as instruments of Gods anger, and then indeed we fear God in them. But to fear them for themselves, as if they could do evil to us of themselves, is even to set them up in Gods stead. Indeed if they could do us any mischief without God, and which he could not fence us from, we had great reason then to fear them, and not him: But seeing of themselves they cannot strike us, and when they do they are but rods in Gods hand, we should not eye the rod so much as the hand that strikes with it. God would not call for all our fear, if any creature could do us any damage without him. But seeing he alone is able of himself to save and to destroy, I say unto you fear him, and none but him.

3. If God be the only true God, then trust in him and none but him, look not to other gods, as the expression of the Prophet is, *Hosea* 3. 1. put not your trust and confidence in them. For that from which deliverance is expected by us, that is the thing to which we look, and on which our eye is fixed. *I will lift up mine eyes to the hills from whence my help cometh, Psalm* 121. 1. Now this we may not do from any creature. For as it cannot hurt us, on the one side, so neither can it save us on the other; no, this is proper to the only true God. *I am the Lord*, saith he, *and there is no God besides me, a just God and a Saviour*: And therefore addeth presently, *Look unto me and be you saved, all the ends of the earth, for I am God and none else*. And therefore let not any of our hearts depart from God at any time, and step out to other Saviours: Let us not make flesh our arm, nor place our confidence in earthly Saviours.

Its that which we are very apt to do, as it is manifest by this, that we are so disquieted and troubled in the want, and so secure in the enjoyment of these things, that our very hearts and spirits do even come and go with them. But what are they in Gods stead, as once the King of *Israel* said, 2 *Kings* 5. 7. that they should save us and procure our peace? Oh, my Beloved, be exceeding tender how you give his glory to another, how you attribute this to any means, how you expect deliverance from it. If God be the only true God, let nothing share together with him in your faith and confidence, but let him have this part of worship appropriated to him, to put your whole trust in him.

Use 4. Is it so, that our God is the only true God, is there no other true God but him only? this then should teach us who have chosen him to be our God, to be at unity among our selves. Its true indeed, my Brethren, there are many persons in the Godhead, but yet there is but one God. And therefore we, though we be many persons, should labour to be one, as he is one. The argument is the Apostles, who presseth us to unity upon the very same ground, *Eph.* 4. 3. *endeavouring to keep the unity of the Spirit in the bond of peace*. And this is used as one inducement among the rest, to urge it, and enforce it on us, because there is but one God, one only true God, as you may see in the sixth verse of that Chapter. Indeed if there were many Gods, (I mean many true Gods) there were a manifest and just occasion of division. It were but reasonable that there should be rents and breaches among the worshippers of these Gods;

That

That every one should vehemently contend for the God whom he fears. But if there be but one onely true God, whom all of us do serve and worship, we may the better be at unity among our selves. Yea we should strive the more to be at one, to keep our selves in unity, that we may be the better like God. And this is that which Christ desireth in behalf of his Disciples, in the 11. verse of this Chapter, Holy father, keep through thy own name those whom thou hast given me, that they may be one as we are. By which he intimates expressly, that it is a thing very much to be desired, that the worshippers of God should be like God in unity. Not like in all respects, (for so it is impossible that they should be) but as God is one in Essence, so they should be one in heart and in affection.

Oh let us labour for this Oneness, that we may be in this like God. Let there be no separations and divisions, but let the Lords *Jerusalem* be like a City that is at unity within it self. And truly there was never greater need to set on this Exhortation, than now when God hath suffered such a spirit of division to possess his own people; and when the worshippers of the only true God are of so many minds, and draw so many waies, and have such vehement and such hot contentions and disputes among themselves, that they are no way to be pacified and appeased. So that the Church had never greater reason to complain (as *Rebecca* sometimes did when she had parties in her womb, and when the twins were struggling there) If it be so with me, why am I thus?

Is it so, that our God is the only true God? Then let us see our happiness in this regard, that we have chosen him for our God, and that we have not taken any other. The most part of the world (my Brethren) are mistaken in their god, they serve them who by nature are no gods, as *Gal.* 4. 8. And what mistake is like this? Oh what an happiness is this, that we have not been left to this errour! Now therefore let us say as *David*, *Psalm* 34. 2. *My soul shall make her boast in the Lord.* Let us boast of our God, and let us glory over other men in this regard, that while they have false gods, we have the only true God for our God. So that we are not to be equalled for a God, by any people in the world besides, which is indeed the highest priviledge that any creature is capable of. It is no sin to vaunt and pride our selves in this prerogative, to make comparisons with others, as the *Psalmist* doth, *Psalm* 113. 5. *Who is like the Lord our God?* there are other gods abroad, but what god is like ours? who can compare with us in this regard? who can shew us such a God as we have? If we be miserable and unhappy as we apprehend in other things, Oh let our happiness in this, which is transcendent and incomparable, quiet all, and make us still: We have the greatest happiness imaginable and attainable, in that we have such a God: Happy are the people that are in such a case, saith *David*, that have outward peace and plenty. But infinitely happy are they who have the Lord for their God. And thus far of the Attribute of God, the firmer object of the knowledge wherein Eternal life consists, the only true God. *Use* 5.

The Attribute of Jesus Christ, the second object of it, mentioned here,

here, comes now in order to be handled. sent of God; *This is the Eternal life to know thee the only true God, and Jesus Christ whom thou hast sent.*

The word in the Original importeth such an one as is dispatched upon the errand of another, upon the business that another sends him in. The theame from which it comes, is that from which *Apostle* comes. So that as the Apostles were to Christ, so was Christ to God the Father: Jesus Christ was Gods Apostle, as the twelve were his Apostles. God the Father sent him, even as he sent them. And this is that which he expresses clearly to them, when he reneweth their Commission immediately upon his resurrection, *Joh.* 20. 21. *As my Father hath sent me, so send I you.* By this you may a little guess at the intention of the phrase, I shall open it more fully when I come to Explication; In the mean time the point is this.

DOCTRINE.

That Jesus Christ is Gods Apostle, he is a Messenger sent forth from God.

So is his own expression of himself to his Father in my Text, *This is Eternal Life to know thee the only true God, & τὸν ἀπέστειλας, and Jesus Christ whom thou hast sent*; or whom thou hast made thy Apostle. And therefore it is usuall with him, when he hath occasion to make mention of his Father, to call him nothing else but him that sent him. *He that receiveth me*, saith Christ, *receiveth him that sent me*; and you know who that is, *Luke* 9. 48. so to his own Apostles and Disciples, *It is my meat and drink to do the will of him that sent me*; or that hath made me his Apostle. And having done his will and business in the world, and dispatched the errand he employed him in, *I go my way*, saith he, *to him that sent me*, *John* 16. 5. And God upon the other side, speaking of Jesus Christ, uses to call him, Him whom he hath sent, his Angel and his Messenger; you may see that place for instance, *Mal.* 3. 1. there are two Messengers in that text; the first is *John* the Baptist, the Messenger of Christ, *Behold I send my Messenger that shall prepare my way before me*; the next is Christ himself, the Messenger of God, *The Lord whom ye seek shall suddenly come, even the Messenger of the Covenant whom ye delight in.*

I might load you with quotations, but I shall add no more for confirmation of the point, that Jesus Christ is Gods Apostle, he is a Messenger, &c. Indeed it needs not proof so much as Explication.

Now that you may the better understand the drift and the intention of it, there are some Queries to be answered. First whence it is that Jesus Christ is sent, the *terminus a quo*, of this mission. Then in the next place whether he is sent, the *terminus ad quem*. Thirdly what errand and what business he is sent about. Fourthly how he is qualified for the delivery of this errand, and the dispatch of this business.

1. As for the first of these, the *terminus a quo*, whence it is that Christ is sent.

To

To this I answer, *he is sent from the bosom of the Father*, as that is the expression, *John* 1. 18. *he comes out of the Ivory Palace*, *Psalm* 45. 8. In plainer terms, my Brethren, he is sent from heaven; and therefore he is called *the Lord from heaven*, 1 *Cor.* 15. 47. Not the Lord in heaven only, but the Lord from heaven too, and that not only with relation to his second, but also to his first coming. *No man hath ascended up to heaven*, saith our Saviour Christ himself, *John* 3. 13. *but he that came down from heaven.* And who is that? even the Son of man who is in heaven. So then when he was incarnate, he came down from heaven in a sense, for of this our Saviour speaks in that place. And to this speech of Christ it is that the Apostle *Paul* alludeth, when speaking of our Saviour Christs Ascention, *Eph.* 4. 8. he addeth presently by way of Explication, *Now that he ascended, what is it but that he also first descended into the lower parts of the earth. He that descended, is the same also that ascended, far above all heavens, that he might fill all things.* So then, descend he did at first from heaven, as after he ascended up again to heaven.

But you will ask me, How could Christ be sent from heaven? and how could he descend from heaven? It could not be with relation to his manhood, for so when he came down, he had never been in heaven, his body had not been there. A man would think it could not be with relation to his Godhead, for that is everywhere, it filleth heaven and earth, as the Prophets phrase is. The infiniteness and immensity of the divinity admits not motion, it cannot stir from place to place, because it is in all places: and so there is no other place into which it may remove. Well then, the Essence of the Godhead is immovable, neither is that the meaning when the Scripture saith that Christ descended, that he was sent down from heaven. And that of Christ in the forecited place is very notable to this purpose, *John* 3. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven.* He was then come down from heaven, he was then upon the earth, when he spake these words, and yet he addeth, *he was then in heaven too, even the son of man who is in heaven.* He speaks not of his manhood, or his humane nature, that was not come down from heaven, for it had never been there at that time. And therefore he intends it manifestly of his Godhead in which he was come down from heaven, and yet he was in heaven too at the very same time. *Object.*

But how was he come down, if he were there? that is the great scruple.

Not really, but in regard of declaration: He seemed to descend from heaven when he took our nature on him, assumed a despicable and a low condition, and walked up and down upon the earth like other men. It looked as if he had forsaken heaven, and was come down to dwell with men, as *John* 1. 14. *The word*, saith he, *was made flesh and dwelt amongst us.* For there the Godhead is in Scripture said to be, where it appears, where it is manifested and declared to be. And therefore seeing Christ appeared in the flesh, and was God manifested in the flesh, who was till then in heaven, and did not shew himself on earth, in such a manner and in such a way, he is said to have descended, to be sent down from hea- *Answ.*

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ven to earth: And ſo as *Bernard* ſpeaks acutely, *Non venit qui aberat, ſed apparuit qui latebat.* He came not who was abſent, but appeared who was hid.

2. And this prevents the anſwer to the ſecond Querie, whither it was that Chriſt was ſent, what was the *terminus ad quem* of this Miſſion? His Father ſent him down (in the ſenſe before expreſſed) into this lower world. And hence he calls himſelf, *him whom the Father ſanctified, and ſent into the world, John* 10.36. And the Apoſtle *Paul* accordingly affirms, that *he deſcended into the lower parts of the earth, Epheſ.* 4. 9. That is as *Beza* and ſome others underſtand it, he took up his abode and reſidence upon the earth, which is the loweſt of the elements, the loweſt part of this world.

3. The great enquiry is, What errand and what buſineſs Jeſus Chriſt is ſent into the world about? with reference to which he is ſtiled in my Text, *Jeſus Chriſt whom God hath ſent.*

And this to ſay it in a word, my Brethren, he was ſent to be a Mediator and a Reconciler between God and man, to make up all the breaches and all the differences between his Father and his people. So that you ſee he was diſpatched upon a ſweet errand. And here he had a double buſineſs, and a double work to do; To make Peace; and to preach Peace.

Firſt he was ſent to make Peace, to do and ſuffer all that was neceſſary to compoſe the buſineſs between God and man: To ſatisfie his Father, and to pacifie his Father, and ſo to make him friends with his people. And therefore God is ſaid by him to reconcile even all things to himſelf, all things reconcilable, *Col.* 1. 20. And he is ſaid in the very ſame verſe to have made peace by the blood of his Croſs. This is the errand that he came upon. In this reſpect he is ſtiled *our peace, the Author and procurer of it.* And he is called, *the Meſſenger, the Angel of the Covenant, Mal.* 3. 1. to ſhew us that the Meſſage that his Father ſent him in, was to bring men into a Covenant and agreement with himſelf. And this he did while he took all the matter of the Controverſie between him and them out of the way, paid all the debts of his people, cancelled all the bonds and bills that were againſt them, and nailed them to his Croſs in the view of men and Angels, *Col.* 2. 14. That all the world might know, that all the matters in debate between God and them were ended, and that he had no more againſt them. And when he had done this, he cryed out, *Conſummatum eſt*, The buſineſs which my Father ſent me in, and which I came into the world about, is finiſhed.

Secondly, he was ſent to preach Peace; As to procure and purchaſe it, ſo to reveal and publiſh it to his people. And truly if he had not done the latter, the former would have been to no purpoſe. And hence the Father hath diſpatched him down into the world to do both; as to make Peace as a Prieſt, ſo to preach Peace as a Prophet. To let his people know there is a Peace obtained, or elſe how ſhould it profit them if they ſhould never hear of it? *God hath annointed me to preach,* ſaith Chriſt himſelf, *Luke* 4. 17. To preach what? To preach the Goſpel, which is the

doctrine

doctrine of attonement, to heal the broken-hearted, to preach deliverance to the captives, as it is added there in that place. Indeed he was appointed and designed to be the great Prophet, the great Preacher and Revealer of the will of God to men. And therefore the Apostle tells us, *That God who in former times spake to the Fathers by the Prophets, hath in the last daies spoken to us by the Son.* He was designed you see to be the Fathers spokes-man to the world, to tell them what his mind is, to preach the Gospel, the word of reconciliation to them. This was a great part of the errand which his Father sent him in, and therefore he is said to speak by him. And Christ himself acknowledges in this respect, *My doctrine is not mine*, saith he, *but his that sent me, John 6.* 0. And when he had dispatched this part of his Embassie too, he told his Father, *I have finished the work which thou gavest me to do:* And what was that work? you have it in verse *6. I have revealed thy name*, saith he, *unto the men which thou hast given me out of the world.* I have made known thy mercy to the Church, how ready and inclinable thou art to pardon them, and to be at peace with them. And now I have done this, the business thou hast sent me in is ended. I have no more to do in this world. And thus you see what business and what errand Christ is sent about.

Now for the last thing, how he is qualified for the dispatch of this business, and the delivery of this errand, you must know that he is fully qualified every way. And you will easily conceive that God would never send his Son into the world, upon a business which he could not manage, and which he was not able to go through withall. And therefore as he hath sent forth his Son, so he hath qualified him absolutely for the business he hath sent him in, both with authority and with ability. 4.

He hath qualified him with authority, as his Embassadors and Messengers must have, or else they are not capable of medling with the affairs and the negotiations of their master. And therefore God hath furnished Jesus Christ with powers, with ample and compleat authority for the Embassage he hath sent him in. All power is given to him without any limitation. You see he hath a large Commission, and consequently what he doth, concerning what he hath received in Commission, is as valid and effectuall to all intents and purposes, as if God the Father did it. He hath not only set his seal to Christs Commission, but he hath sealed Christ himself, *Him hath God the Father sealed, John 6.* 27. So that he came into the world with the stamp, and with the seal of God upon him, that all men might receive him, as sent forth from him. 1.

As God hath qualified him with authority, so he hath qualified him with ability, for the effecting of the business, and the delivery of the errand which he sent him in. He hath made him fully able to go through with it, and to that end hath furnished him with a fulness of Merit, and a fulness of Spirit. A fulness of Merit to make Peace, and a fulness of Spirit to preach Peace. 2.

First as God hath sent him, so he hath furnished him with a fulness of Merit to make Peace. Made him able to the utmost, to satisfie his justice, and to obtain his pardon for his people. For he is God as well as man, in him dwelleth the fulness of the Godhead bodily. God, that his Me-

rits might be valuable for us. Man, that his merits might be applicable to us.

Secondly, as he hath furniſhed him with a fulneſs of Merit to make Peace, ſo of Spirit to preach Peace. *The Spirit of the Lord is upon me*, ſaith our Saviour, *Luke* 4. 18. *and by this Spirit he hath anointed me to preach the Goſpel*; as it is added there in that place. As he hath ſent and appointed me to preach, ſo annointed me to preach. And therefore grace is ſaid to be poured into the lips of Jeſus Chriſt, *Pſal.* 45. 2. ſo that he ſpake as never man did, *Iohn* 7. 46. *That ſome were aſtonied at his doctrine, and all men bare him witneſs, and wondered*, Luke 4. 22.

JOHN 17. 3.

And Ieſus Chriſt whom thou haſt ſent.

Uſe 1. NOW is it ſo, that Jeſus Chriſt is Gods Apoſtle, a Meſſenger ſent, *&c.* This then may teach us in the firſt place, to admire the mercy of the Lord, both of the Father and of the Son in this buſineſs. The mercy of the Father in ſending Jeſus Chriſt, and the mercy of the Son, in that he would be ſent by him. In both of theſe the grace of God is eminent to admiration.

1. Let us here obſerve and wonder at the mercy of the Sender. There was rich grace in this, that God the Father ſent his Son into the world for our ſakes. He is his Son, his only begotten Son, a Son that is extreamly like him, the very picture of his Father, the expreſs image of his perſon, a Son that never did diſpleaſe him, a Son that he dearly loves, in whom his very ſoul delights, in which reſpect he layes him in his boſom, next his heart, as a choice and precious thing. And yet this Son of his he is content to part withall in ſome reſpect, that he and we might come together. To ſend him out of his boſom, and to diſpatch him down into this lower world, there to continue for a while, that when he returned again, he might bring us up with him. Had God any need of us, that he ſhould ſend his Son for us? Ah, my Beloved, he is ſelf-ſufficient, there is enough in him to make him happy everlaſtingly without us: But we muſt be for ever miſerable without him. And therefore it was nothing elſe but free mercy that made him ſend down his beloved Son to us. *Herein is love*, ſaith the Evangeliſt, 1 *Iohn* 4. 10. *not that we loved God, but that he loved us, and ſent his Son.* Here is love, and here is mercy to be ſpoken of, and to be wondered at in all ages.

2. Let us here take notice of the mercy of the Son, in that he would ſubmit himſelf ſo far, as to become the Fathers Meſſenger in this buſineſs. Though he be man, he is the Fathers fellow notwithſtanding, ſo he ſtiles him, *Zach.* 13. 7. *Awake O ſword againſt the man that is my fellow, ſaith the Lord of hoſts.* Though he be found in faſhion as a man, he thinks it no robbery to be equall with God, every way as good as God, *Philip.* 3. 6. And was it not an admirable condeſcention, that when the Father had a Meſſage to diſpatch into the world, for the recovery of loſt creatures,

Jeſus

Jesus Christ should say to him (as once the Prophet in another case) Here I am, send me. I am very well content to be sent of this errand. Especially if we consider, where and whither he was sent, from heaven to earth, yea to the lowest parts of the earth, as the expression is, *Ephes.* 4. 9. In a sense to hell it self. From the bosom of the Father, if not into the place, into the state and the condition of the damned. In which respect, he saith, *Thou shalt not leave my soul in hell*, *Psal.* 16. 10. He was sent to make peace, to reconcile us to his Father, as you heard before, in Explication of the point, and this he was to do by the blood of his Cross, as the Apostle shews us, *Col.* 1. 20. By his extream and bitter Passion, by suffering death it self, yea such a shamefull and accursed death upon the Cross, accompanied with such ingredients, as made him roar, and sweat, and faint under it. And was it not a miracle of mercy, that Jesus Christ should yield himself to be sent on such an errand as this is? That he should willingly submit himself to be the Fathers Messenger in such a business? We need not wonder, that he whose love and kindness was so full of wonder, should be called *wonderfull*, *Isa.* 9. 6.

But you will say perhaps, that this indeed was rare and admirable mercy, if Jesus Christ had willingly exposed himself to this for us. But it seems he was constrained, it was against his will. For he was afraid of it, *Heb.* 5. 7. Yea more then so, he prayed against it, *Mat.* 26. 39. *Father if it be possible*, saith he, *let this cup pass from me.* *Object.*

To this I answer, my Beloved, that Christ must be considered in a double notion and respect, either as a private man, or as a Mediator and a surety for his people. *Answ.*

Take him as a private man who had assumed a nature to which death was an enemy, (especially so bitter and so sharp a death as he was now about to undergo) and so he justly feared it, and declined it. Take him as a publick Surety and a mercifull high-Priest, and so he willingly submitted to it. And this his willingness by reason of his Office was the greater, because his will by reason of his nature, could not choose but shrink from it.

So that here was rich mercy: Had he done it by constraint, had he been enforced to it, there had been no such matter in it, (I confess) of admiration or thanksgiving. The praise had then been due to him that forced him, and not to him that was enforced. But that he should go forth of such an errand willingly for our sakes, that he should willingly expose himself to such a death for those who were not friends but enemies, both to his Father and himself. This was love, as the Apostle *John* speaks, *Love in the heighth, and with a witness; love to astonishment and admiration.*

Is it so, that Jesus Christ is Gods Apostle, a Messenger, *&c.* Then be you all entreated to receive him, and to give him entertainment when he comes. Do not reject and slight a Messenger that comes from such a one as God is; you cannot but acknowledge that you owe so much to any one whom God sends, as to give him fair quarter, and [illegible]ew him all the kindness that you can. Indeed the carriage of the world to Jesus Christ in this respect is very shamefull and unworthy. The Evangelist observes *Use 2.*

it, *John* 1. 10, 11. that for the greater part he is neglected, slighted and despised on all hands. *He came into the world*, saith he, *but they refused him, they did not account him worth the looking after*. And why so? the cause is evident, *they knew him not*, as it is added there in that place. But yet the Jews, a man would think, who were his own, of whom he came according to the flesh, who knew the prophesies concerning him, should have received and entertained him. No, for the greater number of them, they were as bad, and as averse as it was possible for men to be. He came unto his own, his own friends, his own kindred, his own acquaintance, his own Nation, the people of his own Country; but though they were his own, they would not own him, nor embrace him; *He came unto his own, and his own received him not*. Yea more then so, it is observed, with reference to them, that God sent his Son among them, and they cast him out and slew him, *Mat.* 21. 39.

Now I beseech you, my Beloved, be not you like those men. Since Jesus Christ is Gods Apostle and his Messenger, since he is sent from God to you, let him be received by you. When he comes to your doors, let him not stand knocking there, till his head be full of dew, and his locks with the drops of the night. No, open presently and let him in, and entertain him with such honour and respect as is agreeable and suitable to him who comes immediately from God, who is the Messenger and Embassador of the great God of heaven and earth.

And that you may the rather be prevailed withall, I shall present you with a few considerations.

1. Consider Jesus Christ as he is sent forth from God, so he is sent on your business. The errand which he comes about concerns you, and therefore you have cause to look after him. If he were sent into the world about a matter that you had not to do withall, and that concerns you not at all, there were some colour that you should neglect him, that you should leave him to be entertained by those whose business he is come about. For what have you to do with him that comes upon a message to another man? But sure the errand and the business which our Saviour comes into the world about is yours, it is but reason that he should be entertained by you.

2. And as the business which he comes about concerns you, so it concerns you for your good, and your advantage. It might be your business, and yet it might be but a bad business, such as you have no cause to hearken much after, nor to give any welcome entertainment to him that is employed about it. It might be for your hurt, and for your ruine, and your condemnation: But Jesus Christ is not sent into the world (at least he is not sent immediately and directly) upon any such errand. The Father disavows it, and saith, *he did not send his Son into the world, to condemn the world, but that the world by him might be saved*, *John* 3. 17. And so doth the Son too, *John* 12. 47. *I came not to judge the world, but to save the world*. So that you see Christ is the Messenger of God for good to you. He is not come to judge you and condemn you, but to save you. He comes not with a Writ of death, but with a Pardon, and a Pardon sealed with his own blood, and therefore you have cause to bid him welcome.

He

He is sent to make Peace for you, and to preach Peace to you, as I have shewed you formerly. *The Spirit of the Lord is upon me*, saith our Saviour, *Isaiah* 61. 1. *he hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord.* You see the errand he is sent upon is all sweetness, the message which he brings is nothing else but glad tidings of good things. And therefore let his very feet be beautifull, let his reception and his entertainment be answerable to his business.

Consider that the Father, who hath sent the Son into the world, ex- 3.
pects he should be well received and entertained by you. He looks for this at your hands, that you should honour his Embassador, and use him with respect for his sake. Especially since he is not his Embassador in ordinary, as he hath many such among you, every Minister is so. No, my Beloved, Jesus Christ is more then so, he is the Extraordinary Messenger and Embassador of God, and therefore he will have him entertained with extraordinary honour and respect. And this is that which he suggesteth in the parable, *Mat.* 21. 37. *Last of all he sent his Son, saying, they will reverence my Son.* He had sent many other Messengers before, and they despised and abused them, as you may see in that place. But last of all he sent his Son, the greatest and the best Embassador he had to send, and said, though they have slighted other Messengers of mine, yet surely they will reverence my Son. Though they have abused my servants, they will not deal so with my Son, it is impossible they should be so unworthy to despise my Son. So that you see, my Brethren, when God sends his Son to you, he looks he should be well received and entertained by you.

Consider, that if you deceive his expectation, he will take deep re- 4.
venge upon you. If when he hath dispatched his own Son to you, you will not give him entertainment, but shut the doors against him, as it were, and turn him off with a refusall, it will fall heavy on you in the end. It is such a base affront, and high indignity to God and Christ, as he will never take from you. See the event of such a carriage in the close of the forecited parable, *Mat.* 21. 41. *He will miserably destroy those wicked men.* Indeed the wickedness of those to whom Christ is never sent, is light and little in comparison of theirs. He is not sent to Heathen Nations, they hear not of him any way, God hath not favoured them so far as to dispatch his Son to them, to be a Mediator between him and them. And therefore their iniquity is comparatively small, and their Judgement will be easie. But Jesus Christ is sent to you, he is the Fathers Messenger to you, and if you do not entertain him, your sin is great, and your damnation will be heavy: He will destroy others, but he will miserably destroy you: So that it will be easier for *Tyre* and *Sydon*, for Infidels and Heathens in the day of Judgement, then for you.

Consider, if you receive this Messenger of God, and entertain him as 5.
you ought to do, he can do very much with God for you. You are all out with God by nature, he is an enemy to you, and you are enemies to him, your souls abhor him, and his soul abhors you, *Zach.* 11. 8. Now Jesus

Christ

Christ is sent to make peace, to make up all the breaches and the differences between God and his people. He can make you Gods friends, yea he can make you Gods children. This was the priviledge of those that entertained him, *John* 1. 12. *To as many as received him, to them gave he power to become the sons of God.* And this shall be your priviledge, if you embrace him.

And is it such a small thing in your eyes to be the children of the highest, to be the sons and daughters of the God of heaven and earth? Is it nothing to have free access to God by prayer and by supplication, to cry *Abba Father* to him? That whereas others live without God in the world, and have no refuge in their troubles, we have a Father to betake our selves unto. Or is it nothing to have sure protection and defence, in such a time as this is? For can we think a Father, such a Father so powerfull, and so mercifull, will see his children sink and perish while he is able to relieve them? Or is it nothing to have such a great inheritance prepared for us, as God provideth for his children, that rich inheritance with Saints in light? All this we shall be sure to have, if we receive this Messenger of God.

But you will ask me what I mean, when I perswade you to receive him? I will shew you in a word, there go three things to it.

1. You must so receive this Messenger of God, to hearken to him. An Embassador you know is not received, unless the Prince or State to whom his Master sends him, give him audience. A Messenger is not received, unless you hear the message that he brings you. So Jesus Christ whom God hath sent, is not received unless you hear this Prophet, unless you hear him in his Ministers, unless you hear him in his Gospel-revelations of his mind and will to you.

2. You must so receive him, to believe in him. This is indeed receiving of Christ. And therefore it is so explained, *John* 1. 12. *To as many as received him, to them gave*, &c. As received him! what is that? even to them that believe in his name. So that receiving, is expounded by believing; as if the Holy Ghost had said, I mean not by receiving Christ, any friendly curteous entertainment that they give him, I do not mean receiving him into their houses, but I intend receiving him into their hearts by faith. And therefore by receiving, you must understand believing: So do you receive Christ. The only acceptable entertainment you can give him, is by faith, by believing in his name. The Messenger of God is ill received, unless he have the credit with us to be faithfully believed.

3. You must so receive him, as to obey him. To hearken and to yield to him, in that which he delivereth to you in the name of him that sent him. You must not think to entertain this Messenger of God, as an underling to you, so as to rule him; no, you must be ruled by him. When he delivers his Embassage to you from his Father, and tells you what his pleasure is, as soon as you hear you must obey him. There must be no room for disputation or expostulation, but obedience. You must answer with the Jews, and with a better heart then they, *All that the Lord commandeth we will do.* And if you thus receive this Messenger

of

of God, it will be a bleſſed time that he ever came to you.

And thus we have at length diſpatched two of the Arguments, with which our Saviour preſſes and enforceth the great petition that he makes to God the Father to be glorified by him. Whereof the former hath been taken from the end, why he deſireth to have glory from the Father, *viz.* that he might be enabled to bring glory to the Father. *Father glorifie thy Son, that thy Son may alſo glorifie thee.* The ſecond hath been drawn *à Congruo*, from Congruity: it was but meet and congruous that he ſhould have glory from the Father, ſeeing he had power from him. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to*, &c. *And this is life*, &c. The third remaineth to be entred on at this time, and this is drawn from the deſerving cauſe. Chriſt had glorified the Father, and therefore thinks himſelf worthy to have glory from the Father. *I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do: And now O Father, glorifie me with thine own ſelf.*

And here our Saviour doth theſe two things; he minds the Father what himſelf hath done, and then reminds him what he deſireth him to do. Firſt, He minds the Father what himſelf hath done, and that in two particulars; *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do.* And then reminds him hereupon, of that which he deſireth him to do; *And now O Father, glorifie me with thine own ſelf.* As he had ſaid before in the entrance of his prayer, *Father, glorifie thy Son*: ſo that he reaſons here from the deſert to the reward, as he might do, though we cannot; for all the works of Chriſt were meritorious. This he had done for God, and therefore this he looks that God ſhould do for him again.

Begin we now with the firſt thing which our Saviour Chriſt had done, of which he minds the Father, as an inducement to glorifie him with himſelf: *I have glorified thee on the Earth.*

To glorifie, is either really to make, or elſe to manifeſt, and to declare a perſon to be glorious. Chriſt could not make his Father glorious, becauſe there was no time in which he was not infinitely and compleatly ſo. From everlaſting he was abſolutely glorious in himſelf: ſo that in this reſpect there could not be the leaſt addition to him any way. The meaning is, that he had manifeſted and declared him to be glorious: that he had ſhewed him in his glory to the world. And this is that which he expreſſes clearly in the following verſe, ſaith he, *I have made known thy name to the men which thou haſt given me.* And this he tels him he had done on earth. It was done in heaven before, the glory of the Lord was fully and immediately manifeſted there. And now ſaith Chriſt, it is done in earth too: *I have glorified thee on earth.* And hereupon he looks his Father ſhould glorifie him with himſelf in heaven, as it is added in the following words: So that the point to be obſerved is this.

Doctrine.

DOCTRINE.

Who ever will be glorified with God in heaven, must glorifie him first on Earth.

Our Saviour Christ himself you see can have it on no other terms: And therefore he desires it only upon this account: saith he to God the Father, *I have glorified thee on Earth, and now O Father, glorifie me with thy self in heaven.* According to his first desire in his beginning of his prayer, *Father, glorifie thy Son*, q. d. I should not look for any glory from thee, unless I had brought glory to thee: I should be far from any expectation that thou shouldst glorifie me with thy self in heaven, unless I were assured in my self, that I had glorified thee here upon the earth. But seeing I have done the former, I pray thee Father, do the latter: since I have glorified thee, let me be glorified by thee. And as it was with Christ the Head, so it must be in some degree with all the Members. No glory to be had in heaven, till they have glorified God on earth. Its true, they merit not the glory they receive from God, by that which they bring to God, as Christ did: but yet the one is not to be attained without the other. They that bring God no glory in the present world, shall have no glory from him in the world to come. The Lord indeed will render glory to every man that worketh good, and so glorifieth him; as the Apostle shews, Rom. 2. 10. *But unto them that are contentious, and do not obey the truth, but obey unrighteousness*, and so dishonour God in their lives and conversations, he will render nothing else but shame, and ignominy, and confusion. They shall be raised to everlasting contempt, *Dan.* 12. 2. and be made spectacles of shame to men and Angels.

Reas. 1. And the ground is evident, because so is the everlasting Counsel and Decree of God, which is not to be altered or reversed. Those whom he chuses for himself, whom he predestinateth to be glorified with him in the world to come: those he predestinateth also to bring glory to him in this present world. As he predestinateth such to the inheritance above, who is abundantly, and out of measure glorious, so he predestinates them also, *that they should be to the praise of his glory*, as the Apostle shews you, Eph. 1. 11, 12. *That he may manifest the riches of his glory in the vessels of mercy, which he had afore prepared unto glory*: so that you see, as he prepares them unto glory, as he appoints them to be glorified themselves, so he prepares them, and appoints them to bring glory to himself, Rom. 9. 23. *To shew forth the praises of him that hath called them to his Kingdom and glory*: 1 Pet. 2. 9. *Thy people shall be all righteous*, (saith the Lord of his Church) Isa. 60. 21. *The branch of my planting, the work of my hands, that I may be glorified.* Not only that they may be glorified, but that I may be glorified too. And if this be the purpose and decree of God, will he not see it executed and fulfilled in all respects: as well with reference to his glory, as with reference to theirs: shall his Counsel be accomplished in the one, and not in the other: do you imagine that the Lord

Lord will be put off in such a fashion, that he will be disappointed of his end and of his purpose in such a business as this is? No, no, assuredly if he predestinate men, that they may be to the praise of his glory, as well as that they may be glorified by him: to his praise, and to his glory they shall be. And if they be not so at all, it is apparent they are not predestinated by him, and consequently they shall have no glory from him.

Now is it so, my Brethren, that whoever will be glorified with God in heaven, must glorifie him first on earth: This then may serve to shew the vanity of their conceit and apprehension, who look for glory in the world to come, and yet they bring the Lord no glory here. It is the miserable folly and delusion of the greater part of men, there is not one of us almost, but thinks that God will glorifie him with himself hereafter. He is an extraordinary man that doth not feed himself with this fancy. And yet those very persons, many of them who are strong in this opinion, take no care to honour God in any of their ways, not to bring him any glory: why, my beloved, how can you think now to be glorified with him? Jesus Christ, his own Son, the darling of his own bosom, could not have glory with him upon these terms. He did not once so much as look for it. Had he not glorified his Father here in this world, he would not have expected that he should have glorified him with himself in heaven; yet see he seeks it, and desires it only upon this account. And what now, do you think to speed better with the Father, then Jesus Christ, his own Son? do you imagine that you shall have glory from him, though you bring no glory to him? when Christ himself did not, could not obtain it upon such terms as these are; do you look in this regard to be preferred before Christ? to have the better of God himself? Ah my beloved do not gull your souls with this delusion. *Use 1.*

I beseech you think upon it; you, who by your lewd and vitious conversations dishonour God continually: you who lie in wickedness, and wallow in uncleanness, whose lives are full of nothing but prophaneness, who are conscious to your selves that God hath not a whit of glory brought him by you, unless ungodliness and sin will do it? To whom a man may truly say, as the Apostle doth to some, *Rom.* 2. 24. The name of God is blasphemed by your means: do you expect that God should glorifie you with himself in heaven, when you have done nothing else but dishonoured him on earth? believe it, he will be so far from this, that seeing he hath not been glorified by you, he will be glorified upon you. He made you for his glory, and glory he will have, either one way or another; he will not lose a farthing by you. And if he be not glorified by your holy conversation, he will be glorified in your damnation, and eternal ruine. And all the honour that you lose him here, he will fetch it out again, and have his penny-worths upon you in the world to come. There you must lie and burn, and there is no deliverance thence till you have paid the utmost farthing.

Is it so, that whosoever will be glorified, *&c.* you then my Brethren, that have thoughts aspiring to the glory of the world to come, and that desire to be partakers of it there, you see the course you are to take; *Use 2.*

you muſt make this your work and buſineſs, how you may glorifie the Lord here, how you may ſet him up, and ſhew him in his beauty, and his luſtre to the world. And though you can make no addition to him in himſelf, yet let this be your endeavour all your days, to bring in ſome accruments to his honour among men, that they may honour him the more by your means: that ſo when you come to die, you may beſpeak him, as our Saviour doth, when he was ready to be offered up. *We have glorified thee on Earth, and now O Father, glorifie us with thy ſelf.*

Now there are two ways eſpecially, in which you may bring glory to the Lord; either in a way of vocal declaration, or in a way of real repreſentation: And both theſe ways you muſt endeavour to bring glory to him here, if you deſire to have glory from him hereafter.

1. First, Glorifie him in a way of vocal declaration; let your tongues be the Trumpeters of his glory, while you are ſpeaking upon all occaſions, of things that tend to the advancement of the honour and the praiſe of God. Any thing that you conceive will ſet him up, and raiſe him in the thoughts of thoſe whom you diſcourſe withal, be ſure that you inſiſt upon it, and enlarge it to the utmoſt, let the name, and let the attributes, and let the works of God loſe nothing by your means. Glorifie him, as Chriſt did by manifeſting and by making known his name to men, by telling what he is, and what he doth, by ſetting forth his power, and mercy, and the like, that ſuch as hear may magnifie him, and admire him. Study God-exalting ſpeeches, and expreſſions, and diſcourſes, and enure your tongues to them, that you may have them ready upon all occaſions, when there is any opportunity, for Gods honour.

2. Secondly, Glorifie him alſo in a way of real repreſentation; and here let him be glorified in what you are, and what you do.

1. Let God be glorified in what you are; let his glory ſhine upon you by reflexion; according to the Prophets Exhortation, Iſa. 60. 1. *Ariſe, and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* Be you the monuments of his praiſe, the emblems of his love, and of his mercy, the ſtanding pillars on which his goodneſs is engraven, to be read and ſeen of men. Do you ſhew forth the praiſes, or as we find it rendred in the margent, the vertues of him that hath called you, 1 *Pet.* 2. 9. That every one that looks upon you, & obſerves you, may ſee the goodneſs, and the grace, and holineſs of God in you. That they may ſay, if there be ſo much in the ſtream, what is there in the ſpring and in the fountain? If there be ſo much in the beam, what is there in the Sun of righteouſneſs himſelf? If there be ſo much vertue in them that are called, what is there then in him that hath called them? This makes much for Gods praiſe, and ſo indeed in ſhewing forth the vertue, we ſhew forth the praiſe and the glory of him that hath called us. *He hath made me* (ſaith the Church) *a poliſhed ſhaft*, a choice, a ſpecial, and a poliſhed piece of work, *and ſaid unto me, thou art my ſervant, in whom I will be glorified.* When God makes ſuch curious pieces, and hangs them forth in the view of all the world, he is glorified in them.

2. Let God be glorified, as in what you are, ſo in the ſecond place, in what you do, yea, in every thing you do. Let this be the utmoſt aim of

of all your actions. Your acts of nature, as eating, or drinking, or the like, let these be done with reference to Gods glory; as the Apostle *Paul* exhorts *to eat and drink to the glory of God*, 1 Cor. 10. 31. Your civil actions, your trading, dealing, and commercing in the world, your buying, selling, giving, lending, your care and labour in your calling, let these have the same end; You see the rule is universal in the fore-alledged Text, *whatsoever else you do*. Your holy and religious duties, let those have this aspect and aim, that you may glorifie the Lord, and not your selves in them. *That when men see your good works*, your frequent hearing, praying, fasting, bounty to the poor Saints, *they may glorifie* not you the doers of them, but *your Father which is in heaven*. And in a word, (my Brethren) no action is exempt from this direction. And hence saith the Apostle, 1 Pet. 4. 11. *If any speak, let him speak as the Oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ.*

What then, it may be you will interpose and ask, may a man aim at nothing else but Gods glory? may he propound no other end in any thing he undertakes? may he have no respect to others, to himself? this is a hard saying, who can hear it? *Object.*

The rule, (as you have heard) is universal: but that you may the better understand the meaning of it, & that your conscience may not be entangled, you must know, that other ends may be propounded in our actions, in a way either of subordination, or else of opposition to the glory of God. *Answ.*

A man may aim at nothing else, no other end, in opposition to his glory: all such must of necessity be laid aside. But other ends may be intended in subordination to it; they may be looked upon as far as they may be subservient to this, which ought to be the ultimate, the utmost end of all our actions. A man in his endeavours and painful labours in his calling, may aim at the increase of his Estate: Not that he may be lifted up above his brethren, not that he may consume it on his Lusts, or make it fuell to maintain his pride, or his intemperance, or the like. These may not be his ends, because they stand in opposition to the great and utmost end; but that God may be honoured, while he is not burthensom by his remisness and his negligence, (but rather hath to give to him that needeth.) And while he makes provision for his family, and those that have dependance on him: which he that provideth not for, is worse then an Infidel. Thus we must make the very duties of our callings pay tribute to the honour of our God, who keeps his servants, not as poor men do, for need; but as rich and great men do, for their magnificence, and state, and glory. And as the hatchet serves to make the pin, the pin to hold the timber, the timber to receive the tyle, and all refers to this supream and utmost end, to build the house: we may aim at divers ends, but all of them must be subservient, and helping onward to this utmost end, the glory of God.

JOHN 17. 4.

I have finished the work which thou gavest me to do.

AND thus far of the first thing which our Saviour Christ had done, of which he minds his Father, as an inducement to him to glorifie him with himself. *I have glorified thee on earth.*

The second follows now in order to be handled, which he propoſes also for the very same end, *I have finished the work which thou gavest me to do.*

And here I shall take notice only of these two things: First, what it was that Christ did, and then the manner how he did it. First, what it was that Christ did, the work which God the Father had committed to him, which he had put into his hands, which he had given him to do. And then the manner how he did it, he did it absolutely and compleatly. He did not enter on it and desist again, he did not give it over when he had begun; no, he followed and pursued it, till he had brought it to perfection. *I have finished the work which thou gavest me to do.*

At this time I shall fasten on the first of these, what it was that Christ did, the work which God the Father put into his hands, which he had given him to do.

To give, is sometimes nothing else but to ordain, or to appoint, or to impose a thing upon another. And therefore they that have the legislative power, are said with us to give Law. That is, by their authority to enact it and impose it on those that are subjected to their power. And to the same effect our Saviour Christ himself uses the very same expression, *John* 13. 34. *A new Commandment give I unto you*: because he laid it on them now by his authority, as he was Mediator of the Church, and so accordingly the King and Ruler of his people. So in my Text, you see, he makes mention of the works which God had given him to do. That is, which he had laid upon him, and appointed him to do. The business which he had designed him, ordained him, and enjoyned him to dispatch in this world. This was the work he was employed about, that which his Father ordered him to do, he did. *I have finished the work*, saith he, *which thou gavest me to do.* So that the point suggested here is this.

DOCTRINE.

That Jesus Christ was ordered by his Father, in the work he did in this world.

The task which his Father set him, the work which his Father gave him, that he did. As he was Man and Mediator, he did not do things of his own head (if I may reverently express it so) no his eye was on his Father for direction. He looked to have his Warrant and Authority for what he did. His Father gave him works before he did them. And this

this is that which he professes very often, that he came down from heaven, not to do his own will, but the will of him that sent him, *John* 6. 38. not to do his own works, but the works of him that sent him. Yea more then so, he tells us plainly, that a necessity in this respect is laid upon him. *I must work the works of him that sent me, John* 9. 4. And hence he calls the works he did, and which he was employed about, his Fathers works, *John* 10. 37. And is content that all the credit which he had or looked to have among the people should be put to this issue, *If I do not my Fathers works, saith he, believe me not.* So that the works he did, you see, were his Fathers, not his own. No doubt they were in this respect his own, that he was the immediate agent of them. But in another way they were his Fathers, in that he was the orderer and disposer of them. His they were, as being done by his direction, and by his command. That Text is full and home to this purpose, and parallel to this which I am handling, *John* 5. 36. *The works which the Father gave me, the same works I do.* These very works and no other.

So that you see, my Brethren, Jesus Christ was ordered, &c.

To open this a little further, the works of Jesus Christ, as he was Man and Mediator, were principally and especially of two sorts. Either of satisfaction, or of application. His works of satisfaction, by which he fully and compleatly answered the Justice of his Father for the sins of all the world, if you respect the Merit and the Value of these works of his. His works of application, by which this satisfaction came to be applyed, and so accordingly to be effectuall to such particular and individuall men. Now in both these works of his, he was ordered by his Father, as I shall shew you briefly and in order.

First he was ordered by his Father in his works of satisfaction; Those which he did to satisfie his Justice, and to pacifie his anger, and so accordingly to reconcile him to his people. Now these works of satisfaction may be reduced especially to two heads: For they were either works of active, or else they were works of passive obedience. And I will shew you that his Father ordered him in both these. 1.

1. Jesus Christ was ordered by his Father in his works of active obedience. He did them by his Fathers rule, and in subjection to his Fathers Law. For though, if you look downwards, he gave Law to others, and therefore he is called *the Law-giver*; yet on the other side, if you look upwards, he received Law from God the Father. And therefore the Apostle saith that he was ὑπὸ νόμον, *under the Law, Gal.* 4. 4. That is, as some translations read it, subject to the Law. Subject to the Ceremoniall Law, and therefore circumcised. Subject to the Morall Law, and therefore conversant in all the works and duties of holiness to God, and of righteousness to man. And this not only as a Man, but as a Mediator and a Surety in our stead. He sanctified himself, and lived holily, and consequently in obedience to the Law and will of God for our sakes. What the Law could not do in us, it did in Christ, as the Apostle *Paul* intimates, *Rom.* 8. 3. It could not make us perfectly obedient, but it made Christ so. It could not be fulfilled in us, but it was fulfilled in Christ, and by Christ, in our stead, and for our sakes.

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He lived exactly by his Fathers Rule and Law in every thing; his works were always regulated by his Fathers will, and therefore he is said to do them in his Fathers name, *John* 10. 25. that is, by his authority, and according to his pleasure and command. *It is my meat and drink*, saith he, when he was so intent upon the business of saving the poor woman of *Samaria*, *to do the will of him that sent me, and to finish his work*; John 4. 34.

2. Jesus Christ was ordered by his Father, as in his works of active, so in his works of passive obedience: He did what he would have him do in both these. And therefore when he was about to suffer, and when the nature which he had assumed was averse, he came at length to this Conclusion, *not my will, but thine be done*: Mat. 26. 39. *Father, if it be possible*, saith he, *let this cup pass from me; nevertheless not as I will, but as thou wilt*. Here it is evident, he did his Fathers will, and not his own. And therefore it is said, *He became obedient to the death, even the death of the Cross*, Phil. 2. 8. To shew that he submitted to it, in obedience to the Father; And therefore when the Article of death was come, which was the complement of his passive obedience, he cried out; *It is finished*—— The work which I have undertaken, and which the Father imposed upon me, is accomplished and dispatched. Just as he tels the Father in my Text, when he was about to suffer, *I have finished the work which thou gavest me to do*. In this respect is that expression of our Saviour, John 16. 10. *The Spirit* (saith he) *will convince the world of righteousness*, that is, full and perfect righteousness wrought out by me for all my people. And why so? because, saith he, *I go to my Father, and ye see me no more*. If I had not performed the work of my obedience absolutely and compleatly; if I had not done enough to satisfie the justice of my Father for the sins of all my Members, and so to justifie them, and to make them fully righteous, you should be sure to see me again. If I had not done, and suffered all that I was appointed and designed to do before my going up to God the Father, he would be sure to send me down again among you; But now, because I go and stay with him; because I go to my Father, and you see me no more, you may be confident that all is well, that I have ended all the business that my Father hath ordered me to finish and dispatch in this world.

So that you see, my brethren, Christ was ordered by his Father in his works of satisfaction: whether they were works of active, or whether they were works of passive obedience.

2. Christ was ordered by his Father, as in his works of satisfaction, so in works of application: I mean, in those works of his by which that satisfaction came to be applyed, and so accordingly to be effectual. Now this he doth, I mean, he makes it applicable and effectuall (for he doth all in this business) by working faith in the hearts of his people. And faith he works, First, By the outward promulgation of the Word: and Secondly, By the inward operation of the Spirit. In both of which, while he was conversant upon the Earth, he was ordered by his Father.

1. First, In his outward promulgation of the Word, or in his preaching, Jesus Christ was wholly ordered by his Father. He appointed him precisely,

ciſely, both to whom he ſhould preach, and what he ſhould preach: Firſt, He appointed him to whom he ſhould preach, and that was not to the Gentiles, but to the people of the Jews only. And hence ſaid Chriſt to the woman of *Canaan*, Mat. 15. 24. *I am not ſent but to the laſt ſheep of the houſe of* Iſrael: As he was ſent by God the Father, ſo he appointed him to whom he ſhould go, and what he ſhould ſay: He was the Fathers Meſſenger, the Fathers ſpokeſman to the world, and therefore he put words into his mouth: In which reſpect it is, that God is ſaid to ſpeak unto us by the Son, *Heb.* 1. 2. The Son doth not ſpeak himſelf, he doth not ſpeak his own thoughts, as he is man and Mediator, but God ſpeaks to us by him. So that he ſpeaks his Fathers mind, he publiſhes his Fathers will and pleaſure to the world. In which reſpect our Saviour ſaith, *my doctrine is not mine, but his that ſent me*, John 7. 16. See how the Father orders him in this buſineſs; Mat. 12. 18. *A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, until he ſend forth judgement into victory.* And ſo accordingly our Saviour tels us, that his Father had appointed him, both that he ſhould preach, and what he ſhould preach. *He hath anointed me to preach*, (ſaith he) *Iſa.* 61. 1. to preach, what? *good tydings to the meek, to proclaim liberty to the Captives, and the opening of the priſon to them that are bound, to proclaim the acceptable year of the Lord.* And this order of the Fathers he obeyed, and therefore it is much to be obſerved, that he begun his publike Miniſtry with this; The firſt Sermon he preached in *Nazareth*, his own Country, was upon this Text, as you may ſee, *Luke* 4. 18.

2. Secondly, Jeſus Chriſt was ordered by his Father, as in that work of application of his ſatisfaction, which is done in the external promulgation of the Word: ſo in that work of application of it, which is done by the internal operation of the Spirit. He did not by his Spirit draw any to himſelf, nor work faith in the hearts of any, that ſo his ſatisfaction might be actually applyed to them, but only thoſe that were appointed to it by his Father. Thoſe whom his Father gave hm by Election, whom he deſigned him to juſtifie, and ſanctifie, and ſave, thoſe he ſaved, and no others. Our Saviour Chriſt as he was man, was not to chooſe whom he would make partakers of his ſatisfaction, to whom he would apply the merits of his paſſion: no, he muſt take ſuch as his Father was contented to beſtow upon him. That place is notable to this purpoſe, John 6. 37, 38. *All that the Father giveth me ſhall come to me, and I will raiſe them up, and give them everlaſting life*: all them, and only them. And why ſo? *For I came down from heaven, not to do mine own will, but the will of him that ſent me.* My own will as I am man, would carry me to juſtifie and ſave a greater number. But in this I muſt be ordered, I muſt remember I am come to do my Fathers will, and not my own, and therefore I muſt be contented with thoſe whom he is pleaſed to allot me. *I am come that they might have life* (ſaith Jeſus Chriſt) *John* 10. 10. They, who? why his ſheep, as he explains it both before and after, *I am the dear of the ſheep, and I am come, that they may have life.* And at verſe 27. *My ſheep hear my voice, and I give unto them eternal life.* But how comes Chriſt by theſe ſheep? why by his Fathers own gift. And therefore it is added in the very next words, *My Father which gave them me, is greater then all,*

So

So that it is as if our Saviour Christ had said, I am dispatched into the lower world, to save those whom the Father hath bestowed upon me. All them, and none but them. I must be wholly ruled by him in this business.

By this time, I suppose, the point is fully cleared, *That Jesus Christ was ordered by his Father*, &c. And it was fit he should be so: the reasons of congruity are such as these.

Reason 1. As Man, he was the Fathers Creature, and therefore fit he should be ordered by the Father. It is but reason that the Creature should be in every thing disposed and regulated by the will of the Creator. That he that gives it being, should give it Law, to guide the motions and the operations of the being. That he that makes it, should govern it, and rule it too. And that it should be wholly at his pleasure and dispose, from whom it hath its *esse*, and its *operari*. And therefore seeing Jesus Christ, if you respect his humane nature, is a Creature, it stands with reason that he should be wholly regulated and disposed according to the pleasure of his Father.

Reason 2. And as he is the Fathers Creature, so in the second place, he is the Fathers servant. So that he cals him, Isa. 42. 1. *Behold my servant.* And servants are to do their Masters will, and not their own, they are in every thing to be ordered by their Master. And therefore it is very notable, that God the Father having called our Saviour servant, speaketh of him so, as one that would be regulated and disposed by him. *Behold my servant, whom I uphold, he shall shew judgement to the Gentiles, he shall not strive nor cry*, &c. *A bruised reed he shall not break*, and so on. Thus and thus he shall do, and this he shall not do, saith God the Father: He is my servant, and I will order him at my pleasure; And so our Saviour Christ himself professes upon all occasions, that he will be obedient to the Father, as a servant ought to be, and that he will do nothing any otherwise then he would have him.

Use 1. Is it so that Jesus Christ was ordered by his Father in the work he did in this world? And first of all in the work of satisfaction? Here then we may behold, and wonder at the admirable condescention of our blessed Saviour, that being God co-equal with the Father, he should in his assumed nature stoop so low, and submit himself so far for our sakes. Its true my Brethren, as he was a man, he was wholly to be ordered in matter of obedience, by his Fathers will, so far as it was manifested in the Law, which he hath universally imposed on all mankind. And this if he assumed the nature, he was not able to avoid. But this work of satisfaction by his bloody death and passion was another thing. It was not any way required of him by the Law of nature, nor did it lie upon him, as he was a man; but it was that in which he willingly submitted to be ordered by his Father for our redemption and salvation. And therefore he is said to give himself to death for us: as you may see that place for instance, Gal. 2. 20. *He loved us, and gave himself for us.* To offer up himself, *Heb.* 7. 27. To humble himself, and become obedient (conceive it passively obedient) to the death, yea, the death of the Cross. So that he was not forced in this respect, you see, to obey his Fathers order. He was not humbled and made obedient, but he humbled himself, and became

came obedient, and that to the death. And this he clearly intimateth in that speech of his *Joh.* 10. 18. *No man takes my life from me, I have power to lay it down* (that is, to lay it down of choise and free election, so that I cannot be constrained to it) *and I have power to take it up again.* And certainly if he had power to take it up again when he had lost it, then he had much more power to keep it while he had it. And hence his death is called *a sacrifice*, because he voluntarily submitted to it. *He gave himself for us an offering and a sacrifice to God.* This death of his arose not out of the Condition of his Nature, neither was it inflicted on him by an excess of strength in those that brought him to it. But he submitted to it in obedience to his Father, and in love to his people. Ah, my Beloved, what a miracle of mercy was there in this Condescention? That Jesus Christ should stoop in this to be ordered by his Father. His obedience to the death, the death of the Cross, was not of necessary duty, as his obedience to the Law was, for that his very Nature call'd for, but it was of humility. He stooped below himself in this obedience, *he humbled himself and became obedient.*

And now my Brethren should not we stoop, and should not we be humbled as Christ was? The Father ordered him to suffer for us, and he readily and willingly obeyed that order. Suppose he order us to suffer for our Saviour Christ again, shall we not willingly obey his order too as Christ did? Shall Christ take up his Cross for us, and shall not we take up our Cross for him? I do not say we should draw crosses and afflictions on our selves, but if they come upon us for our Saviours sake, we should not take them as imposed on us, but we should set our shoulders to them, and cheerfully submit our selves to bear them.

But oh the tenderness of men to suffer any thing for Christ? If crosses, and afflictions, and persecutions come upon them for his sake, how do they murmur and repine? Ah my Beloved, remember the grace of our Lord Jesus Christ, who when he was equal to God, *he humbled himself and became obedient, &c.* And will you grumble at a little shame, a little trouble, a little loss of outward things for his sake? Oh my Beloved, learn at length to be ordered as Christ was. To suffer willingly for him, who suffered willingly for you. And to make you willing to it, I shall present you but with two Considerations.

1. First though you should suffer much, remember yet the time of suffering is not long. The season from our Saviours Incarnation even to the final dissolution of the World, as some expound it, is but an hour, as the Apostle *John* calls it. And alas what are our lives, but as it were a little minute of that hour? And shall we be so facile and tender, to sink under so short a suffering? I say to you of suffering as once our Saviour Christ of watching. Can you not suffer with him one hour? What, is your patience out so soon, will it not hold for one hour? Are you so quickly weary of so short a Cross? Oh be ashamed of such unworthy Cowardise as this is.

2. Consider, *if you suffer with him* (conceive it willingly and in sincerity) *you shall also reign with him*, 2 *Tim.* 2. 12. There is no ordinary way to come to reign with Christ hereafter, but by suffering with him here,

and by ſuffering willingly as he did. For if you do it of neceſſity, and of conſtraint (as the Apoſtle tells us in another caſe) *you have your reward.* But if you ſuffer willingly as he did, then you ſhall reign as he doth. And though you be not worthy, yet you ſhall be counted worthy of the Kingdom for which you ſuffer, as the Apoſtle *Paul* ſpeaks, 2 *Theſ.* 1. 5.

Uſe 2. Is it ſo, that Jeſus Chriſt was ordered by his Father as in his work of Satisfaction, ſo in his work of Application? Did he apply the merit and the vertue of his ſatisfaction to none but thoſe to whom the Father ordered him? Let no man then find fault with Chriſt, that no more are ſaved by him, and that no more are made partakers of the benefit and profit of his paſſion. Alas, my Brethren, Jeſus Chriſt as Mediator, is not to chooſe to whom he will apply the ſatisfaction which himſelf hath made, no, he muſt follow the direction and order of his Father in this buſineſs. The work which his Father giveth him to do, that he muſt do, and no other. If he bid him ſave a man, and apply his merits to him, he muſt do it. If he bid him paſs him by, he muſt leave him in his ſins, to periſh and be damned for ever. *I am come down from heaven*, ſaith our Saviour, *not to do my own will, but the will of him that ſent me. And this is the Fathers will, that of all which he hath given me I ſhould loſe nothing*, *Joh.* 6. 39. I am preciſely ordered to ſee that not a man of them periſh. As for the reſt they may, they muſt be loſt for me, it is not in my power to help them. All that the Father gives him he can keep and ſave, further then this his Commiſſion doth not reach. No doubt the will of Jeſus Chriſt, as he was Man, would have carryed him to ſave thoſe whom his Father had appointed to deſtruction. But he muſt ſtoop in this to the will of him that ſent him. There is no queſtion if he had been free in this regard, he would have pitched upon his own Countreymen, his own Allyes, his own Kindred before others. But the Evangeliſt obſerves, he came to his own (among them he began his Miniſtry) but he did no good there, *his own received him not.* And therefore you ſhall find it in his ſtory, that as man he was extreamly troubled at the unbelief and hardneſs of the peoples hearts. He wept over *Jeruſalem* with many tears. Why, you will ſay, what needed this, he might have wrought upon them, and converted them, and ſaved them. No my Beloved, he could not do it, he had no order for it from his Father. This belonged not to the work which he had given him to do. And yet as Man he pitied and lamented their condition, as we ſhould do in ſuch a caſe, *he being in all things like unto us, ſin only excepted.* And certainly this pity over loſt Creatures was no ſin.

Now this me thinks ſhould overcome and melt the hearts of Reprobates themſelves to Jeſus Chriſt, and make them to relent towards him. Alas he pitties you, and mourns over you: his very bowels yern towards you: he delights not in your ruine and deſtruction. No, he hath ſuch a tender heart (though yours be hard) that it is troubleſome and grievous to him. But why then doth he not relieve and help us, you will ſay? Why he hath no order for it. His Father hath appointed him to whom, and whom alone he ſhall apply the merits of his paſſion, and you perhaps

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are none of that number. So that it is not any of the businesse that he came into the world about to save you. The work of your salvation is not given him to do, and if it be not given him, he cannot do it, so that the fault is not in Jesus Christ, if any of you perish and be lost for ever. Neither is there any reason why you should be exasperated and incensed against him.

Is it so, that Jesus Christ was ordered by his Father in the work, &c. *Use 1:* And why then should not we be ordered by him too in all the work we do in this world? Shall Jesus Christ be in subjection to the Father, more then we? Shall he be ordered by him, more then we? Shall he be at the Fathers pleasure and command in every thing, and we be free? What an unreasonable and incongruous thing were this? Nay, my beloved, should we not in imitation of our blessed Saviour stoop to God as he did, and do the work which he hath given us to do? and so walk as we have Christ for an Example? But alas, how do the greater number of us swerve from this pattern? Either we do the good, or else we do the evill which God hath not given us to do, I shall speak a word to either.

First some do the good which God hath not given them to do; the work is good, but it is not their work. It is given other men, but yet it is not given them to do. The work that *Uzziah* did, was for the matter of it very good. The incense which he meant to offer was such as was prescribed in the Law, the place in which he meant to offer was the Temple, the Altar upon which he meant to offer, was consecrated to the Lord, the God to whom he went to offer was the true God. But he was not a person qualified and fit to offer, he was not called to that service. This good work was not given him to do. And therefore God was very angry with him, and he was stricken with a foul disease. The like we see exemplified in *Saul*, the error was not in the Sacrifice he offered, not in the object of his offering, the person unto whom he offered, but only in the person that did offer; The work was good, but it was not his work, he had no order for the doing of it, and therefore he was utterly ejected from the Kingdom, 1 *Sam.* 13. 13. There are some works that belong to some callings as proper and peculiar to them. Some works that are peculiar to the Magistrate, or else the Magistrate hath no distinct calling. Some works that are peculiar to the Minister, or else the Minister hath no distinct calling. For that is no distinct calling that hath not some distinct work. Some works there are which God hath given to the Magistrate as a Magistrate, to do. Some works there are which God hath given to the Minister, as a Minister, to do. And these works, they that are not called to them may not do. Or if they do, when they have ended them, they cannot say to God as Christ doth, *I have finished the work which thou gavest me to do.* 1.

Secondly, as some do the good which God hath not given them to do, so some others do the evill which God hath given none to do. They do that usually which God commandeth not at all, neither comes it into his heart. They look not what the Lord hath ordered them to do. Their eyes are not upon him for direction any way, but what they have 2.

themſelves a mind to do, that they are imployed in. They are a rule unto themſelves, and walk according to their own counſels. They follow the way of their own hearts, and the ſight of their own eyes. They are not guided by the will of God, but by the will of man, and the will of the fleſh, as it is called 1 *Joh.* 13. which ſtands in oppoſition to the will of God. God may order what he will, and they will do what they pleaſe. For tell me, my Beloved, when you ſwear, and when you are unclean, and when you run out to all exceſs of riot, when you prophane the Sabbaths, and the Ordinances of the Lord, when you do things that are apparently and groſly evill, which admit of no excuſe. Are theſe the works which God hath given you to do? Can you look him in the face and tell him ſo? When you lie, and when you cozen, and deceive, do you theſe things by his order? No my Beloved, no ſuch matter: This is the will of God, even your ſanctification, *that as he who hath called you is holy, ſo you ſhould be holy in all manner of converſation.* And therefore while you wallow in your luſts, while you defile your ſelves with every ſin, you do not follow Gods order, you do not walk by his rule, but are a rule unto your ſelves. I wiſh that ſuch would ſeriouſly conſider but theſe two things.

1. First, It is the fearfulleſt and the extreameſt judgement that God can bring on any man in this life, to give him ſo far over to himſelf, to neglect his order, & the direction he is pleaſed to give him, and to walk according to his own counſel: who when he permits men as he did the *Gentiles, Act.* 10. 16. to wallow in their own ways, the ways which of themſelves they chooſe and follow. This is a formidable thing indeed. And therefore he is wont to execute this in the cloſe of all, as the heavieſt of his judgements, as having nothing left but this to ſhew the fierceneſs of his wrath and fury on a perſon, or a people. When he hath proved and tryed men every way, and nothing will prevail with them, this is the laſt, the parting blow, he gives them over to themſelves, and ſo he leaves them. And this is certainly the worſt that the Almighty God can do to them.

2. Secondly, If you will not be ordered by the Lord in one way, you ſhall be ordered by him in another. If you will not be ordered by the precept, you ſhall be ordered by the threatning. If you will not do his will, his will ſhall certainly be done upon you. If you ſubmit not here to his commanding will, you ſhall be forced to ſubmit to his condemning will hereafter. Here you ſay, you will not hear, you will not do, the Lord commands you this and that, but you reſiſt and ſtand it out, and you will not be obedient. But tell me Brethren, are you able to out-ſtand the curſe and vengeance of the Lord, in the laſt and dreadful day, when he ſhall be revealed from Heaven with his mighty Angels? And when the Lord ſhall order you to go to Hell, and ſay, *Depart you curſed into everlaſting fire*, will you be able to reſiſt and to diſobey that order? Will you be able to controle him, and hinder him from executing the ſentence of the Law upon you? No, no, you break the bonds and cords of God here, but then the Lord will bind you faſt enough, in everlaſting chains of darkneſs, break and rent them if you can. The haughtineſs

haughtineſs of men ſhall be brought low, and God alone ſhall be exalted in that day. And therefore I beſeech you, my Beloved, eye the Lord in all your ways, and ſee what work it is that he giveth you to do. Be ſure he give it you before you do it. And this indeed is to be men after Gods own heart, when you do Gods will. *I have found* David, ſaith the Lord, Pſal. 89. 20. *called*, *Act.* 13. 22. *A man after my own heart, who will do all my wills.* And if you thus do, God will own you in the latter day, and liberally reward you too. After you have done the will of God, you ſhall receive the promiſe, that is, the happineſs and mercy promiſed, *Heb.* 10. 36. In doing of your own will, or the wills of other men, perhaps you may attain ſome tranſitory riches, pleaſures, honors, poor fleeting things, which in the end will periſh with you. But if you do the will of God, this will perpetuate and Eternize you, and make you to endure for evermore, 1 *Joh.* 2. 17. *The world paſſeth away, and the luſts thereof, but he that doth the will of God abideth for ever.*

John 17. 4.

I have finiſhed the work which thou gaveſt me to do.

AND thus far of the firſt Particular conſidered in the words, what it was that Chriſt did, the work which God had given him to do.

The Second follows now in order to be handled, *viz.* The manner how he did it; he did it abſolutely and compleatly, *I have finiſhed the work which thou gaveſt me to do.*

Τὸ ἔργον ἐτελείωσα, *I have made an end of it.* Now a work is ended then, when it is ſo diſpatched, that there is no remainder of it to be done. When there is nothing left of it imperfect and unfiniſhed. So that there can be nothing added to it any way, to make it more accompliſhed and compleat. And this is that which Jeſus Chriſt affirmeth of himſelf, in relation to the work that was committed to him of his Father, ſaith he, I have gone through with it, *I have finiſhed the work which thou gaveſt me to do*, or I have brought it to a full end.

But had he ſo compleated it, and ended it indeed, when he put up this ſupplication to his Father? Was there no remainder of it to be done? Why, the great work of all was yet behind, the offering of himſelf upon the Croſs, as an oblation and Sacrifice to God the Father. He had not yet laid down his life for his people. Yet this he was deſigned to do, his Father had appointed him to tread the Wine-preſs of his wrath, and to become an offering for ſin. In which reſpect the holy Ghoſt affirmeth of him, that it behoved Chriſt to ſuffer. There was a *neceſſe* in it, becauſe it was the Fathers pleaſure that it ſhould be ſo, it was the work that he had given him to do, and how then ſaith our Saviour here, before his paſſion, and before his ſuffering, *I have finiſhed the work which thou gaveſt me to do.*

To this Interpreters give various anſwers, according to their various appre-

apprehenſions of our Saviours meaning in the words. Some think he ſpeaks by way of propheſie, and ſo makes mention of that which was indeed to come, as if it had been paſt already, which is a very uſual thing in Scripture; In ſuch a manner ſpake the holy Prophet *David*, as a Type or Figure of our Saviour, long before him, *Pſal.* 22. 16. *They have pierced my hands and feet, my garments they have parted, and caſt lots upon my veſture.* They had not done it then, but it is ſpoken by anticipation. And ſo our Saviour, *I have finiſhed the work which thou haſt given me to do.* I am about it, and I ſhall as certainly go through with it, as if it were already perfect and conſummate.

Others conceive our Saviours meaning to be only this, *I have finiſhed the work*, viz. in purpoſe and in preparation. In that I have laid the ground-work and foundation of it, I have aſſumed the humane nature, I have preached the Goſpel freely, I have by my Reproofs and Miracles, and many other ways ſufficiently exaſperated and enraged the *Jews* to crucifie me, and ſo to make an end of this buſineſs. And conſequently I have done as much as lies in me to finiſh it, and to bring it to perfection.

The plaineſt and moſt genuine Expoſition, (as it ſhews to me) is that of *Calvin*, which *Beza* and ſome others after him have reſted in. And it is to this purpoſe, *I have finiſhed the work*, that is, as if our Saviour Chriſt had ſaid, I have as good as finiſhed it. My death and paſſion is at hand, I am now ready to be offered up, ſo that my work is upon the matter ended. And thus becauſe the Conſummation of it was ſo near approaching, he minds his Father of it, as a thing that was already perfectly accompliſhed, and fulfilled. *I have finiſhed the work which thou gaveſt me to do.*

Well then, my Brethren, finiſh it he did, you ſee he pleads it to his Father, and ſo accordingly the Point on which I ſhall inſiſt is this.

Doctrine.

That Jeſus Chriſt did not do his work by halves, but he went through with the buſineſs that was committed to him by his Father.

He did not enter on it and deſiſt again, he did not give it over when he had begun, and leave it incompleat and inconſummate. No, he followed and purſued it, till he had made an end of it, till he had brought it to perfection. It is his own aſſertion of himſelf, who is the faithful and the true witneſs, and that in Prayer to his Father, *I have finiſhed the work which thou gaveſt me to do.* So that we need no other teſtimony to induce us to believe it.

He tells us in another place, that it was his *meat and drink to do the will of him that ſent him, and to finiſh his work*, Joh. 4. 34. He was about the work of the Converſion of the woman of *Samaria*, and many of the people of the City with her, and he was ſo intent upon it, that he would neither eat nor drink, till he had done it. And as the Father

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put his work into his hands, to this end, that he might go through with it, and diſpatch it, as he himſelf acknowledges, *John* 5. 36. Where he ſtileth it, *the work which God had given him to finiſh*, ſo he did accordingly. And therefore when he came to die, he cryed out, *it is finiſhed*, *John* 19. 30. The work of Gods Commiſſion, and of Mans Redemption and Salvation is accompliſht, ſo that I have no more to do in this world. In which reſpect perhaps is that expreſſion, *Heb.* 2. 10. *It became him for whom are all things* (that is the Father) *to make the Captain of our Salvation perfect through ſufferings*. Perfect as a Mediator, and as a reconciler between God and Man, becauſe when he had ſuffered once, his work was perfect, ſo that there could be nothing added to it to make it more conſummate and compleat. The point is plain, *&c.*

Yea, but it ſeems there was ſomething yet behind, there was a remainder, if not of the active, at leaſt of the paſſive obedience of Chriſt, which was a part, if not the greateſt part of his work. Or elſe what is the ſence of the Apoſtle in thoſe words of his, *Col.* 1. 24. *I now rejoyce in my ſufferings for you, and fill up that which is behind of the afflictions*, or ſufferings *of Chriſt*. All was not finiſhed then it ſeems, it was not ſo compleatly ended, but there needed ſome addition. *Object.*

For clearing this, my Brethren, you muſt know there is a twofold paſſion of Chriſt, the one in his proper and natural, the other in his myſtical Body. The one in his own fleſh, the other in the fleſh of his members. The one for the Redemption and the Reconciliation, the other for the Edification and Confirmation of the Church. *Anſw.*

The firſt ſort of ſufferings may be ſtiled προθλιψεις the former afflictions of Chriſt indured in his own fleſh, of which we have read at the 22. ver. *You hath he reconciled through death in the body of his fleſh*. The latter ſort are called ὑστερήματα, the after afflictions of Chriſt, endured in the fleſh of his members, in the verſe now cited. *I fill up that which is behind of the afflictions of Chriſt in my fleſh*.

Now, my Beloved, there is nothing behind of that firſt ſort of ſufferings of Chriſt, endured in his own fleſh, for the Redemption of the Church. There is nothing wanting to them, there is no ſuch indigency or failing in them, as to need a ſupplement or a ſupply by the after afflictions of Martyrs or Saints. No, my Beloved, the Paſſion of our Saviour is compleat and full, he finiſhed it himſelf upon the Croſs. It was the laſt word that he ſpake, before he yeelded up his ſoul into the hands of God the Father. And ſince it was his laſt, his dying word, the ſin were the greater, if we ſhould not believe him.

But there is much behind of the latter ſort of ſufferings of Chriſt, endured in the fleſh of his members. And theſe are more and more compleated every day. For even as the Father did determine the number and meaſure of the ſufferings of Chriſt, which he ſhould endure in his natural body, which he accordingly accompliſhed and fulfilled. So he hath alſo determined the number and meaſure of the ſufferings of Chriſt in his myſtical body, which they accordingly muſt accompliſh and fulfill. So that every perſecution and affliction that any of his members ſuffer, abates the number and the tale, leſſeneth the heap of thoſe afflictions.

ons. And hence it was that the Apostle *Paul* rejoyced, because he filled up that which was behind of the sufferings of Christ in his mystical body. This comforts me and cheers me yet, that by the trials and the troubles that are now upon me, I make up the remainder of the sufferings which God the Father hath appointed Christ to undergo, although not in himself, yet in his members. I rejoyce in my sufferings, because I fill up that which is behind of the afflictions of Christ in my flesh.

Use 1. Now is it so, that Jesus Christ did not do his work by halves, &c. they are severely to be censured then, who come in with their additions to the works of Christ, and go about to botch it up with their supplies. As if he had not done what he professes to his Father in my Text, but had left his work imperfect: So that it needed any thing which they can either do or suffer, to finish it and make it perfect.

And here the Papists are not only faulty, who make up the work of Christ, and fill it out with the invented superfluities of the sufferings of their Martyrs and the merits of their Saints. As if he had not done enough himself to make us perfect, to satisfie the justice of his Father for us.

But even many of the Saints themselves sometimes, though they believe that Jesus Christ hath finished the work of their Redemption, and that it needs no Supplement in any kind, much less that any thing that they can do, can make the least addition to it, yet are insensibly betrayed, they know not how, into a kind of joyning of their duties with him, in the work of their Redemption and Salvation. For this they do in some degree, while they expect to be accepted with the Lord, and to be justified and saved, the rather for their works and duties. And therefore when they seriously consider with themselves, how they shall have their sins forgiven them, how they shall be admitted into Gods favour, they are not satisfied to look upon the work that Christ hath done, to make him all in all in this business, but they must also cast an eye on that which they themselves have done. And when they think upon their own enlargements, their deep humiliations, their earnest and incessant labours in the service of the Lord, they do, they know not how, put them in with Jesus Christ as joynt Saviours. Much hath been said of late against duty, so much, that it hath been more slighted and neglected then it ought to be. That which I speak is not against the doing of it, but against the mixing of it with the work of Jesus Christ. The setting of our posts by his posts, and our works by his works. Ah, my Beloved, let us be extreamly shie of this, let us not so dishonour Jesus Christ, as if he had not done enough to justifie us, and to gain acceptance for us: But since he hath finished the work himself, and done it perfectly, Oh let us trust him perfectly for Redemption and Salvation, let us relie on what he hath done, and resolve with the Apostle, that we *are compleat in him*, Col. 2. 10. so that we stand in need of no addition. When we are thinking how we shall be satisfied, sanctified, justified in this world, and saved in the world to come. Though we have lived like Angels, and done religious duties, as if we were in Heaven already, let us bid all this stand by, and cry out with

with the holy Martyrs in the flames, *None but Christ, none but Christ.*

Is it so, that Jesus Christ did not do his works by halves, &c. Then let not us, my Brethren, do our works by halves neither, but let us finish them as Christ did. If we be entred on the work and service of the Lord, as many of us are, O let us not give over and desist again. Let not our righteousness be like the morning cloud, and early dew. If we have taken pains in holy Duties, and have gone onward in them many years, in Hearing, in Prayer, and in Fasting, and the like, let us be diligent and constant still, let us hold on our way; as *Job* saith, *The upright man doth*; Let us not give over all again, as some have done in these times. Let us not be weary of well doing; No, as we have begun to work, and as we have wrought hitherto, so let us work still, till we have finished all the work that God hath given us to do, and let our last work be more then our first. And to this end, I beseech you carefully to weigh these few things. *Use 2.*

First, If we finish not our work, and if we do not end well, it argues that we were not right, and sound in the beginning. *They that are planted in the house of God*, saith *David*, *shall flourish in the Courts of our God, they shall bring forth more fruit in their age*, Psalm 92. 13, 14. And hence it is observed by the Holy Ghost of the best of Gods servants, that they never shewed such Zeal, and Faithfulness, and Diligence in the work of the Lord, as when they drew near their end, and when they saw their time was ready to expire. As *Jacob*, *Moses*, *Joshuah*, *David*, *Peter* shewed more care of Gods Church, and more zeal for Gods Glory towards their end, then they had ever done before. Yea, Our Saviour Christ himself was never so much in prayer, so painfull and affectionate in comforting, and in instructing his Disciples, as he was when he was ready to be offered up. He wrought the works of him that sent him while it was day, as his own expression is, *While the day of life lasted*, John 9. 4. And therefore so let us too. His unwearied diligence is very notable. *Luke* 21. 37, 38. *In the day time he was teaching in the Temple, and at night he went into the Mount of* Olives, *where he retired himself to prayer. And all the people came early to him in the morning, in the Temple, for to hear him.* 1.

If you finish not your work, and if you go not through with your business, you dishonour God. There is no way to glorifie him, but by perseverance, as our Saviour Christ insinuates in my Text; saith he to God the Father, *I have glorified thee upon the earth.* How so, might God reply? Why, *I have finished the work that thou gavest me to do*; I have not entred on it only, and carried it along awhile, but I have brought it to perfection. God is never glorified, but by finishing his Works. To begin, and then fall back, is to put God and Christ to shame. 2.

Thirdly, If you finish not your work, as you dishonour God and Christ, so you shame your selves too. This man began to build, but was not able to make an end. Nothing makes a man so base and despicable in the eyes of God, and gracious men, as to have been religious, zealous, earnest, hot in the beginning, and to become an Enemy, a Worldling, a lazie, idle Drone in the conclusion. *The salt that hath lost its savour*, 3.

is good for nothing, saith our Saviour, *but to be cast out with contempt, and to be trodden under feet of all men*, Mat. 5. 13.

4. You lose all that you have wrought, and all that you have done already, if you finish not your work. All your obedience both active and passive is utterly lost. *Your active obedience is in vain forgotten with God, unless you continue*, Ezek. 18. 24. So is your passive, if you fail in Perseverance. *Your sufferings are in vain*, as the Apostle speaks to the *Galatians*, Gal. 3. 4. In a word, It is constancy in doing and suffering that crowneth a Christian; It is not promised to Beginners, but to such as continue. Beloved, Here are many of you that have done many things, and suffered many things for God. Many that have taken pains in holy Duties, in Hearing, Praying, Fasting, &c. Oh let not all be cast away, let not all that you have done or suffered be in vain. I say as the Apostle, 2 *John* 1. 8. *Lose not the things that you have wrought*. It is a sad and lamentable thing to see a man come home even to Heaven-gate, and for want of one step more, to tumble back again into Hell.

5. If you end your works well, you shall have very good wages, you shall receive a full Reward. *He that continueth to the end, shall be saved*, Mat. 24. 13. *If you be faithfull to the death, you shall receive the Crown of life*, Apoc. 2. 10. And if you thus hold out in Gods work, till the Period of your lives, when you shall come to die, you may conclude with God as Christ doth, *I have finished the work which thou gavest me to do, and now O Father, Glorifie me with thy self*. And you may sing your dying song with the Apostle, 2 Tim. 4. 7. *I have fought a good fight, I have finished my course, henceforth there is laid up for me a Crown of Righteousness, which God the righteous Judge shall give me*.

And thus we have at length dispatched three of the Arguments, with which our Saviour presseth, and enforceth the great Petition that he makes to God the Father. And we are now descended to the fourth and last, and it is drawn *Ab æquo*, from the Equity of that which he petitions for, and the right he had to it: Nay, He affirmeth, that he had not only *Jus ad rem*, but more then so, he had *Jus in re* too. He had not only Right and Title to the Glory which he prayes he may be made Partaker of, but he had the possession of it, and that from all Eternity.

John 17. 5.

And now, O Father, Glorifie me with thy own self, with the Glory which I had with thee before the world was.

SO that our Saviour pleads Prescription for the Glory he desires, and for which he is a Suitor in my Text: he had it, as he tells the Father here, time out of mind, indeed before all time, *before the world was*. And therefore though he hath in some respect been out of the possession of it for awhile, he hopes he shall recover it again with his Fathers good liking.

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The only difficulty lies in this, what Glory Jesus Christ intends in this place, whether the Glory of his God-head, or the Glory of his Man-hood; of his divine or humane nature. And it will be the harder to resolve, because against either of them there is apparently a very strong exception. It should seem he could not mean the Glory of his God-head, for that he had never lost. A man would think he would not mean the Glory of his Man-hood, for that he never had, and therefore could not pray for the Recovery, or the Restitution of the one, or of the other; he could not say to God the Father, with relation to his God-head, *Glorifie me with the Glory which I had with thee before the world was*, because he had that Glory with the Father still; when he made that Prayer, he was co-equal, co-essential with him still, and consequently he was infinitely glorious with him still. He could not say with relation to his Man-hood, *Glorifie me with the Glory which I had with thee before the world was*, because the humane nature came to have a being but a little while ago. It was assumed by our Saviour many ages since the world was, and so could have no Glory with the Father before the world was. So that it cannot be intended of the God-head, or the Man-hood, if you take either of them severally and distinctly by it self.

Its true the God-head of our Saviour seemed to be devested of the Glory which it had from everlasting, when he assumed the mean condition of a servant, and so in that respect he might desire the restitution of it; but if you mark it well, the God-head never lost the Glory which it had with God the Father, though it might seem to lose the Glory which it had with men. It was not humbled really, but in regard of declaration only, and that with reference to men, and not to God, who is not carryed by appearances. And that which Christ desires, is, that his Father would glorifie him with himself, with the same Glory which he had with him before the world was.

Besides, Our Saviour prayes as man, and not as God, (for God doth not worship God,) and 'tis incongruous that the Man-hood should become a Suitor for any thing to be conferred upon the God-head.

And therefore to avoid the rocks on either side, the sum of this Petition of our Saviour to his Father must be this, that as his God-head had been glorious with himself from everlasting, so now his Man-hood might be glorious too. That the Glory which he had as God, together with the Father from Eternity, might be communicated to his Man-hood, so far as it was capable of it, in such a measure as it could receive it. That God would raise him up, and set him in his humane nature, at his own right hand in heavenly places, and make him glorious, even as he was man, in the eyes of all the world. And this is clearly that which Christ intendeth in his Prayer here, *And now O Father, Glorifie me with thine own self, with the Glory which I had with thee before the world was*: Glorifie me with thy self as I am man, or as I am God-man, with the Glory I had with thee as I am God, before the world was. I was glorious with thy self, as I am God from Everlasting, and now let me be glorious with thee as I am God and Man too. In one nature I was glorious from Eternity, *viz.* in my divine Nature, and now let me be glorified in my di-

vine and humane Nature too, let me be glorified in my person.

Now this Petition of our Saviour (you must consider) did undoubtedly prevail with God the Father; for he was always heard in every thing that he desired of him; his Father never put him off with a denial. And then the point to be observed, is this.

Doctrine.

That even the Man-hood of our Saviour participates of the Glory whereof the God-head hath been seized together with the Father from Eternity.

Jesus Christ as he is man, shares in some measure and proportion in the Glory of the God-head. There is a social Glory (as the Schoolmen call it) of our Saviours humane Nature, which it partaketh with the God-head, and which it could not have without it. The Glory which the God-head had alone from Everlasting, is now communicated to the person, consisting of the two Natures, both of the God-head, and the Man-hood too. *God hath highly exalted him*, saith the Apostle, *Phil.* 2. 9. Him, Who? why Jesus Christ both God and Man, in his divine and humane Nature. As for the former, his divine Nature, though that be utterly incapable of an intrinsical improvement of the Glory of it, yet so far forth as it was humbled for the Administration of his Office, so far it was accordingly advanced again. Now he abased himself as he was God, not by putting off his Glory, but by permitting it to be eclipsed and overshadowed with the similitude of sinfull flesh, and to be humbled under the form of a servant; even as the brightness of a Candle is hidden in a dark and close Lanthorn, so that declaratively he is in that respect exalted, he is declared to be the Son of God by Power, in rising from the dead, and returning to his Glory.

As for the humane Nature that is properly exalted. For being joyned to the God-head, it hath an ample and immediate claim to all the Glory, which from the God-head might be communicated to it, and conferred upon it. So that however, while our Saviour Christ continued here, the Exigence of the condition, and the office which he had assumed and undertaken, made him a man of sorrows and of sufferings, and intercepted as it were the beams of the divine Glory from shining in the other nature, so that there was no form nor beauty in him. Yet having finished that Dispensation, there was by vertue of the intimate Association of the Man-hood with the God-head, a giving out, or a Communication of all the Glory from the Deity which the other Nature was capable of. And this is that which Jesus Christ desireth of his Father in my Text: And even as by the Spirit of Holiness he was filled with Treasure of Wisdom, and Knowledge, and Grace, and thereby fitted for the office of a Mediatour, and made the Head and Ruler of the Church. So likewise by the Spirit of Glory, he is filled with unmatchable perfections, beyond the Comprehensions of all other Creatures. Being not only full of Glory, but having in him all the fulness of Glory, which a created nature, joyned to an infinite and endless fountain, could receive. The God-head of our

Saviour

Saviour was at the right hand of the Father from Eternity. But now the Man-hood of our Saviour is exalted to the same condition. I say not to the same measure, but to the same condition of Majesty and Glory with it. *God hath raised him from the dead*, (and that you know must be as he is man) *and set him at his own right hand in the heavenly places*, Eph. 1. 20. That is, he set him up above all other things or persons, in the next place to himself. And therefore it is added in the following words, *Far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this world, but in that which is to come.* In which respect it is that God will have him worshipped with divine and religious Adoration, *and that by the very Angels*, Heb. 1. 6. Of which the humane Nature single is not capable, but that it shineth with the God-head in this high Glory.

Much might be added for the proof of this, that even the Man-hood of our Saviour participateth of the Glory whereof, &c.

Now to open it a little more particularly and distinctly to you. Beloved, you must know that the Man-hood of our Saviour cometh not by nature to partake of this Glory. Look upon the humane Nature as considered in it self, and so it hath no right to it. It is by Grace then that the Glory of the God-head is communicated to it; and that by a double Grace, the Grace of Union, and the Grace of Dispensation.

First, The Man-hood of our Saviour participateth of the Glory of the God-head by the Grace of Union. It comes to be Partaker of it by its unutterably near, and intimate Association with the God-head in the same person. For so the God head and the Man-hood as you know, are joyned together in such a tie, as cannot fully be expressed. Not as a man and a wife are joyned together, who notwithstanding their Conjunction continue two distinct persons. But as the body and the soul make one man, so God and man make one Christ. And as the glory of the soul, by reason of the nearness of the Union, redoundeth to the glory of the person, and consequently of the body too; even so the Glory of the God-head redoundeth to the Glory of the Man-hood in the person of our Saviour. So infinitely near is the Conjunction, that both the Natures cannot chuse but share together. And as the God-head was in some respect abased, in being joyned to the Man-hood, being eclipsed and shadowed with the meanness, and the imperfections of it. Even so the Man-hood on the other side is honoured and advanced in being joyned to the God-head, and consequently shining with the Glory of it. 1.

Secondly, The Man-hood of our Saviour participateth of the glory of the God-head by the Grace of Dispensation from the Father. He hath made it to partake of that Glory. And therefore he hath raised it up, and set it at his own right hand. He hath highly exalted it, he hath crowned it with Glory and Honour. The Father, if you mark it, hath always had a mind to set up his Son Christ. Not so much as he is God, for so indeed he doth not need it. But as Man and Mediatour, he hath endeavoured every way to raise him, and advance him, and make him glorious in the eyes of all the world. And this is that which the Apostle Peter notes, *Acts 3. 13. The God of our Fathers hath glorified his Son Jesus, whom ye delivered up, and denyed the holy one.* Though you abused him, 2.

him, and abaſed him, yet God hath glorified him. It is by him, and his means that he is raiſed to ſuch Glory.

Uſe 1. Now is it ſo, that even the Man-hood of our Saviour participateth of the Glory whereof the God-head hath been: *&c.* Here then we may take notice of the high Advancement of our nature in the perſon of our Saviour. The very Glory of the God-head is in a ſenſe communicated to it. Our nature ſhareth with the God-head in ſuch incomparable and tranſcendent Glory, as can by no means be expreſt. It is many ways advanced and ſet up in Jeſus Chriſt; *But this, my Brethren, is the height and top of all that in him dwelleth, the fulneſs of the God-head bodily*, as the Apoſtle ſpeaks, *Col.* 2. 9. Not that the God-head is confined, or circumſcribed within the narrow limits of our Saviours fleſh, or that his body is co-extended with the God-head, as Ubiquitaries dream. But the God-head dwels in Chriſt, as *Bernard* ſpeaks, not *umbrativè*, by external ſigns, and ſhadows, and tokens of his preſence, as once Chriſt dwelt in the material Temple: not *effectivè*, by the effects and operations of its Grace, as now it dwels in the bodies of the Saints, who in the ſame reſpect are called *the Temples of God.* But in him dwels the God head bodily, that is, really united to the humane nature, to the body of our Saviour; And herein Chriſt hath no Peer. It is an high and matchleſs honour, which no other Creature is capable of. By which our nature is advanced in him above all other things and perſons in the world beſides.

Uſe 2. Is it ſo, that even the Man-hood, *&c.* Then as we may take notice here of the advancement of the nature, ſo of our perſonal advancement too, as many of us as belong to Chriſt. For all the Glory of the God-head, with which the Man-hood ſhines, is for us, and our advantage. If he ſanctifie himſelf, it is for our ſakes, as his own expreſſion is. And ſo if he glorifie himſelf, it is for our ſakes too. It is for our ſakes that he prayes, *And now, O Father, Glorifie me with thy ſelf, with the Glory*, &c. For all his Mediatour-ſhip throughout is with ſome reſpect to us. And ſo it is for our ſakes that this unparalelled and matchleſs Glory is conferred upon him. Why, you will ask me, what is our advantage by it? I anſwer, It is very great, for we poor men (if we be members of the Lord Chriſt,) do ſhare in this incomparable Glory of the Man-hood of our Saviour, and that partly in fruition, and partly in aſſured expectation.

Firſt, Partly in Fruition, for the preſent we ſhare in this incomparable Glory of the Manhood of our Saviour. For as the Man-hood of our Saviour ſhareth in the glory of the God-head; ſo we, my Brethren, ſhare in the Glory communicated from the God-head to the Man-hood of our Saviour, by reaſon of our Union to them both in the perſon of Chriſt Jeſus. And even as we are puniſht, in that Chriſt is puniſht; and ſanctified, in that Chriſt is ſanctified; ſo we are glorified, in that Chriſt is glorified. We ſhine with the incomparable and dazling Luſtre of the God-head, in that Chriſt ſhines with it. *And as we ſit in Chriſt in heavenly places*, Eph. 2. 6. ſo we are glorified in Chriſt with the ſame glory which he had with God the Father before the world was, becauſe he is inveſted with it, as our Head in our fleſh, on our behalf. In him God (having raiſed him up, and glorified him, he) hath glorified us with the very

very same glory. In him we took possession of it. So near and so indissoluble is the union between Christ and us, that the Divine and Godlike glory wherewithal he shines is truly ours. The members cannot choose but share in the glory of the head.

Secondly, we share in this incomparable glory of the Manhood of our Saviour by assured expectation. For as his glory (in answer to the Prayer of our Saviour) is now already communicated to the Manhood, so far as it is capable of it. So we are certain that the glory of the Manhood of our Saviour shall one day be communicated to us, so far as we are able to receive it. We know that when he shall appear we shall be like him. And that these vile bodies shall be conformed to his glorious body, *Phil.* 3. 21. And this should have a double operation and effect upon us. 2.

1. First it should make us to despise the shame of this world, though we be trampled under foot, and made the dung and the off-scouring of the Earth; as this is many times the portion of the Saints, our spirits should not droop or sink within us. No, we should bear them up, in spight of all the ignominy and contempt that men pour out upon us, and all the venom that they spit against us. We should endure the reproach, and despise the shame, while we think of this glory. We should not reckon of a little undeserved shame with men, while we consider that we shall shortly shine with the glory of God.

2. Secondly it should cause us so to walk, that we be not in any thing a shame to Christ, whom God hath made so glorious, and who will shortly make us so glorious. In whom the humane nature is advanced to such honour, as to partake of the glory of the Godhead. Mark what the Apostle saith, *Shall I take the members of Christ and make them the members of an harlot?* So may I say on this occasion, shall I take the nature of Christ, the Nature which our Saviour in his Person hath so highly dignified, and make it in my person, the nature of a Devil? Suppose a Prince should marry with a mean woman, would he endure to see those of her neareſt kindred, her Brethren and her Sisters live like Scullions and like Strumpets in his own eye? Now Christ my Brethren hath assumed our Nature into a nearer union with himself then that of marriage, a union which death it self was not able to dissolve. For when the soul was separated from the body, the Godhead was not separated from the one or from the other. It was the Lord that lay buryed in the grave, and he that ascended into heaven, was the same that came down from heaven. And shall we then defile this nature by wantonness, intemperance and vile affections, which Jesus Christ hath so honoured, to take into so neer a union with himself, and to cause it to partake of the glory of the Godhead? Especially if we expect hereafter in our persons to partake of this glory. Oh let us learn to keep our vessels in all holiness and honour. And as we look hereafter to be like him, so in the mean time let us purifie our selves as he is pure.

JOHN 17. 6.

I have manifested thy Name unto the men which, &c.

WE have been very long upon the first Part of our Saviours Prayer, and now at length it is ended and dispatched. Charity begins at home; and so our Saviour Christ began with his Petitions for himself. For that hath been the substance of his Prayer hitherto, that as he hath been humbled and abased with men, so now he might be glorified with his Father. And this he urges very hard with many pressing arguments, and so he ceases to solicite any further for himself.

Charity begins at home, as I have said, but it doth not end there; Our Saviour is not satisfied to put up his Petitions to his Father for himself, but in the next place he becomes a Suitor also for his Church. And here he prayes for his Apostles and Disciples then about him, the members of the present Church. And then for those who were after to be called by their preaching, the members of the Church to come. In the first place he prayes for his Apostles and Disciples then about him, the members of the present Church, who were already called and sanctified, whom God had given him out of the world. *I pray for them* (saith he) *I pray not for the world.* In the second place, he prays for those who were after to be called by their preaching, the members of the Church that was to come, in vers. 20. and so on to the conclusion of the Chapter; *Neither pray I for these alone, but for them also that shall believe on me through their word.*

I must at this time make a little entrance upon our Saviours Prayer in behalf of his Apostles and Disciples, who were present with him. They were very near to him, they were waiting then upon him, they were converted immediately by himself, and called by his own word, and therefore they have the precedency and the preferment in his Prayer.

And here we have to be considered, First the preparation to it, and secondly the matter of it. The preparation to this Prayer of our Saviour in the behalf of his Apostles and Disciples, Discovers first, what he himself had done in reference to them. And then what they had done in reference to him. What they were, both in relation to himself, and to his Father. And whose they were, *&c.* In such a place wherein they stood in need of his Prayers. These things are interwoven and commixt, and we must take them in as our progress as we find them. Only this would be considered, that all of them are premised by our Saviour, before he puts up one Petition for them, to shew what cause there was why they should be remembred in his Prayers.

Begin we with the first thing which our Saviour mentions by way of preparation to the Prayer which he makes for his Apostles and Disciples. *I have manifested thy Name unto the men which thou gavest me out of the world.*

And here you may take notice with me of these two particulars.

First,

First, the action of our Saviour in reference to his Apostles and Disciples, of which he minds his Father here, *I have manifested thy Name.* Secondly, the description of the persons to whom he had made known his Fathers Name, *viz.* the men which he had given him out of the world. For opening of the former, we must examine and resolve what is intended by the Fathers Name, which Christ affirmeth here he had made known, *I have manifested thy Name.*

Some think the meaning to be only this, that he had made him known to his Apostles and Disciples, under the notion of a Father. They knew him as a God before, and so did generally all the people of the *Jews*, but as a Father in his Son, they had no acquaintance with him. Now by this Name our Saviour had discovered him to those whom he had called and sanctified, he had brought them now to know him as a Father. This is the title he gives him all along from the beginning of his Prayer to the end, *Father, Holy Father, Righteous Father*, and the like. This is the name by which he represents him unto his Apostles and Disciples, and under which he would have them to conceive and apprehend him, as a Father to his Son, and as a Father to themselves in him, and this is that which he intends (as some conceive) in this profession, *I have manifested thy Name, &c.*

This is something (I acknowledge) yea, this is very much of that which he intends, but yet I think it is not all. The Name of God in general is all that makes him known to men, wherein soever the nature, or the will of God, or whatsoever else of God can be imagined or conceived, is discovered and made known, all this is intimated by the Name of God. So that our Saviour in my Text, in saying he had manifested Gods Name, saith in effect, that he had fully manifested and revealed his Father to his people. So that there was nothing of him necessary to be known, which he had concealed from them. He had not hid one letter of his Name from them. So that the point to be observed is this.

DOCTRINE.

That Jesus Christ hath made an absolute, compleat and full discovery of his Father to his people.

The Name of God sometimes imports his Nature, sometimes his Titles, sometimes his Attributes, sometimes his Ordinances, and sometimes his works, as I could give you instances of all these. And all of these our Saviour had laid open fully to his Apostles and Disciples, as he professes to his Father here, *I have manifested thy Name unto the men which thou hast given me out of the world.*

And this is that which the Evangelist affirmeth of him, *Joh. 1. 18. No man hath seen God at any time, the only begotten Son which was in the bosom of the Father, he hath declared him.* Observe it well, it is not said he hath declared something of him, but he hath declared him. Declared him wholly and compleatly, all that is declarable of him he hath made known

to his people. The protestation which he makes to his Apostles, when he was about to leave them, runs very much to this purpose, *Joh.* 15. 15. *All that I have heard of my Father*, not from my Father, but *of my Father, I have made it known to you.* Whatsoever I have been informed in concerning my Father, at least as Mediator, and as the Prophet of my Church, I have discovered it to you. I have been very faithful to you in the business, whatsoever hath been shewn me of my Father, for your instruction and your information, I have not kept one whit from you. I shall add no more for proof, that I may have time to shew you, How Jesus Christ hath made this full discovery, and then why Jesus Christ hath made this full discovery of his Father to his people. And in pursuance of the latter, I shall examine and resolve why Jesus Christ, and none but he hath made it. And in the second place, why the discovery he hath made is such an absolute and full discovery.

1. As for the first of these, how Jesus Christ hath made such a discovery of his Father. This will be necessary to be known, for the distincter understanding of the point: And he hath made it principally three ways: by his Personal appearance in the flesh; by his Word; and by his Spirit.

1. First by his Personal appearance in the flesh, our Saviour Christ hath made some discovery of his Father. Jesus Christ as he is Man, and as he hath assumed our Nature, is the Image and resemblance of his Father. And this is that which the Apostle aims at, when he saith, *He is the Image of the invisible God, Col.* 1. 15. by which he intimates expressly, that however God be in himself invisible, yet there is some resemblance of him in the Lord Christ, so that he may be seen in him. It's true indeed, that Jesus Christ as God is the invisible Image of God, and thus he is the very picture of the Father, *Heb.* 1. 3. But as he hath assumed our flesh, he is the visible Image of God. And this is clearly the Apostles meaning when he saith, *He is the Image of the invisible God.* His purpose is not to declare how Jesus Christ is the invisible Image of God the Father from Eternity, but visible to us in time. And hence he saith not simply, who *is the Image* of God, but *of the invisible God.* In which there is a close Antithesis. *q. d.* Having assumed our Nature, he is now become the visible *Image of the invisible God.* That God who is invisible, is made visible in him. And this is that which is suggested, *Joh.* 1. 18. *No man hath seen God at any time*, you may conceive it with the outward eye, *the Son of Man who came out of the bosome of the Father hath declared him.* He hath discovered him in some respect to that eye. And therefore wherein our Saviour was incarnate, it is said, *that God was manifested in the flesh*, which is the object of the eye of sense, 1 *Tim.* 3. 16. So that he that had looked upon him, might have seen the Father in him. In which respect it is, that when *Philip* was so earnest to have the Father shewn him, our Saviour bid him to behold himself, and addeth presently, *He that hath seen me hath seen the Father also*, Joh. 14. 9. This is the Vision mentioned in the Book of *Job*, *I know that my Redeemer*, &c. *yet in my flesh I shall see God.* Not in my spirit, or my understanding only, but *my flesh*: yea and I shall look on him, not with other, but

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with these same eyes. Which can be no other way, but in the glorified Body of Christ.

2. Secondly Christ hath made a discovery of his Father by his Word, and by his Gospel. There he hath shewed him forth to men, so far as it is necessary that he should be known by them. And this is partly intimated in that speech of his to *Philip*, Joh. 14. 9, 10. *How sayst thou shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self, saith Christ.* My manner is not to be speaking to you of my self so much, as of my Father, nor to advance my self so much, as to set up my Father upon all occasions. And how then is it that you that have so long conversed with me, and have heard so much from me, are yet so unacquainted with my Father? If you observe the manner of our Saviours teaching and discoursing, you shall find that he insisted very much on matters that concerned his Father, he was always talking of him, especially when he was drawing near his passion, and ready to depart from his Disciples, he laboured very much to make his Father better known to them. And when he was about to leave them, he professed that he had perfectly acquainted them with all things that concern his Father, so far as they were come to his knowledge for the instruction and the information of his people. Indeed the word of Christ, the Gospel, containeth in it all things that are necessary to be known of God the Father, whether his Nature, or his Will, or his Son, or his Spirit, *&c.* And therefore it is said, that *it is able* (of it self without addition) *to make us wise unto salvation*, 2 *Tim.* 3. 15. This is a perfect and a full discovery, so that we need no other knowledge of the Lord to bring us to salvation then that which is revealed to us in the Scripture.

3. Thirdly Christ makes a full discovery of his Father by his Spirit. And this is that which is the Complement of all in this business. Indeed there is a full discovery of him in the Word, materially there is nothing wanting there; But it is not full to us without the revelation of the Spirit. Christ shews his Father there, in all his glory, excellency, overflowing love to his people. But if the Spirit do not cure the blindness of our eyes, and open them, and take away the vail that is upon them, we can never see him. It is the Comforter the holy Ghost that teaches all things, conceive it efficaciously and with success, *Joh.* 14. 28. who comes out from the Father, and makes known the Fathers Name to his people. Thus we have seen how Jesus Christ makes this discovery.

Now let us see why Jesus Christ makes this discovery of his Father; 2. And here you may remember I propounded two things. First why Jesus Christ and none but he makes this discovery: And secondly why the discovery which he makes, is such an absolute and full discovery.

1. First, as for the first of these, Why Jesus Christ and none but he makes this discovery. There are two weighty reasons for it: For first, none but he is able. And next, none but he is fit to make it.

1. First none but Jesus Christ is able to make this full discovery of his Father; For none but he is perfectly acquainted with him. Alas all men are strangers to the Father, the worst men absolutely and in all re-

ſpects, and the beſt in ſome meaſure. And all the knowledge which any ſoul hath of him, it hath from Jeſus Chriſt too. But now my Brethren, Jeſus Chriſt hath the full knowledge of his Father, he doth not know him outwardly alone, but he knows his very heart, and the ſecrets of his boſom. And therefore he is ſaid to lodge there, and ſo to be the only poſſible revealer of the Father to the world. *No man hath ſeen God at any time, the only begotten Son which is in the boſom of the Father, he hath declared him*, Joh. 1. 18. How is it poſſible for any one to make the Father known, unleſs he know him? Now this is proper and peculiar to the Son. *No man knows the Father but the Son*, that is, originally, primitively of himſelf, and therefore it is added preſently, *and he to whom the Son will reveal him*, Joh. 11. 27.

2. Secondly as none but Chriſt is able, ſo none but Chriſt is fit to manifeſt his Father to his people. He is the only Mediator between God and man, there is but one, as the Apoſtle tells us, and that is Chriſt, 1 *Tim.* 2. 5. And therefore it is congruous that he ſhould manage and tranſact the buſineſs, all the buſineſs between God and man, that all ſhould go through his hands. He is to make God friends with us, and to make us friends with God, the peace muſt be on both ſides. And how ſhall he effect the latter, but by revealing and making known his Father to us, in all his beauty, and his glory, and his excellency in himſelf; in all the tenderneſs and dearneſs of his love to us, and ſo to joyn our hearts to him. This latter is eſpecially the Name of God, which Chriſt was (as a Saviour) to diſcover, *viz.* his attributes of Love and Mercy. This was the proper work of Chriſt indeed, to manifeſt this Name of God, all that is ſweet and lovely in him to his people.

This may ſuffice to let you know, why Jeſus Chriſt and none but he makes this diſcovery of the Father to his people.

2. We have but one thing yet behind, why the diſcovery that he makes is ſuch an abſolute and full diſcovery? I give you but two reaſons of it, and I have done for this time: he doth it in the firſt place that he may be faithful, and in the next place that diſcovery which he makes may be effectual.

1. He makes a full diſcovery, that he may be faithful as the Prophet of his Church. For if he ſhould not ſhew his Father to us fully, if he ſhould hide any thing of God from us, which it concerneth us to know, how ſhould he be a faithful Prophet to us? And even as if he ſhould not make compleat and perfect ſatisfaction for us, he ſhould not be a faithful Prieſt; So if he ſhould not give compleat inſtruction to us, he ſhould not be a faithful Prophet. Indeed his Father hath appointed him, my Brethren, to make known his Name, every letter of his Name to his people, and hence he gives him this account, when he is even about to leave the world. *I have manifeſted*, &c.

2. He makes a full diſcovery of his Father to his people, that the diſcovery which he makes may be effectual. For if he ſhould conceal the leaſt particle, the leaſt iota of his Fathers Name, which is required to be known *neceſſitate medii*, to ſalvation, all the reſt that he revealeth would be in vain, it would be to no purpoſe. If he make not a full diſcovery,

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(in the ſenſe that I have ſaid) it were as good that he made none at all. And therefore that he may attain the end for which he came into the world, for which he executes his Mediatorſhip in all the offices, and branches of it, even the Salvation of his people, he makes his Father ſo far known to every one of his, that nothing may be hidden from them, in the ignorance of which, whoſoever dies, muſt perish.

Now is it ſo, that Jeſus Chriſt hath made an abſolute, compleat, and full, *&c.* The leſs are they to be excuſed, and the more to be condemned, who yet continue ignorant of God, of his Nature, and his Will, notwithſtanding this diſcovery. Though Jeſus Chriſt hath done ſo much to make his Father known to them, yet they continue wholly unacquainted with him. They are meer ſtrangers to the Father, they do not know ſo much as a Letter of his Name, which Chriſt hath made ſo manifeſt. And this is very evident, becauſe they do not love him, they do not truſt in him, which they would be ſure to do, if they did know the Name of God. *They that know thy Name will put their truſt in thee*, ſaith the Pſalmiſt, *Pſal.* 9. 10. And ſo it may be ſaid as well they that know thy Name will love thee, and they that know thy Name will fear thee. It is impoſſible but mens affections ſhould be managed and moulded by their apprehenſions, and that the principles which they have rooted in their underſtandings ſhould have ſome influence, and operation on their hearts. So that if men did but know the wrath of God, it could not be but they would fear him, if they did know the power of God, and know it as engaged for them, it could not be but they would truſt him and depend upon him. If they did know the love, and mercy, the beauty and the excellency of the Lord, it could not be but they would love him. But while they ſhew forth none of this, it is apparent that the Fathers Name (of which theſe are but divers Letters as it were) is utterly unknown to them. Now, my Beloved, when the Lord ſhall be revealed from heaven, with his mighty Angels, in flaming fire, to render vengeance unto them that know not God, what will become of thoſe men? Alas their unacquaintance with him (now Chriſt hath ſhewed his Name ſo plainly) will be void of all excuſe. If Jeſus Chriſt had kept his Father cloſe, if he had hid his Name, his Love, his Power, his Mercy, and the like, and had not manifeſted it to men, they might have pleaded ſomething when the day of reckoning comes. They might have ſaid, alas it is no wonder that the Father is unknown to us, for which way ſhould we come to be acquainted with him? He dwells in light, that no man can approach unto, whom no man hath ſeen, or can ſee. But then Chriſt Jeſus will be ready to reply, it was a great part of my errand and my buſineſs down into the world, to help men to the ſight of him, to manifeſt his Name to men. And I have done it fully and compleatly, and therefore if you know him not, your ſin is wilful, and your damnation muſt be heavy. *Uſe* 1.

Is it ſo, that Jeſus Chriſt hath made an abſolute, *&c.* then let us bleſs and magnifie the Lord Chriſt, that he hath done this neceſſary work for us, that he hath ſhewed his Father, and made known his Name to us. We are all of us by nature ſtrangers to him, and of our ſelves we have *Uſe* 2.

have no means to be acquainted with him. Indeed by nature we may come to have some knowledge of a God, as the Apostle speaks at large, *Rom.* 1. But the knowledge of the Father in reference to Jesus Christ, and to his people, is another thing. To know God as a Father to his Son Christ, and in and through Christ to us, to know him by this Name of his, is unattainable by any light but that which we receive from Christ himself. So that unless he had discovered him, we had never known the Father, and so had perished everlastingly. *No man knoweth the Father but the Son, and he to whom the Son will reveal him, Matth.* xi. 27. And therefore we are infinitely bound to Jesus Christ that he hath revealed him to us, that he hath made such an absolute and full discovery of his Father to his people, which if he had not done, they had continued strangers to him, both in this world, and in that which is to come. Indeed we might have known him as an angry and a powerful God, we might know him as a Judge and an avenger without any help from Christ. But as a sweet and gracious Father, we had never known him, if Christ had not discovered him in such a way, and under such a notion to us. This Name of his none but Jesus Christ could teach us, we could have learned to spell and understand it of no other Master in this world. And therefore we are bound the more to Christ, and his mercy is the greater, that he hath undertaken to instruct us, and make us perfect in this sweet Lesson, which is indeed the first and greatest in the Primmer of Religion, the Name of the Father.

Use 3. Is it so, That Jesus Christ hath made an absolute, *&c.* Then let us be perswaded to addresse our selves to the performance of that necessary duty, which this so large so ample a discovery of the Father calls for. *viz.* To grow up in the knowledge of him, and not to rest, till we be inwardly and throughly acquainted with him. That as the revelation of him in it self is very full, so it may be so to us too. Beloved, Jesus Christ hath done his work as he professes to his Father in my Text, *I have manifested thy Name,* ἐφανέρωσα, I have brought it forth saith he, into the light, and set it in open view, for so much that word imports. By which he intimateth, that his Fathers Name was like a rare and curious piece behinde a curtain, like a rich treasure covered, or a glorious Image vailed. But now saith Christ, the vail is taken off, the covering is removed, the curtain drawn. I have exposed my Fathers Name to the veiw of all my people. This Christ hath done, you see, and now let us consider what we are to do. No question he hath brought it forth that we might see it, that we might feed our eyes upon it, that we might grow up in the knowledge of his Fathers Name, of the dearness of his love, and the sweetness of his mercy, the tenderness and the abundance of his compassions unto poor lost creatures. This is the Name which Jesus Christ hath manifested to us that we might be acquainted with it.

Now I beseech you, my Beloved, let us not by neglecting this discovery, go about to frustrate Christ, and do as much as in us lies to disappoint him of his purpose. Oh let us labour that our knowledge of the Name of God, may be in some sort answerable to the revelation that Jesus Christ hath made of it. And that as we have (since our Saviours

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coming in the flesh) a fuller, and a more compleat discovery of it then they in former ages had, we may accordingly exceed and go beyond them in the knowledge of it too. We may know more of God, especially of his love, and of his mercy to his people in his Son, then they did. Or if it be not so, to what end is the pains that Christ hath taken to manifest his Fathers Name to us? Oh let us be ashamed to come behind the Saints of the Old Testament in the knowledge of this Name, who came behind us in the means of this knowledge.

Is it so, That Jesus Christ hath made an absolute, &c. Then let us satisfie our selves with the discovery he hath made. And let us not attempt or undertake to know more of the Father then he hath made known to us. Indeed if Jesus Christ had fallen short in this discovery, it were but reason that we should exceed and go beyond it. If he had not told us all that is fit for us to know, it were a congruous thing that we should strive to know more: But seeing the discovery he hath made is so compleat and absolute in all respects, so that there can be nothing added to it, we have cause to rest in it, and to content our selves with so much knowledge of the Father as he hath revealed to us. *Use 4.*

Indeed there is an itch in Nature to search into those things (especially concerning God) which are concealed and hid from us. Fain we would see his face, when Christ hath manifested but his back-parts to us, we would know more of his Nature, of his Counsels and Decrees, the order of them, the measure of them, the objects of them, then he hath thought expedient to reveal to us. We would approach too nigh to gaze, we would intrude on those things which we have not seen, for which we have no revelation, as the Apostle speaks, *Col.* 2. 18. And this my Brethren, is the evill Genius of these very times, men go beyond themselves in sifting into things concerning God, and beyond Christ too: I mean beyond any thing that he hath manifested of his Father to them. Indeed they tell us that Christ reveals it to them by his Spirit. But that is not the Spirit of Christ which shews us any thing beyond what he hath written in his Word. The business of the Spirit is not to bring us any other truths then those which are revealed in the Word, but to clear those to us. If any spirit bring us any thing, crossing with, or but so much as diverse from the Scripture, if an Angel dropt from Heaven teach us any other Doctrine, he must not be believed, but accursed. *To the Law and to the Testimony* saith the Prophet, *Isa.* 8. 20. If any man or Angel speak not according to this Word, let him pretend what light he will, it is because there is no light in him. And therefore let us satisfie our selves with that which Christ hath manifested of his Father in his Word, and in his Gospel. Since his discovery is so full, let us not seek to go beyond it. That speech of God to Moses, who (whether he were curious or no) was very earnest to behold his glory, is observable, *Exod.* 33. 19. *I will make all my goud go before thee*, (that is) I will discover so much of my self to thee, as shall be good for thee to know. And this our Saviour Christ hath done compleatly. We need no further knowledge of the Father here to make us happy, to make us wise unto salvation. And therefore let us rest in it.

And

And to this end I shall present you with a few Considerations.

1. It is a fruit and evidence of pride to strive to know more of the Fathers Name then Christ hath manifested to us. It proceeds from a desire to be observed, as having something more then ordinary in us, and this hath much prevailed with many men in these times; to know no more of God then Christ hath shewed us in the Scripture, this is no such great matter, this will never make them famous. And therefore they must have their nice and curious speculations by themselves, beyond any written word, they must have hidden things discovered to them, which other men are not acquainted with, that they may be observed to be men of singular depth, and extraordinary intercourse with the Spirit of Christ. This the Apostle notes in those Impostors, *Col.* 2. 18. *Intruding into those things which they have not seen.* But how comes this to pass? vainly puffed up by their fleshly mind. There is the cause of this intrusion. And hence the Prophet *David*, to shew that he was not proud and haughty, makes this the evidence, *Psal.* 131. 1. *I do not exercise my self in things that are too high for me.*

2. It is a grievous sin to labour to know more of God then Christ hath manifested to us. It is no better then intrusion on the right of God himself, such a man doth ἐμβατεύειν in the fore-alledged Text, *Col.* 2. 18. Intrudes upon anothers right, enters on the possession of another. Now whose possession are these secret things? To whom do they belong? to God saith *Moses*, Deut. 29. ult. *The secret things belong unto the Lord our God, but those things which are revealed belong unto us and unto our children.* So that while we content our selves with those revealed things, we are like honest-minded men, that keep and use their own, and love not to encroach upon their neighbours. But if we be not satisfied with the things which God hath manifested and revealed of himself, as thinking them too narrow and too mean a purchase for us, and so presumptuously go on to search, and dive, and pry into his reserved secrets which he hath locked and sealed up, we go beyond our own, and enter upon his possession. And this is that which the Apostle notes in these seducers, they entred and intruded into those things which they had not seen, for which they had no revelation from the Lord, no demonstration from the Scriptures, they were not things allowed for them to know, and so their medling with them was intrusion.

3. And as it is a sinful thing, so it is a dangerous thing to labour to know more of God then he hath manifested to us. It is a matter of extream hazard. The people of the *Jews* you know had certain bounds and limits set them, at the promulgation of the Law, beyond which none of them might dare to step, no, not a foot to gaze or pry, *Exod.* 19. 21. Their ground was measured out, and so was Gods, so much he allowed to them, and so much he reserved to himself, as long as they contained themselves within their compass they were safe. But if out of a curious disposition any man adventured into Gods precincts, there was no other way but death. So God hath set us bounds and limits in our knowledge of himself, so much he allows to us, and so much he reserveth to himself. So long as we contain our selves within the bounds

of

of things revealed, we are safe, for they are ours, as *Moses* tells us. But if out of a vain desire to gaze and pry, we enter upon secret things, we have intruded upon Gods peculiar, and we may justly fear his stroke.

Consider it is a fruitless thing to labour to know more of God then he hath manifested to us, for more of him cannot be known. And to seek to know more, is the direct and ready way to lose that which we know already; to press too near to gaze upon him, is to have our eyes darkened, till at last we see nothing. *Excellens visibile destruit sensum.* He dwelleth in light that no man can approach unto, and therefore the Apostle *Paul* exhorting us to labor for the knowledge of the Lord, and of his will, advises us withall μὴ ὑπερφρονεῖν, not to be wise above that which is meet, *Rom.* 12. 3. *Adam* had a mind to know as much of God, as God himself, and by this means he came to know nothing. And truly it is just with God to suffer such to err and wander in their vain imaginations, who would be so overwise, till they become meer fools, as the Apostle *Paul* speaks, *Rom.* 1. 22. 4.

Is it so, that Jesus Christ hath made an absolute, *&c.* then let us live and walk like men that have this rich discovery made to us. Like men that know the Fathers Name. *All people will walk, every one in the Name of his God,* saith the Prophet *Micah, Mic.* 4. 5. And why should not we add as he, and we will walk in the Name of our God for ever and ever. I shall perswade you to it especially in two Cases, in times of sinful and of pœnal misery. *Use* 5.

1. First when we are under sinful misery, by reason of the guilt and power of our transgressions, let us walk like men that have the Fathers Name made known to us. We are apt in such a case sometimes to cast away all hopes of pardon and forgiveness, to think that mercy is too narrow for us; to say to God as *Peter* to our Saviour, *Depart from us, for we are sinful men.* Why, my Beloved, do you know the Fathers Name, the Name which he himself proclaimed to *Moses*, Exod. 34. 6. *The Lord, the Lord God, patient and long-suffering, merciful and gratious, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.* All sorts, all kinds, and all degrees of sin. And can you doubt whether there be enough of mercy in him to cure your sinful misery? What do you want, or what can you desire that is not to be found in his Name? Are your sins many for the number of them, and great for the measure of them? The mercies of the Lord are more and greater, he is abundant in goodness and truth. Are they of divers sorts, and divers kinds? He forgiveth iniquity, transgression, and sin. Have they been long continued and held out against God? He is gratious and long-suffering. Somewhat there is in Gods Name to answer all objections of the humble soul, and to keep it from despair, when iniquities do look most horrid, and most black upon it.

2. So in the second place when we are under pœnal misery, let us walk like men that have the Fathers Name made known to us. What ever our distresses be, either personal or National, let us not give all for

loſt, as moſt are very apt to do. Oh we ſhall never be delivered. There is no other way, but we muſt ſink in this affliction. Why, my Beloved, do you know the Name of God, do you know his power and mercy? How is it then that you have ſo little faith? That you depend no more upon him? mark what the Prophet *David* ſaith, *Pſal.* 9. 10. *They that know thy Name will put their truſt in thee.* And therefore while you are ſo diffident and faithleſs, it is too apparent that you are not ſo well acquainted with the Fathers Name, as you might and ought to be. Now I beſeech you, my Beloved, take in the diſcoveries that Chriſt hath made of this Name. And when you are in any miſery, in any ſinful, in any pœnal miſery, hide your ſelves in the Name of the Lord your God.

JOHN 17. 6.

Unto the men which thou gaveſt me out of the world.

AND thus far of our Saviours action, in reference to his Apoſtles and Diſciples, of which he minds his Father here, *I have manifeſted thy Name.*

Proceed we now to his deſcription of the perſons, to whom he had made known his Fathers Name, *The men which thou gaveſt me out of the world.*

The Father gives men to his Son Chriſt, either for outward adminiſtration, or elſe for inward union and incorporation. Either to be his ſervants, or to be his members. Our Saviour clearly ſpeaks of thoſe that were beſtowed on him in the latter way, to be united to him as living members of his body. And this is very evident, becauſe he ſaith, that they were given him out of the world. They that were beſtowed upon him only for outward miniſtration as *Judas* was; Or only in regard of outward profeſſion, as many others were, were given him. So that they were of the world ſtill. They were a part of the unbelieving world, and of the wicked world, the world that lies in wickedneſs, notwithſtanding this donation. But as for them who did in deed and truth believe in him, and were by faith incorporated into Jeſus Chriſt, they were the men that were given him out of the world. That is, they were beſtowed upon him. So that they were ſevered, ſeparated from the world, they were no longer of the wicked unbelieving world, but of another party, that were divided and diſtinguiſhed from the world. In the world they were indeed, but they were not of the world. And theſe are evidently they, of whom our Saviour ſpeaks in this place. *The men whom thou gaveſt me out of the world.*

Now to thoſe he here affirmeth that he had manifeſted and made known his Fathers Name. And you muſt underſtand it to be ſpoken by our Saviour here excluſively. *I have manifeſted thy Name unto the men which thou gaveſt me out of the world*, that is, to them and none others.

Why

Why, did not Christ make known his Fathers name to all without distinction? Did he not Preach to all? Did he not open and unfold his Fathers love and mercy, and the like, to all the multitude that came to hear him? He did indeed as to the outward Promulgation, but not as to the inward and effectual revelation. He did not manifest it by his Spirit savingly to all: No my Beloved, this was the Priviledge but of a few, and in particular of those who were bestowed upon him by his Father to be Members of his body. So saith our Saviour to his Father here, *I have manifested thy name unto the men which thou gavest me out of the world*: To them, and not to others, or else at least to them so, as I have not done to others. They have a Priviledge in this respect, which others are not made partakers of: I have made it known to them effectually and savingly, and not to others.

You see the meaning of the words; the Points to be observed are two: First, There are some certain men, whom God the Father gives to Jesus Christ out of the world. Secondly, that Jesus Christ doth make his Father known effectually and savingly to them, and none besides them. At this time of the first.

Doctrine.

There are some certain men, whom God the Father gives to Jesus Christ out of the World.

In prosecution of this Observation, I shall distinctly evidence and clear these four things.

First, There are some men, whom God the Father giveth to Jesus Christ. 1.

Secondly, There are a certain number of them. 2.

Thirdly, They are of the World before the Father gives them to the Son: And 3.

Fourthly, After they are given up to Jesus Christ, they are of the world no longer. All these particulars are wrapt up in the Observation and the Text, as I shall shew you briefly and in order. 4.

First, There are some men whom God the Father gives to Jesus Christ: So he himself describes the persons to whom he manifests his Fathers name, not by their inward disposition, not by their outward action or condition, but by the Act of God upon them, or concerning them, his giving them to Jesus Christ. They are the men, saith he, *whom thou gavest me*: So that some have this priviledge, you see, above the rest of lost mankinde, that God the Father gives them to his Son Christ, and gives them to him in a special manner, as I shewed you even now, not to be his Servants only, but to be his Members too. He bestows them upon Christ to be his own peculiar people. I will not stay on this, because it hath been largely handled heretofore. 1.

Secondly, Now for the second thing, there are a certain number of them; there are some certain men, whom God the Father gives to Christ: They are thus many, not a person more or less: The number of them is 2.

exactly known to God and Christ; he knows how many of them there be to a man. And hence our Saviour speaks of them in such a way, as being able to distinguish them from all the world besides. *I have manifested thy name unto the men whom thou gavest me out of the world.* And so he tels us that he knows his *sheep that are given him of his Father*, as his own expression is, *John* 10.27,29. And yet he calls his sheep by name, *ver.*3. and in the 9th. verse of this very Chapter; *I pray for them*, saith he, *I pray not for the world, but for them whom thou hast given me.* So that our Saviour Christ distinguishes you see; he knows who are his own by free donation of his Father, and for them he prays. He knows who are not given him, and for them he prays not. There are a certain number of them known to Christ.

3. Thirdly, now this selected Company are of the world before the Father gives them to the Son: I do not mean before he gives them by Election, but before he gives them to him by actual union and incorporation: And therefore they are said expresly to be given to Jesus Christ out of the World; so that the World is always beforehand with Jesus Christ in this regard. The World hath the possession of them first, and afterwards they come to appertain to Jesus Christ. In the first place they are the worlds, as all unsanctifyed and unregenerated persons are, and then at length they come to be the Lords.

4. Fourthly, and then when they are once the Lords, they are no longer of the world, which is the last thing in the point. They are given Jesus Christ out of the world, and consequently when he hath them once, they are not of it, they are no longer men of this World. As for the rest that are not actually bestowed on Christ, they are Inhabitants, Indwellers of the earth, as they are often stiled in the Revelation; they are the men of this World, as the Prophet *David* calls them, who have their portion in this present life, *Psal.*17.14. *They are not of the Father*, as the Apostle speaks, *but of the World*, 1 *John* 2.16. *They are of the world, therefore speak they of the world, and the world heareth them*, John 4.5. But they that are delivered up to Jesus Christ and become his Members, they are of the World no longer. And this the Saints in Scripture have confessed, that they were Strangers, Pilgrims, Sojourners in this World, and therefore looked for, and made towards their own Country, *Hebr.*11.6. *I am a stranger on the earth*, saith *David*, Psal,119.196. not in his place of banishment alone with the *Philistims*, but in the Land of *Canaan* too, yea in his house, yea in his bed, yea any where upon the earth, he was a Stranger, he counted not himself at home in any place but heaven only: To say the truth, the world lays no claim at all to those that belong to Christ; and therefore this will need no great proof: It doth not own them, or acknowledge them for hers: but rather casts them out and persecutes them, and doth them all the spight and mischief that it can. And this evinceth manifestly, that they are not the Worlds, as Christ himself informeth his Disciples upon the very same ground, *Joh.* 15.19. *If ye were of the world, the world would love his own; but because you are not of the world; but I have chosen you out of the world, therefore the world hateth you.*

To

To open this a little further to you, because it is the great thing of the Doctrine and the Text, that they that are bestowed on Jesus Christ, are given him out of the world, and so are of the world no longer, I shall make it to appear in a few particulars.

They that are actually given up to Jesus Christ to be his Members, are actually dead with Christ, and consequently they are out of this world. We use to say of men when they are dead, that they are gone, they are departed out of this world. The same may be affirmed (in a sense) of those who are dead with Jesus Christ. And this is that which the Apostle *Paul* insinuates, *Col.* 2. 20. *If ye be dead with Christ*, saith he, (as that he takes for granted and supposed) why as though living in the world, *are ye subject to Ordinances?* He reasons there from the Condition and the state of the *Colossians*, on whom those worldly Ordinances were imposed: They were dead in relation to the world, they lived not in the world, and therefore were not to be burthened (in their consciences at least) with the inventions and constitutions of the world. Law is the rule of life and action, so that where there is a cessation of life, there is no further obligation of the Law, because there is no action in a dead man to be ordered by it. *Know ye not* saith the Apostle to the *Romans*, chap. 7. 1. *that the Law hath Dominion over a man so long as he liveth?* So long and no longer; for assoon as he is dead he is loosed from the Law, as it is added there in that place. It were a senseless thing to lay Commandements on the carriages of men, and to exact obedience from them after they are dead. *But ye are dead* saith the Apostle, *dead to the world*, and therefore these unlawful Ordinances ought not to be imposed upon you by the world. They should not burthen you with these things, for this is not the Countrey that you live in. And in another place the Apostle speaking of himself, saith he was *crucified to the world*, *Gal.* 6. 6, 14. not only dead, but crucified to it, and so he was no more of this world. 1.

They that are actually given up to Jesus Christ to be his members, as they are actually dead, and so departed out of this world, so they are actually living in another world. *You are dead* saith the Apostle, *Col.* 3. 3. and what follows? you are not so dead, that you do not live at all, but you do not live here, no you live above with God, *You are dead, and your life is hid with Christ in God.* Their conversation is indeed in heaven, as the same Apostle speaks, *Phil.* 3. 20, their life is Angel-like, they walk with God as *Noah* did, *Gen.* 6. 9. They are with him in the Palace, *Psal.* 45. 15. Others are abroad in the Town or in the Countrey, but these men are in house with him; they are without doors, but these are within; such faithful souls have fellowship with the Father, and with his Son Jesus Christ, as the Apostle speaks, 1 *Joh.* 1. 3. They are far from God, and far from Jesus Christ by Nature, they dwell a great way from him, as the Prodigal in a strange Countrey, and so have no commerce with him. But when they are converted and given up to Christ, they are made nigh, as the expression is, *Ephes.* 2. 13. When peace is once effectually preached to those that are afar off, they have access by one Spirit to the Father, and so they are no longer forreigners, and

and ſtrangers, but fellow-Citizens of the Saints and of the houſhold of God. Indeed my Brethren, whatſoever they that are beſtowed on Chriſt do in regard of their natural life, yet in regard of their ſpiritual life, they do not live ſo properly in this world, as in the other, and therefore in that reſpect are out of this world, as I ſhall ſhew you in a few particulars. For

1. There is no life but is accompanyed with ſome relation to thoſe that have the ſame alliance, and deſcent and Original of life. Now true it is, that they that are beſtowed on Jeſus Chriſt, in regard of their natural life, have natural parents and kindred, and allies in this world. But in regard of their ſpiritual life, they have ſpiritual parents and kindred in another world: Their Father that begat them, God, is of another world; Their Mother that conceived and bare them, and gave them ſuck, the Church, is of another world. *The new Jeruſalem which is above is free, which is the Mother of us all*, Gal. 4. 26. Their Brethren and their ſpecial friends, that are united to them in the neareſt bond and tie of grace, are of another world. So that their chief relations are above in heaven. And whereſoever they may ſojourn for a Seaſon, there they live where their Father, and their Mother, and their Brethren, and their choice Relations are.

2. There is no life but is accompanyed with ſome place of habitation (though in ſome I muſt acknowledge it may be more unſetled then in others) and with ſome means of ſuſtentation. Now it is very true, that they that are given up to Chriſt, in regard of their natural life may have an earthly habitation, and earthly means of ſuſtentation, and ſo in that reſpect they may be yet in this world. But in regard of their ſpiritual life, their manſion houſe is in another world, as the Apoſtle tels us, 2 *Cor.* 5. 1. *They have a building with God, a houſe not made with hands, but eternal in heaven.* The means which they ſubſiſt upon, by which this life is nouriſhed, and maintained, are not any earthly things; They feed upon the bread which comes from heaven, which was prefigured by the Manna, with reference to which the Pſalmiſt ſaith, that man did eat Angels food. *My Father gives you the true bread from heaven*, ſaith our Saviour, *John* 6. 32. And what is that? *I am the bread*, ſaith he, *that came down from heaven*, at ver. 41. This bread all they that appertain to Chriſt do eat, by faith, and of his blood do they drink, and ſo the life of grace is ſtrengthened in them. And for the eſtate they live upon, the main poſſeſſion, it lies not here but in another world. *In Chriſt they have obtained an inheritance incorruptible, undefiled*, &c. and ſo in him they ſit already in heavenly places.

3. There is no life but is accompanyed with ſome action. Now they that are beſtowed on Jeſus Chriſt, may in regard of their natural life, act in and with, and for this world. They may in many things do as worldly men do, they may labour in their callings, they may deal in the affairs, and trade in the Commodities of this world, for the procuring of ſubſiſtence here. But in regard of their ſpiritual life, their actings are in and for another world. Their minds and thoughts do work exceedingly on heaven and heavenly things. Their hearts are always running out to God

and

and Christ, and the happineſs above, and feeding upon ſuch objects. They are too large to be contained within the narrow limits of this lower world; no, as the *Pſalmiſt* ſpeaks, they are continually with God. With the woman, *Apoc.* 12.1. They tread upon the Moon, this variable and inconſtant world; they trample with an holy ſcorn upon theſe earthly things. They are aſpiring ſtill to heaven, walking and acting heavenward. Indeed they live in ſome reſpect in this world, but it is but as though they lived in the world, as the Apoſtle *Pauls* expreſſion is, *Col.* 2.20. *They uſe the world, but yet it is as though they uſed it not*, as the ſame Apoſtle ſpeaks, 1 *Cor.* 7.29. They lay not out the ſtrength of their affections and endeavours upon theſe things: But on the matters of the other world, there they are intent indeed, there they are in good earneſt, there they act with full vigor; τὸ πολίτευμα their Trading, their Commerce, their Dealing, their Negotiation is in heaven, *Phil.* 3.20. The word there uſed hath very much in it, and can hardly be expreſſed. *Beza* aſſaies in many wayes: The manner of our living is in Heaven, or which comes nearer yet, we carry and demean our ſelves as Citizens of Heaven. As if Heaven were a City, and we (as being free there) do walk and act according to the Manners, and the Cuſtoms, and the Laws, and Conſtitutions of the City we belong to. So that the Saints you ſee do live as if they were in Heaven already, as being now no more of this world.

Now is it ſo my Brethren, That there are ſome certain men whom God the Father gives to Jeſus Chriſt out of the world? Are they the worlds before they come to be the Lord Chriſts by the donation of the Father? Here then you ſee the reaſon my beloved, why there is ſuch a ſtir ſometimes, when God is giving men to Jeſus Chriſt, and why the buſineſs meets with ſo much heat and oppoſition. You cannot but take notice what a fray is often made, when any one is about to leave the world, and to cloſe with Jeſus Chriſt. Carnal Parents, Brethren, Siſters, Friends, Acquaintance, by and by are up as it were in arms againſt it. When the Apoſtles were bringing men to Jeſus Chriſt, at *Epheſus*, you know my Brethren, it occaſioned ſuch an uproar in the City, and ſuch a mutiny among the Tradeſmen and Mechanicks there, as you can hardly parallel in any ſtory. You ſhall obſerve in the New Teſtament, when Chriſt began to gather people to himſelf, that whereſoever there were any numbers given to him by the Father, ſome were exceedingly diſquieted & out of patience at it. It galled the Phariſees, and cut them to the very hearts, that Jeſus Chriſt had ſuch an harveſt among the people there: why (ſay they in a great paſſion) the whole world runs after him. And ſo it is to this day, and will be to the worlds end, when God is pleaſed to give in ſouls to Jeſus Chriſt in any place, ſome will fret and ſtorm at it. *Uſe* 1.

Nor is it any wonder that they ſhould, for they are given him out of the world. And the world is loth to loſe that which appertains to it, and which is its own poſſeſſion. If God did give a people to his Son, to which the world had no right, and to which it could pretend no title, the world would like it well enough, it would never be againſt it. But this is that which vexes it, and troubles it, that God muſt give away that which is his (the worlds) to Jeſus Chriſt. He cannot have a man, but the world

world must be a loser, who cannot keep his own for him: what hath any one to do to meddle with that which is the worlds known right, to fetch away that which hath many years (perhaps) belonged to him? This is an injury (as he conceives) that puts him out of all patience; and this is that which makes him strive and struggle as he doth. Christ enters upon every soul that is bestowed upon him by his Father, by dispossessing and disseazing him: so that it is no marvel though he be extreamly startled, and though he labour every way by promises and by preferments on the one side, and by threatning, and by persecutions on the other, to keep that which he hath in his possession.

Use 2. Are there some certain men whom God the Father gives to Jesus Christ out of the world? So that however they were once the worlds, now they are the worlds no longer. By this let us examine and resolve, whether we be given up to Christ or no? It is an admirable priviledge, an high prerogative for any soul to belong to Jesus Christ, to be bestowed upon him by the Father. It carries in it all the happiness that is attainable by any Creature. Now would you know whether the Father have actually given you to Christ or no? Consider whether you be out of this world; whether it may be truly said of you, that you were once indeed of this world, you lived here, builded tabernacles here, your hearts, and your affections, and your chief delights were here. But now the case is altered with you, you are no longer of this world, but of another.

Now that you may be able to discover this, I shall give you marks for tryal.

1. If you be out of the world, you are not fashioned and conformed to this world in the unlawful waies, and practices, and courses of it. You fashion not your selves according to this world, as the Apostle speaks, *Rom.* 12. 2. not as this world doth. As Turks and Spaniards are not like to English men, they have another kind of visage, another garb, another habit, and the like. So they that are given up unto Christ out of the world, they differ manifestly from the world. There is a clear distinction to be made between them and other men, by any man that eyes them well, there are none like them in the earth, their wayes are of another fashion. Now my Beloved, is it so with you? do you differ from the world? do you live soberly, and righteously, and godlily in this present evil world? In a world of wickedness, are you singular in goodness? so that the same may be affirmed of you, that is recorded to the everlasting praise of righteous *Noah*, that he was just and perfect in his Generations *Gen.* 6. 9. and they were wicked and corrupt enough. Of holy *Lot*, that he was so far from joyning with the vitious Sodomites in their vile abominations, that his righteous soul was vexed at their filthy conversation, 2 *Pet.* 2. 8. This is a comfortable evidence that you are given up to Jesus Christ out of this world. But if you walk according to the course and custom of the world, as the expression is, *Ephes.* 2. 2. if you have fellowship with the unfruitful works of darkness, if you run out with others to the same excess of riot, if you be also led away with the error of the world, and so fall from your own stedfastness, if you be carried down with the swinge, and with the current of the times, and of the

places

places where you live, do not deceive your selves, you are yet of this world. I must confess, it is a very strong temptation, when the stream runs in a wrong course, and often shakes the holiest Saints. But yet in such a case, they that belong to Jesus Christ, must consider with themselves that they are of another world, and therefore are not much to eye the fashion and the wayes of this. They must behave themselves according to the fashion of their own Country. They must conclude with holy *Joshua* 24.15. If it seem evil to other men to serve the Lord, if they will forsake God, and forsake his worship, let them serve whom they will for me; as for my own part, I am at a point for that, I and my house will serve the Lord. And they must say in such a case as *Davids* did, Away from me ye wicked, I am not for your company, because I am not for your courses; away from me ye wicked, I will keep the Commandements of my God.

If you be now no longer of this world but of the other, your lan- 2.
guage is not of this world but of the other. You speake the language of the world and of the Country you belong to. You are full of good discourse, your heart boyles with good matter, as the expression of the Prophet is, *Psal.* 45. 1. It is like a boyling pot, for that is the similitude that is alluded to. It is alwayes bubling up and running over, and thus it speaks of good things, as it is added there in that place. The heart within boyles, and the tongue without speakes; and as the boyling Pot runs over with the self same matter which it hath within it, so it fares with such an heart. It bubleth up with good matter, the matter which it hath conceived and meditated touching Christ, this is that which is so readily and freely uttered with the tongue. *My heart is enditing of a good matter; I speak of the things which I have made touching the King.* Such are the hearts and tongues of those that are of the other world; their speech is gracious, and either tends to glorifie their God, or to edifie their brethren; this is the language of their Country.

What think we then of those whose language is alwayes vain and frivolous? it doth not benefit the hearers, it ministreth no grace, for there is no grace in it, or which is worse, it is wicked and pernicious. Their speech is rotten and corrupt, there is no salt to season it and make it wholesom; and hence their throat is likened to an open Sepulchre, *Rom.* 3.13. which breathes and fetches up nothing else but ashes, dust and loathsom exhalations; or else at best, their speeches and discourses are of nothing else but earth and earthly things. Talk with them while you will, you hear of nothing else but worldly matters from them. Of what Country do you think are these men? The Apostle tells you, *1 John* 4.5. They are of the world, and they speak of the world. *Swearing* never deserved so many *Epithetes* as this doth worldly wretches. They are of *Gabaa*, they are of this world, for their speech bewrayeth them. Shall I believe they are Inhabitants of the Celestial *Canaan*, who cannot speak almost without an oath, whose tongues are alwayes dipping in that blood which alone can cleanse them from all sin? Shall I say that such a man or woman is of heaven, whose tongue is set on fire of hell? Brethren do not deceive your selves, if you cannot speake the language, you belong not to that Country.

3. If you be now no longer of this world, but of the other, you have a dear affection to your Countrymen, to those that are given up to Christ out of the world, as you are. If travailers and strangers meet with any of their Country-men in a remote and forreign Land, how lovingly do they embrace them? what kindness do they shew them? how are they knit together in a bond of love? Just so it is with those who are of the other world. If they light any time on any of that same world which they themselves belong to, they are extreamly taken up with joy, although they never saw them nor had acquaintance with them in their lives before, and presently their hearts and their affections do wonderfully close together.

And therefore they are grosse dissemblers, who would be thought to be given up to Christ out of the world, and yet their bosom friends and their Companions are all of them of this world. These are the men which they converse withall, and which they take delight in: nay which is worse than this, they hate the men whom Jesus Christ hath called and chosen out of the world. They persecute them with the hand and with the tongue, and to them all the spight and all the malice that they can. Suppose thou were in *Italy* or *Spain*, or any other forreign Land, and there thou met'st with an Englishman, wouldst thou look and look at him? wouldst thou rejoice and take delight in the fashion of his cloaths, the manner of his complement, his gate and carriage, and the like? wouldst thou procure him to be taken up, imprisoned, put to death? surely surely Country would not own thee. If thou should be so unworthy: And truly heaven will not own the men, who deal thus basely and unworthily with the Inhabitants of their Country.

Use 3. Are there some certain men whom God the Father hath given to Jesus Christ out of the world? so that however they were once the worlds, now they are of the world no longer. You then that find you are given up to Jesus Christ, think it not strange if you have but little usage and untoward entertainment in the world. Truly my brethren, if you consider whence you are, and to what Country you belong, there can no other be expected by you: if you were of the world, the world would love her own, but because you are not of the world, but Christ hath chosen you out of the world, therefore the world hates you. And it shall be your wisdom to look out and to provide for hard usage, for Taunts or Scoffs from your fellows, every one who are about them, they will wonder at their gate and at their habit, and the like. Every one will be ready to abuse them and to put them to the worst, for they are friendless, being in a strange Country. And are not you my brethren of another Country, yea of another world? are you not men of singularity? are not your waies and fashions diverse from the fashions of this world. No marvel then though you be men of wonder, as the Prophet speaks, though you be pointed at, and though you be made spectacles and gazing stocks: though every one presume to injure you and wrong you, and deal unworthily and basely with you, while you remain as Sojourners in this Country.

Use 4. Are there some certain men whom, &c. so that however they were once

once the worlds, now they are of the world no longer? Then do not you regard the world, nor the things of this world. We see that Travailers do not use to set their hearts on any thing they meet with in a strange Country. If they see stately houses, orchards, gardens, if they hear curious musick, they are not taken up with these things, no they keep on their way and are not hindered, or withdrawn by the most pleasing avocations. Doth any stranger fall a building at his Inn? or doth he plant and sow as he travails by the way? And therefore seeing we are of another world, let us not set our hearts on these things. No let us use the world but as though we used it not: for necessity alone, not for delight, to further us in holy duties, not to stop us, to help us heavenward, not to hinder.

Are there some, &c. so that however you were once, &c. This fits you then with a reply to that usual argument with which the Saints of God are often pressed to sinful practices. Other men do thus and thus, and why will not you too? will you be singular, and will you go in a way by your selves, and will you do as no body doth? Why what though other men do this? whence are those other men? they are not of the world that we are, and therefore they are no examples for us. We must not do as they do, no we must differ from them, we must come out from among them, and be separate, and touch no unclean thing. Though they handle it, we must not touch it. When *Shadrach*, *Mesach*, and *Abednigo* refused to bow before the Golden Image which *Nebuchadnezzar* the King had set up, they might have said to them, What will you do as no body doth? you see that all men universally fall down before it, and they no small ones neither, the Judges, Councellors, Princes, Rulers of the people, *Dan.* 3. 3. And will you take upon you to be wiser then your betters? will you stand out alone, and be so stiff in your opinion? yet this did not one whit move them, neither must such an argument as this prevail with us. No we must keep the right way though we go alone, though all the world should leave us and forsake us. And to this end I propound two things. *Use 5.*

1. It will be a safe course thus to reserve our selves from the pollutions of the world, and the contagion of the times and places where we live. The Lord most commonly vouchsafes to such a special priviledge of preservation, when dangers and calamities and troubles come; as he did to *Lot*, and *Noah*, and the Mourners in *Ezechiel*. And as they have not shared in common corruptions, so he exempteth them from Common desolations, &c.

2. And as it will be safe for us thus to reserve our selves, so it will be honourable too. The veriest wretch may keep himself from wicked acts sometimes, when there are no examples, no temptations to withdraw him. But in a world of wickedness to be singular in goodness, is Christian like indeed. It was *Tullies* Commendation of *Murana*, *Laudandus Murana non tam quod in* Asia *vixerit, quam quod in* Asia *continenter vixerit.* And Gods of *Job*, that there was none like him in the earth.

Are there some certain, &c. And are you of that number? there is no reason then why you should be so much distracted and disquieted to *Use 6.*

see such stirs and troubles, such alterations and confusions in the world. Why should you be so out of patience to see things turned upside down in such a Country where you do not live, to which you do not appertain? What need you care (I spake of such a Care as eateth out the joy and comfort of a man) how matters go, what stirs and hubbubs and combustions there are here in this world, so long as all goes well at home in your world? Remember still in such a case that you are not of this world but of another. And why then should it startle you, though the earth be removed, and though the mountains be carried into the midst of the Sea? Yea though the Kingdoms of this world be shaken, so long as your world and the Kingdom of it is not shaken, so long as that stands firm and sure, you have no reason to be swallowed up with overmuch fear, and overmuch sorrow. But rather on the other side, when you see all the world and all the Kingdoms of it in a flame, to bless and magnifie the Lord that you are out of this world, that you are out of Gun-shot, out of the reach of these things. Indeed with reference to the men of this world, who have their Conversation and their portion here, whose friends, and means, and dwellings lye in this Country, we have reason to be troubled when Concussions and Confusions come upon the earth; for we should pity those who are of the self same nature with us, in their troubles and distresses. But for our selves, we may behold the greatest tribulation and distractions that come upon the world, as things that do not much concern us, just as we do the wars in *Italy*, when we have peace, we pity the poor people there, and rejoyce that we live not in that Country. So long as all goes well at home, as no ill tydings come from heaven, from our own Country, we are in a good Condition. It may be we may suffer some outward evils and extremities, we may be banished from the Country which we sojourn in, but then we are but banished from a place of banishment. We may be banished (if I may express it so) out of this world into the other, that is, we may lose our lives, but then at worst we are but banished home. They do but send us to the world that we are of, and that we belong to; men may deprive us of the Life by which we live in this world, but this is but a seeming Life, the shaddow of a Life, it is but as though we lived in the world. But the life by which we live in the world that we are of, is an enduring and abiding life; It is a lasting and an endless life, it is above the reach of death and dissolution. And though the natural life decay, this life of grace will flourish and grow stronger still, till it be perfected in that of glory.

John 17. 6.

Thine they were, &c. *thou gaveſt them to me.*

And thus far of the deſcription of the perſons to whom our Saviour had made known his Fathers Name; not by their own condition, or their own action, but by his Fathers act upon them, or in reference to them, his giving them to Jeſus Chriſt out of the world. *I have manifeſted thy Name to the men whom thou gaveſt me out of the world.*

The following words ſeem to be added to anticipate a ſcruple that might be raiſed in the hearts of thoſe who heard him praying to his Father thus; or who in after-times might come to read this prayer of our Saviour, as it is here recorded in the Goſpel. They might conſider with themſelves on this occaſion; if Jeſus Chriſt have none belonging to him, none that are indeed his own, but thoſe that are beſtowed upon him by his Father; why then it ſeems all were the Fathers in the firſt place. For no one gives that to another which he hath not firſt himſelf. *Nihil dat quod non habet.* True, ſaith our Saviour, ſo it is indeed, they were my Fathers, and I had them all from him. *Thine they were, and thou gaveſt them to me.* So that you ſee the Obſervation lies before you.

Doctrine.

That all the people of the Lord Chriſt were firſt of all belonging to the Father.

His they were in the firſt place, and he gave them to the Son. And indeed he could not give them, if they were not firſt his own: For he that gives a thing, alters the property of that which he beſtowes; paſſes away the right he had, and makes it over to another. And ſo doth God in reference to Jeſus Chriſt. He gives him all the people that he hath. Jeſus Chriſt hath not a man but by donation from the Father, and therefore they were his firſt. And this is that which Jeſus Chriſt acknowledges in this place, *thine they were, and thou gaveſt them to me.* And to the ſame effect he ſpeakes, *ver.* 10. of this Chapter, *Thine are mine, and I am glorified in them.* They that were ſometimes thine, are now mine. Thy intereſt was firſt, and mine in the ſecond place by donation and conveyance from thy ſelf.

You ſee then all the People of the Lord Chriſt were firſt of all belonging to the Father.

Now to unfold the point a little further to you, becauſe indeed it needs not proof ſo much as explication; We will examine and reſolve a few things. Firſt, who the Father is, to whom the people of our Saviour Chriſt do firſt belong? Secondly, how and in what reſpect they do firſt belong to him? Thirdly, how far the Father parteth with the right he had in thoſe whom he beſtows upon our Saviour Chriſt? Whether he makes

makes them over to him so, that he himself hath now no longer any right at all in them? Or whether only so, that Christ and he do share together, and have a joynt and mixed right and interest in those people. And lastly, seeing all do first of all belong to God the Father, why he doth not keep them to himself, but makes them over to his Son Christ. These things would be a little looked into before we come to application.

1. As for the first of these my Brethren, Who the Father is to whom the people of our Saviour Christ do first belong? We must be sure that we be right in this, or else we miss in the foundation of the whole business. I shall be brief upon the resolution of it now, because you may remember I have done it largely heretofore in another case, and on another occasion. This I desire you to take notice of, which *Calvin* also carefully observes, that our Saviour in the Gospel, especially in this of *John*, speaking as man and not as God, under the name of Father, intimates and comprehends the whole Godhead. Nor let this seem strange to you; for Christ as man is Gods Son, not God the Fathers Son alone, but the Son of the whole God-head. Indeed as God, he is the Son of the first person only, but as man, he is the Son of all the persons. As man, he is a Creature, and he is not God the Fathers Creature only, for the works of the Trinity without are individed. And therefore Christ is made the Son of God in the same way that *Adam* is, *Luk.* 3. 33. &c. And it is very evident, that in my Text he spakes to God the Father, as a Creature and as a Man: for he speakes to him in prayer, and prayer is a part of worship, and God doth not worship God. And when as man he prayes to God, you must not think he prayes to the first person only and exclusively, but he prayes to all the persons. And therefore when he saith to God in prayer, *thine they were*, the people which I have, were sometimes thine, he cannot mean that they were the first persons only, (for certainly one person prayes not to another) but they were the whole Godheads. You see then who the Father is, to whom the people of our Saviour Christ do first belong. Not God personally taken for the first person of the Godhead, but God essentially taken for the whole essence of the Godhead, as subsisting in the persons. And God so taken is the Father of our Saviour Christ as he is man, and so he prayes to him in this place.

2. So that now the way is open to the second *Quare*, how and in what respect the people of the Lord Christ were first of all belonging to his Father, that is to the whole Godhead, before they came to his hands as he is man and Mediator of the Church. Beloved, they were first of all belonging to his Father in that sense that we have said, especially in two respects; either as his Created ones; or as his Elected ones, as his Creatures, or his Chosen.

1. All the people of the Lord Christ were first of all belonging to his Father as his Creatures. His they were, for he made them. It is the greatest reason in the world, that he that makes a thing should own it too, that it should be his that made it; That he that gives a thing being, should have a title to it while it hath a being, unless he voluntarily and freely make it over to another. And by this means, God hath a primitive original

original and native right in all the world and all the people that are in it. Jesus Christ as he is God hath no right to one person, I mean originally of himself. But how then shall he come to have a people to be his members, and to make up a Church a body for him? Why God his Father is content to furnish him out of his store. Rather then he shall want a Company of men to be his members, he will spare him some of his, and others he will keep for other purposes to execute his wrath and manifest the glory of his Justice on. There are a people for thee, saith the Father, thou shalt have such and such of mine. All the world are mine, thou knowest, and such a number I will give thee out of the world. So many thou shalt have among the Jews, and if that be not sufficient, thou shalt have as many more as there will be among the Gentiles. *Ask of me and I will give thee the heathen.* And hence our Saviour speaking of his people acknowledgeth they were his Fathers first. *I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me.*

2. All the people that the Lord Christ were first of all belonging to his Father as his chosen. Not only as his Creatures, but as his Elect too. And thus he hath a peculiar interest in those whom he bestows on Jesus Christ, above the rest of mankind. All the world are his indeed by creation, there are some of this people whom he chooseth for himself in a particular and a special way. As he that is the Owner of a goodly Wood, all the Trees are his indeed, but yet there is a Tree or some certain Trees which he chooseth to himself and which he marks out for himself, and for his own particular and private use. So the earth is the Lord's and all the people that are in it, but yet there are some certain whom he separates from among all to be his, to be the Vessels of his own House, the Servants of his own Family. As it is said of *Jacob*, *Psal.* 135. 4. *The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure*, and therefore when he comes to call them out of the world, no marvel though he says, *Thine they were, and thou gavest them me.* And here indeed the gift of God is most to be observed. He doth not give us Saints all at once, as he by Creation all the world, but before he is said to give them out of the world. That supposes him all those are his by Election. He doth not here give us from them. God hath a special interest in those whom he chooseth for his own peculiar treasure, above the rest of the world, and every one whom he gives to Christ by Jesus Christ hath all the creature, take the rest who will.

Now for the third particular, how far the Father parteth with the right he hath in those whom he bestows on Jesus Christ. We may easily think, by the expression of our Saviour in my text, that he parted with it wholly. That he quite ceased of the interest he hath, in those whom he bestows on Jesus Christ. That when he gives them up to him, he utterly divests himself of all his former interest, so that he hath no longer any right at all in them. *Thine they were, saith Jesus Christ, why then it seems they are not now, they are not, but now they are no longer thine; for thou hast given them to me.* 3.

But

But certainly we must not understand such an absolute and rigid sense, but with some gradation and limitation. For when the Father doth actually give men to Jesus Christ to be his members, they do not cease to be his Creatures. Those who are given to him, he has chosen, and therefore in a sense, my brethren, they are his still. And this our Saviour Christ acknowledgeth expressly, but a little after at ver. 9. *I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.* Where it is plain he does not pray to the Father, that those whom he had given them to me, but mine are thine, notwithstanding they had given them to me. So that the Father doth so bestow us upon the Son, that after the donation Christ has to do share together in the same and mixed interest and right in those people, and now they are as much to Christ as they filled his peculiar people. [illegible] you must not understand it in opposition to the Father, [illegible] to the world, that is, the Devil. They are [illegible] they were [illegible] Devils, now they are his no longer, [illegible] for those are [illegible] always share, and have [illegible] as he himself [illegible] and were, *Mine are thine, and thine are mine.* And in this sense you must [illegible] in my text, *Thine they were.* They were once [illegible] me, but now are not to change [illegible] them to me, [illegible] they were [illegible] to the Father, but are thine, [illegible] mine also.

3. [illegible] over [illegible] the nation is [illegible] because he [illegible] them. And therefore gives them up [illegible] them. [illegible] those that belong [illegible] give them up to [illegible] All that the Creature may [illegible] themselves into a [illegible] This sort is wholly [illegible] by the [illegible] corruption, hath defaced it, and destroyed [illegible] all manner of vain and lost [illegible] reparation is the work of [illegible] the [illegible] of deceived [illegible] fellowship [illegible] and separated by the fall. [illegible] God the Father [illegible] any [illegible] piece to [illegible] and [illegible] redemption, he doth not work upon him, and leaves him in [illegible] But if the Father [illegible] him to [illegible] he [illegible] human the condition of a Creature, and do not make him over to his Son, that he

he may be a redeemed one, that he may be recovered and restored by him, he even remaineth in that miserable and undone estate wherein the whole race of mankind is involved by the fall. And therefore when the Father looks on the Creation, and sees his work is wholly spoiled, he considers with himself, I will not leave it all in this condition; no, some of it shall be repaired again, and that shall be my Sons business. And so accordingly he picks out such and such a soul, and brings it to the Lord Christ; There take that soul, and set it right again: I give it thee to this end that thou maist repair it, and restore it to all the happiness which it hath lost by *Adams* fall.

Secondly they that belong to God as his Elected ones, or as his Chosen, if he should keep them still in that Condition, and should not give them up to Jesus Christ (this cannot be, but if this should be supposed,) there were no other way but they must perish; for it is not enough to the salvation of a soul, that it be chosen, unless withal it be delivered up to Jesus Christ, and made a real living member of his body. And therefore God Electeth every soul in Christ; he chooseth it in him, as the Apostle speaks, *Eph.* 1. 4. That is, he looks on it in Christ, in the instant of Election, designeth it in time to be a part of Christ. And so accordingly when the appointed season comes, he brings this Chosen one of his to Christ, and gives it him, yea puts it into him; There take it to thy self (saith he) mine it hath been from everlasting by election, and now I make it thine by actual union and incorporation. I have done my part for it, and now do thou do thine. I have chosen it, do thou save it.

This shall suffice for clearing of the observation. I shall but add a word or two of application.

And is it so that all the people of the Lord Christ were first of all belonging to the Father? then surely he will keep them for the Fathers sake. Before he let them go, he will consider with himself, of whom he had them. Brethren, you may be confident that Jesus Christ will never lose his people, but that he will be infinitely chary and extreamly tender of them, because he had them of his Father. How do we esteem a Ring, a piece of Plate or some thing else that was our Fathers? If any one desire it of us, if he offer money for it, no, will such a person say, I will not take an hundred times the value for it, it was my Fathers and I will not part with it. And do you think my Brethren, that Jesus Christ doth not love his Father, as well as we love ours? And therefore when the Devil or the world, do go about to get away his people from him, when they bid fair for them, when they pluck hard at them; No, saith our Saviour, it is in vain; I had these people, these precious Jewels of my Father, and therefore you may spare your labour. His they were, and he gave them to me, and I will surely keep them for his sake that gave them me, yea he gave them to me to this end, that I should keep them. So Christ himself acknowledges, *John* 6. 39. *This is the Fathers will, that of all which he hath given me, I should lose nothing.* His Father gave them to him, bequeathed them to him, by his will. And this was upon the Will, that he should not lose them too. O what a ground of confidence is here that Christ will keep us? though we be apt to fall away, though the Devil and the world pluck *Use* 1.

violently at us, we may depend upon it, they ſhall not get us out of Chriſts hands. We were his Fathers, and he gave us him by Will, and that with this Condition that he ſhould not loſe us. And therefore let us reſt upon it, he will be carefull of his Fathers Will, and he will keep us for his Fathers ſake.

And thus far of the firſt particular whereof our Saviour minds his Father by way of preparation to the prayer which he makes for his Apoſtles and Diſciples: that which he had done for them. *I have manifeſted thy name to the men which thou gaveſt me out of the world, thine they were, and thou gaveſt them to me.*

The ſecond follows now in order to be handled, that which they themſelves had done in reference to God the Father, *they have kept thy word.*

And here you may take notice with me of theſe two things, which ſhew themſelves to any one, that doth but look upon the words. Firſt the act of theſe Apoſtles and Diſciples of our Saviour, *they have kept*; And then the object of this act of theirs, the thing which he affirmeth they have kept, the word of God, *They have kept thy word.*

And this our Saviour mentions (as he doth the reſt) by way of preparation to his prayer for them, to ſhew what cauſe there was, why they ſhould be remembred in his prayers, what did induce him to pray and to be confident that he ſhould ſpeed with God in prayer for them, becauſe they had been faithfull and obedient. They had kept the word of God, and therefore they ſhall have his word to God in prayer for them, he makes no doubt, they ſhall have a word from God by way of merciſull return and gracious anſwer to his prayer.

There is the inward and eſſential, and there is the outward and declaratory word of God. The inward word, the word God. The outward word, the word of God, or the word which comes from God: Though not immediately from God to us, yet mediately by his Prophets and Apoſtles, and Jeſus Chriſt himſelf as he was man, whom he made his Scribes, and Heralds, and Embaſſadors and Mouth. *God ſpake in times paſt to the Fathers by the Prophets, Heb.* 1. 1. he ſpake by the mouth of the holy Prophets, *Luke* 1. 70. *The Prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.* 2 *Pet.* 1. 21. And ſo for the New Teſtament, the Apoſtle tell us, *that in theſe laſt dayes God hath ſpoken unto us by his Son, Heb.* 1. 2. and that which God ſpeaks, is Gods word.

Now it is called the word of God in my Text and elſewhere often, becauſe it manifeſteth and makes known the mind and will of God. For as the word of man diſcovers to us, what the man means, what he conceiveth in his mind and heart within, which elſe we were by no means able to imagine, ſo the word of God (my brethren) ſhews us the heart and mind of God, as far as he is pleaſed to expreſs it, and to make it known to us; it ſhewes us what his will and pleaſure is. What he will have us to do, and what he means to do with us.

And this word the Apoſtles and Diſciples kept: that is the term our Saviour uſes in my text. He made it known to them, he ſhewed them what his Fathers mind and will was, and they kept it. *I have manifeſted*

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thy name unto the men which thou gavest me out of the world, and they have kept thy word. What is intended by that phrase of keeping, shall be fully opened, when I come to explication of the point; in the mean time the observation shall be this.

Doctrine.

They whom the Father gives to Jesus Christ, do keep his word.

You see it is the Character he gives of those that are bestowed upon him by his Father. *Thine they were, and thou hast given them to me, and they have kept thy word.* And after to the same effect, they have received thy word; It is usually set down as the property of those who belong to Jesus Christ, that they keep his sayings, *John* 14. 23, *if a man love me,* saith our Saviour there, *he will keep my words*; and his words and the Fathers words are all one. And hence there is a blessing poured out on such, *Luke* 11. 28. *Blessed are they that hear the word of God and keep it.*

But not to stay upon the proof in general, because the term is somewhat dark, I shall proceed to shew you more particularly and distinctly what it is to keep the word of God, which is the main thing in the observation, *They whom the Father gives to Jesus Christ, do keep his word.* Now this imports and carries in it divers things.

To keep the word of God is to retain it in the memory, not only to receive it, but also to retain it there. *To hold fast what we have received,* as the expression is, *Rev.* 3. 11. *Reprobis effluit sermo dei,* saith *Calvin* on my Text. The word of God flows away from reprobates and wicked men. It is like water shed upon the ground, which is gone upon the suddain. But it sticks with the Elect, it takes deep root there. It is observed to the praise of *Mary,* that she kept the sayings of our Saviour, all his sayings, *Luke* 2. 50. Others lost them, but she kept them and therefore she is set in opposition to them. They understood not the sayings which he spake to them, they knew not what he meant, and therefore it was quickly gone with them; for what you do not understand you shall be hardly able to remember. But *Mary kept these sayings in her heart,* while many others, who understood not these discourses of our Saviour, let them go. They valued them as things of nothing, and looked upon them but as loose words, and therefore had no mind to keep them. She laid them up with extraordinary care, as singular and choice things. And this is that which the Apostle *Paul* exhorts us to, *Heb.* 2. 1. *We ought to give the more earnest heed to the things which we have heard,* that is to the words of God, *least at any time we should let them slip.* Μήποτε παραρυῶμεν, least we prove like leaking vessels that hold not what is poured into them, but leak it out again upon a suddain, Lest we forget the word of God. That is the first thing then, to keep the word of God, is to retain it in the memory. And those whom he bestows on Christ, do thus keep it. 1.

And as there is a keeping of it in the memory, so in the second place, there is a keeping of it in the heart. As in the memory by retaining, 2.

ſo in the heart by believing. And of this ſort of keeping ſpeaks our Saviour, *Joh.* 8. 51. *Verily I ſay unto you, if a man keep my ſaying, he ſhall never ſee death.* His ſaying is the doctrine of the Goſpell which is more properly the word of Chriſt. He cannot mean *if a man keep my ſaying*, if he remember it, *he ſhall never ſee death.* But if a man keep my ſaying, if he believe it, if he keep it in his heart (*for with the heart a man believeth to ſalvation*) then he ſhall never ſee death. And ſo the words are parallel with thoſe which he delivers in another place, *Joh.* 11. 2. *Whoſoever believeth in me ſhall never die.* That is the ſecond ſort of keeping then, in the heart by believing.

3. There is a keeping of the word of God, as in the mind by remembring, and in the heart by believing, ſo in the affections by loving. They are the Cabinet in which it is laid up, and it is very ſafe there. So *David* kept the word of God very dear in his affections, as he profeſſeth very often; ſometimes he ſaith that it is ſweeter to him then hony or the hony-comb ſometimes that is dearer to him then thouſands of Gold and Silver; That he loves it above Gold, yea above fine Gold. He loves it not as Silver, but as Gold, not equall unto Gold, but above Gold. Not above ordinary baſe Gold, but above fine Gold. That place is notable in which he ſeems to be tranſported, *Pſal.* 119. 97. *O how do I love thy Law!* It is out of all meaſure, it is ſo great that I am no way able to expreſs it.

4. There is a keeping of the word as in the mind by remembring, and in the heart by believing, and in the affections by loving, ſo in the life by obeying. And in this ſence the phraſe is uſually taken in the Scripture; to *keep* and to *obey* is all one. And ſo the Lord himſelf explains it. *Deut.* 13. 4. *Ye ſhall walk after the Lord your God and keep his Commandments*; And what is that? you ſhall obey his voice and ſerve him, as it is added in the next words.

Now the word of God is kept as I ſhall ſhew you very clearly both by active and by paſſive obedience. Firſt it is kept by active obedience to it; and Secondly it is kept by paſſive obedience for it.

1. There is a keeping of the word of God by active obedience to it, by doing that which it commands, and by avoiding that which it forbids. This is the common acceptation of the term. This ſenſe the Holy Ghoſt himſelf (the beſt Interpreter) gives of it, 1 *Joh.* 5. 22. *Whatſoever we ask we receive of him, becauſe we keep his Commandments.* Keep his Commandments! how ſo? you have it clearly in the following words, *And do thoſe things that are pleaſing in his ſight* And thus you muſt conceive the meaning of the Holy Ghoſt in the forealledged Scripture. *Luke* 11. 28. *Bleſſed are they that hear the word of God, and keep it*, that is, that hear it, and obey it.

2. And as the word of God is kept by obedience active to it, ſo by obedience paſſive for it. And this is clearly intimated in the atteſtation that he gives the Church of *Sardis*, *Apoc.* 3. 10. *thou haſt kept the word of my patience*, that is, as thou haſt kept my word in general, ſo more particularly thou haſt kept thoſe portions of my word, and thoſe parcels of my truth which muſt have patience to the keeping of them. A man may keep ſome part of Gods word without patience, as being as being univerſally

ſally received by all, oppoſed by none. But then there are ſome other portions of the Word and Truth of God, which if a man maintain and hold, and practiſe, he ſhall ſurely ſuffer, he ſhall be perſecuted for them. A man might have gone clear along with ſome truth, even in the *Marian* days themſelves. But if he held and openly profeſſed the truth againſt the real Preſence in the Sacrament, and ſo in many other things, he brought himſelf into extream danger. And ſo in every age there are ſome paſſages of holy Scripture, and the truths delivered in them that are more oppoſed then others, ſo that whoever ſticks to them, ſhall be ſure to meet with trouble, and ſo to exerciſe his patience. And he that keeps theſe notwithſtanding, that maintains them, and that yeilds obedience to them, he keeps the Word of Gods patience. And therefore it is noted of the good ground that it receives the Word of God aright, and brings forth fruit with patience, *Luke* 8. 15. *That on the good ground are they, which in a good and honeſt heart having heard the Word keep it, and bring forth fruit with patience,* That is, the Word is fruitful in them, notwithſtanding perſecutions and afflictions. So was it in the *Theſſalonians*, as the Apoſtle teſtifies of them, 1 *Epiſt.* 2. 13. *When ye received the Word of God,* ſaid he, *ye received it not as the word of man, but as it is in truth the Word of God, which effectually alſo worketh in you.* And what was this effectual operation? Conſtancy in ſharp ſufferings, as you may ſee in the next verſe. And yet they would not let it go, though they ſuffered much for it. That of the Prophet *David* is remarkable, *Pſal.* 119. 161. *Princes have perſecuted me without cauſe, but my heart ſtandeth in awe of thy Word.* He had rather have them againſt him, then have the Word of God againſt him. They threatned him if he obeyed and kept the Word. The Word on the other ſide that threatned him if he renounced and diſobeyed it. Whom did he fear moſt? why, ſaith the Pſalmiſt, *My heart ſtandeth in awe of thy Word.* Though they be Princes, very great men, and though they threaten me, and perſecute me too, yet I fear the Word of God more then I fear them. I dare not diſobey it, how much ſoever I diſpleaſe them, how much ſoever I may ſuffer from them. This is to keep the Word by obedience paſſive for it.

Thus much ſhall ſerve for the Explication of the point.

Now is it ſo, that they whom the Father gives to Jeſus, do keep his Word? Here is a touch-ſtone then, my Brethen, by which you may try your ſelves, whether you be given up to Chriſt, or no. I have ſhewed you heretofore of how great Conſequence it is, for every one of us to be among the number of the men whom God makes over to his Son Chriſt. Indeed ſo great, that all our happineſs both in the preſent life, and that to come, conſiſts in it. If God the Father beſtow us not on Jeſus Chriſt, it had been infinitely better for us that we had never been born, that he had never made us. For we continue in the power and the poſſeſſion of the Prince of this world, his we are, and with him muſt remain for ever. Now my Beloved, would you know whether you be yet made over to the Son of God, or no? Examine diligently whether you have kept the Word of God. *Thine they were,* ſaith Chriſt to God the Father, *and thou gaveſt them to me, and they have kept thy Word.* And *Uſe.*

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is it so with you my Brethren? Consider it a little and proceed in the discovery according to the branches laid before in Explication of the point.

1. Have you kept it in your memories? Abundance of you have read and heard much of the Word of God. These many years it hath been preached to you, you have had precept upon precept, and line upon line, here a little and there a little; you have not been overlaid and dulled out with long Sermons, but you had a little and a little. A little on a Sabbath day, and a little on a Lecture day. Your lessons have been short, that you might the better learn them. But what have you retained of all this? Indeed some of you have laid up these sayings in your hearts as *Mary* did, you have them safe and safe there. You have them ready and at hand to bring them forth on all occasions for the Direction and the Consolation of your selves and of your Brethren; But for the greater number, they have lost all, nothing at all sticks by them. The Word of God hath come to them as the Apostle says, and they have let it go again. I must acknowledge there is difference in the memories of men, and some are subject to a natural defect, so that they fail them strangely in their own affairs, which are of most concernment to them. But when the memories of men are sure and faithful to them in all other things, but hold the Word of God no better then a Sive holds water, that lets every drop go, this is a very sad case. It is a shrewd presumption that they are none of Christs Disciples. But you will say, How shall we amend this, how shall we do that we may keep the Word of God in this respect? I will give you two or three Directions.

1. Keep your minds close to it, let them not rove and wander while you hear it; if they do, you lose all. This is the Apostles counsel to give earnest heed, to be intent upon the things we hear, to watch the words as they come forth out of the Preachers mouths, *Heb* 2. 1. and why so? *least at any time we let them slip*. If we would remember well, there must not be the least divertion.

2. Get a good understanding in the Word of God. The observation of the Holy Ghost is notable for this purpose, *Luk.* 2. 19. They understood not the sayings which he spake unto them. *But Mary kept all these sayings in her heart*: They kept them not, because they did not understand them; that which is not understood will very hardly be remembred. They are our understanding hearers that carry all away, while ignorant and sottish people keep nothing.

3. Value the Word of God more, and you shall find you will remember it the better. See the necessity, the excellency of it, and then you will be careful how you lose it. Esteem it as the Prophet *David* did above gold, yea, above fine gold. He whose memory is weakest, seldom forgets where he hath laid his gold.

4. Strengthen memory by meditation, repetition, conference of what you hear. If it be hard to take in holy Truths, chase them in, rub them in, and settle them by this means. Let them be as a nail well fastned (as the expression of the Wiseman is) and set home with many strokes that they may not out again.

5. Set

5. Set instantly upon the practice of the truth delivered to you, assoon as you hear it, left it. That which you do, you will remember. Mark that of the Apostle *James* 1. 25. *Not being a forgetful hearer but a doer of the work.* The doer then is no forgetful hearer. Many men remember nothing because indeed they do nothing.

6. When holy truths are gone with you, when they are slipt away, entreat the Holy Spirit to recal them. Mind him humbly of his Office, and of the end for which your Saviour sent him down into this lower world, to bring things to remembrance which have been taught you, *Joh.* 14. 26.

John. 17. 6.

And they have kept thy Word.

2. TO pass on to the Second branch of this discovery; Have you kept the Word of God in your Hearts by believing? This is a degree higher, and reaches further then the other. Many keep it in their memories, who do not keep it in their hearts. Many remember it, who do not believe it. And yet unless we do both, we can have no assurance that we belong to Jesus Christ by the donation of the Father.

And is it so with you my Brethren? Do you believe the Word of God? Do your hearts say Amen to every particle and tittle of it? If God should come and put the question to you concerning those particulars of holy Truths which seem most hard to be believed, most difficult to be accomplished, as once our Saviour did to *Martha*, when he had said, *I am the Resurrection and the life, he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?* Joh. 11. 26. Can you return the same answer? yea Lord I believe, as she did. May not the same be charged on abundance of you, which God so sharply reproacheth in *Israel*, Psal. 106. 12. *They believed not his word, and hearkned not to the voyce of the Lord.* Are there not multitudes among us, who give no credit to the Word at all? who when they hear the truths of God delivered to them, do not enquire with *Nicodemus* only, *How can these things be?* but even peremptorily determine they can never be.

And here because they are of many sorts who do not keep the Word of God in their hearts by believing, I will set them in their ranks, and proceed with them in order.

1. Some there are who question all the Word of God throughout, from the beginning of it to the end, do not believe one word of it, either they throw it off, as false and vain, without Consideration, in a rash and wilde way, or else they soberly resolve the Scripture to be nothing else but the invention and device of Politick and subtile heads, to keep fools in awe withal. And so they say, upon deliberation, as *David* in his haste, and in his passion, *All men are liars*, the very Penmen of the

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Word of Truth it self. The Prophets, the Apostles, all are lyars. As that blasphemous Pope who stiled the Gospel, the Fable of Christ. These men are flat Atheists, what ever their professions be. We want not some in these times, who are so bold as to declare themselves in this particular, and openly to renounce the Word of God. And certainly however other men conceal themselves for shame, yet there are more of this opinion then we are aware of. They do not say with their tongues perhaps, but yet with *Davids* fool, they say it in their hearts, the Scripture is not Gods Word, yea there is no God at all, to be Author of the Scripture.

2. Others there are who though they do not question all the Scripture, yet they do not believe it all, they give not absolute belief to every part and parcel of it. And since the Word hath in it precepts, promises, and threatnings, and there are some that question one, and some another of them, we will proceed with them distinctly, and in order.

1. Some there are who do not give assent to the Divine Authority of all the Precepts of the Word of God. Some deny some certain Precepts and Commandements by themselves apart. The Papists they deny the second Precept. *Vasques* acknowledges that this Commandement interdicts not only the adoring of an Image under the notion of a God, but also the adoring of the true God in an Image. And further he confesses that they do the very thing that is condemned in this Commandement. What then? because it will not be obeyed, it must be cancelled and repealed, and not admitted to have any place among the Moral precepts of the Law of God. It was saith he, a positive and Ceremonial Law, and therefore ceases now in our days. And thus they make the Commandement of the Lord of no effect, through their tradition. Others deny the fourth Commandement, and affirm that is also vanished with the Ceremonials, that it belongeth not to Christians, save only in regard of Moral equity, in which respect the Moral and Judicial Laws belong to us also. And yet the Lord you see hath placed it in the middle of the Decalogue, and hedged it in on every side with other precepts that it might be the safer from the violence of those who seek to raze it out of the Tables. But that which these men do by parcels and retail, there are another sort who do in gross, and as it were by whole sale, cast off all the Precepts and Commandements of the Law of God together, affirming they are all abolished, not only in regard of irritation, malediction, condemnation, but even in regard of obligation. And thus with those in *Davids* time they make void the Law of God. These men cannot pray to God as *David* doth, Psal. 119.66. *Teach me good judgement and knowledge, for I have believed thy Commandements.* And verily if all that are bestowed on Jesus Christ do keep the Word of God in the heart by believing, they that renounce it thus, seem to be in an ill Condition, and they have reason to consider well whether they be given up to Christ or no.

3. Others there are who give no credit or belief to the threatnings of the Word, who when they hear them thundered out against them, say *it is not he*, with Israel, *neither shall we see Sword nor Famine*, Jer. 5. 12. And

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are there not a multitude of this opinion? Not all me, may I hear when you that know your Lives to be unholy and loose, hear the dreadful Comminations, *That whoremongers and adulterers* [illegible] that are so glewed to the world, that nothing can drive you from it, have heard that dreadful sentence, *That no unrighteous person shall have any inheritance in the Kingdom of God*: when you that wallow in your filthiness, you that are lovers of pleasures, strong and cruel enemies of all goodness, have heard that *nothing that defileth, or worketh abomination, shall ever enter into the new Jerusalem*, that without shall be dogs and sorcerers and whoremongers, and liars, that *such shall have their portion in the lake*, &c. have you believed these threatnings? have you assented to the truth of them? Alas, my Brethren, it is Evident you have not. For

1. First, If you believe these threatnings, you will quake and tremble at them. This disposition is observed in the Saints of God in Scripture, that as they had believing, so they had tender trembling hearts, in relation to his threatnings. Such a heart had good *Josiah*, his heart was tender when he heard the words (that is, the threatning words) of God, his words against *Jerusalem*, 2 *King.* 22. 19. not to instruct, nor for it to comfort, but against it to affright. Such a heart had holy *David*, Psal. 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgements.* He speaks not of his judgements actually inflicted, for they are felt, but of his judgements threatned only, and hanging in the Comminations, for they are feared, *I am afraid of thy judgements.* Of such a temper was the Prophet, Hab. 3. 16. *when I heard, my belly trembled, my lips quivered at the voice*, &c. And such a disposition they discovered, of whom the Prophet *Esra* speaks, ch. 9. ver. 4. *that feared the words of the God of Israel.* That is, his threatning words, as appears by that which follows, *because of their transgression.* Thus the Apostle *James* affirmeth of the very Devils that even they *believe and tremble*, Jam. 2. 19. They believe the Comminations, and they quake and tremble at them. And verily the same effect would they produce in men, if they did but believe them as the Devils do. But alas how many are there who have no such thing in them? who though they hear the wrath of God denounced, and though they see his vengeance executed on ungodly men before their eyes in a very dreadful manner, yet are not moved or troubled at it in any measure or degree, by which it is apparent that they have no faith in them.

2. Secondly if you believe the threatnings, you will take some course or other, to avert the evil threatned. It is observed of the *Ninevites*, that they believed God, believed him in the threatning message he sent them by the Prophet, *Jonah* 3. 5. And what followed? *They proclaimed a Fast, and put on Sackcloth, and turned every one from his evil way, from the violence that was in his hands.* They that are never troubled for the sins which God threatens, never endeavour reformation, but continue as they were, wicked and unclean still, do not believe his Comminations, they look upon them but as *brata fulmina*, and empty Scare-crows which though they may fright others so as to drive them out of their beloved sins, they are resolved they shall never scare them, so as to work

the smallest blessings or the least inconveniences in them.

There are nothing sort you behold, and they are such as do not believe the promises of God. They do not cast their faith upon them; They do not keep them in their hearts by believing. And truly there are multitudes that fail in this particular, as is apparent by these symptomes following, viz.

1st. Because they are so full of fears, they walk so lightly and dejectedly. Faith in the promises will fill the heart with joy and comfort in the worst of times, and the sharpest of sufferings. *Rejoicing we rejoice* saith the Apostle, and that *with joy unspeakable and glorious*, 1 Pet. 1. 8. You cannot think of any evil, any trouble, whether inward in the soul, or outward in the body, name, estate, but there is a promise for it, to clear and comfort and support the soul in it. And if the promise be believed; the soul cannot be void of comfort; It will revive the saddest heart. It is for want of faith that men are so oppressed with grief and sorrow.

2. It is too evident that men do not believe the promises of God, because they are so full of doubts and fears, so full of endless cares and troubles, and distractions. Brethren, there is no end of the cares and fears of men, of their questions and debates until they come to pitch upon the promises. Till they come to rest on this, God hath said it, I have God in bond for it, he hath undertaken it who lives for ever, in whom is everlasting strength, the soul will never be at quiet, it will be shaken as the trees in the Forrest, as *Isa.* 7. 2. Oh thinks a poor wretch, if I should live till I be blind, till I be impotent, till I have spent all, what should I do? What shall my wife and children do? What if I lose such a friend, or such a comfort? So rich men have as much trouble. What if the times should frown upon me? what if malicious men should swear against me? what if the Enemy break in upon me and plunder me? *&c.* and a thousand of these doubts and fears men have; And whence are all these? truly they are not so much from the greatness of their danger, as from the smallness of their faith, *O you of little faith, wherefore do you doubt?* whence are your doubtings, troubles and perplexities, but because you do not keep the word of promise in your hearts by believing? You do not set your faith upon that Word of God, that he *will never fail you nor forsake you.* Beloved, let a man look where he will, there is a greater power against him, then there can be for him, out of God. And all these outward things are so contingent, they lie so doubtful and uncertain, that a man can never be secure in them. And therefore if you would be settled and secured for the future, build on God, and on the Promise. Say not I have such a Parent, such a Friend, and he will provide for me, he will see I shall not want. I have such income by the year, such a Trade, such an Estate, such a power on my side. This conclusion will not hold, but say rather I have such a God, and such a promise. God hath said that he will feed me, and therefore I shall be fed. God hath said that he will keep me, and therefore I shall be kept. God hath said that he will pardon me, and therefore I shall be forgiven.

3. It

3. It is apparent that men do not believe the promise, because they are inconstant and uncertain in their ways. They know not what to do, nor where to live, nor what side to stick to. They are tossed to and fro, they are on and off again. And what is the cause of this? truly it is for want of faith upon the promise; for that would settle them and root them; but on the other side, saith God, and bindes it with a strong asseveration too, *If ye will not believe, surely ye shall not be established*, Isa. 7. 9. You will be thus unstable still, and fickle still, unless you pitch by faith upon the promise.

4. It is apparent that men do not believe the promise, because they will suffer nothing for it. They will not part with any thing, their liberty, their ease, their profit for the promise sake: whereas faith if it were acted, would have an admirable operation on them. And therefore the Apostle makes this the ground of the strange patience of the Saints. When they were tortured, tryed with mockeries, scornings, bonds, imprisonment, when they were stoned, sawn asunder, what made them able to endure such things, and not to accept deliverance when it was offered, if they would have yeelded and complyed a little? It was their faith, as you may see, *Heb.* 11. 33, 37. by faith upon the promise they attained to this strength, that they could not be overcome nor made to yeeld to adversaries when they endured such torments as were impossible for flesh and blood to suffer, but became Conquerors in them all, *yea more than Conquerors*, as the Apostle *Paul* speaks, *Rom.* 8. 37. So when it is affirmed of the holy Martyrs, *Rev.* 12. 11. that they overcame the Dragon in all the persecutions that he raised against them, it is withall observed, that they did it by the blood of the Lamb; the faith they had in the blood of Jesus Christ enabled them to bear and overcome so bitter torments as they did endure. And so it will do any of us in the like case. *This is the victory that overcometh the world, even our Faith*, 1 Joh. 5. 4. And therefore when we are so quickly overcome, and brought to choose sin rather then affliction, it is a sign we want faith.

By this, you see there are too many who do not keep the Word of God in their hearts by believing. Now I beseech you, my Beloved, as you would have this assurance that you are of the number of those that belong to Christ by the donation of the Father, keep his words; if you observe your Faith to waver, or to fail in any point, abase and judge your selves for it. And that you may the better know how far to judge, and how far to acquit your selves in this particular, I shall give you some Cautions.

1. You are not bound to credit every thing that is presented to you, under the name and title of the Word of God; To give a suddain and inconsiderate assent to all that the best Minister delivers to you, because he teaches it, and you are well perswaded of the man. You may, nay more then so, you ought to try before you trust in this case. *Prove every thing*, saith the Apostle, 1 Thes. 5. 21. *and then hold fast that which is good*. It is observed of the *Bereans*, that they were not so servilly addicted and engaged to any Teachers, how excellent soever their endowments were, as to receive upon their credit any thing that they delivered.

delivered. No, their manner was to search the Scriptures whether things were so, *Act.* 17. 11. And yet it is notable that they are said to have received the Word of God with all readiness of mind for all this. The Lord requires no greater readiness of mind then this, in entertaining or believing any thing that is delivered in his Name, that is, to take it upon some trial.

2. It is no sign of infidelity to move some questions, with an aym at satisfaction concerning things delivered either in or from the Word. If it be done with holy reverence, and with an humble and sincere desire of satisfaction and instruction, it is a very good course. So did the blessed Virgin make a question concerning what the Angel had delivered to her, *Luke* 1. 34. A question not of opposition, but of inquisition, *How shall these things be?* This way of making doubts and questions it seems was used in the Jewish Church, and Christ approved it by his Example, *Luk.* 2. 46, 47. So it is said of the Apostle *Paul* that *he reasoned with the Jews out of the Scriptures*, Act. 17. 2. And if such reasonings were more in use, not reasonings against the Word, but out of the Word, there would assuredly be more faith then there is at this day.

3. Nay (though it be a sign of weakness) it is no sign of utter infidelity, to have some doubtful thoughts arising in our hearts concerning the most clear and pregnant Truths that are revealed in the Word of God. *David* had such thoughts as these, and yet he was a good man, though this indeed were no part of his goodness, *Psal.* 89. 19, 37, 38. There you have first the Lords assurance, that he will establish *David* and protect him. And at last he comes to swear that he will not lye to *David*, *his Throne shall endure for ever*, &c. And yet observe how *David* faileth in the very next words, *but thou hast cast off and abhorred, thou hast made void the Covenant of thy servant*. This was the great infirmity, and yet you see it was not incompatible with grace. It may befall a Saint, to have such unbelieving thoughts as these, provided that he pray against them, strive against them, and be humbled for them. As *David* was when he had motions to distrust the Providence of God, to question this great truth of God, as *Psal.* 73. that did so trouble him, that at vers. 21. he saith his very heart was grieved, and he was pricked in his reins because he was so foolish and so ignorant. And while it is thus with us, we need not thereupon, to doubt our interest in Jesus Christ.

But if we entertain such thoughts as these, and bid them welcome when they come, &c. if we never pray, nor strive against our unbelief, nor grow up into any certainty in matters of Religion; If we resolvedly reject the Word of God, either in part, or in the whole, this is a very bad case. *If I speak the truth, why do you not believe me?* Joh. 8. 46. And mark what follows presently, *Ye therefore hear me not, that are not of God*, ver. 47. So that it is a formidable thing, to see men to believe the Word of Christ. It shews that they are none of Christs. And therefore let us give assent to the whole Word of God, the precepts, promises, and threatnings, that Christ may own us, that he may say concerning us

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to God the Father, *Thine they were, and thou gavest them to me.*

And thus we have dispatched the first and second branch of the discovery.

Proceed we to the third; Have you kept the Word of God in your affections by loving it? it is somewhat to remember it, it is more to give assent and credit to it, but it is most of all to love and delight in it. And yet unless you reach to this you can have no assurance that you belong to Jesus Christ, and that you are bestowed upon him by the Father. The very Devils know the Word of God, and think upon it, and believe it too; they are convinced of the truth of it, and yet they are so far from loving it or taking any pleasure in it, that they tremble at it. They perceive it is against them, they look upon it as an Enemy that speaks sad things to them, and so they are afraid of it. They fear it with a slavish fear, and slavish fear casteth out love. To say the truth, the more they credit it, the less they love it, and the more they tremble at it. And so it is in some degree with wicked and ungodly men. They give assent to the letter of the Scripture, they believe it to be true, but they have no affection to it, because it is no friend to them and their courses. It crosses them in everything they have a mind to, and therefore they are at enmity with it, and their hearts rise up against it; they receive the knowledge, and in some sort the belief, but they do not receive the love of the Truth. But you my Brethren, must go further yet if you will clear your interest in Jesus Christ, you must go beyond Devils, yea you must go beyond the best of carnal and unsanctified men, you must not satisfie your selves with this, that you know the Word of God, that you have it in your minds, that you are able to discourse of it, that you believe it to be true in all particulars. But more then so, your hearts must be carryed out in dear affection to it. If this be wanting, all the rest is worth nothing. You may perish notwithstanding as persons that are out of Christ, and be damned in hell for ever, unless you come to love the Word of God, as you may see in that remarkable Example, 2 Thes. 2. 10. *They received not the love of the Truth* saith the Apostle there, and what follows? *that they might be saved.* No salvation unless the Word, the Truth of God be kept in the affections by the loving it. And therefore he added presently, *for this cause God shall send them strong delusions, that they might all be damned.* Oh then as you desire to have this sweet assurance in your souls, that you belong to Jesus Christ, and that you shall be saved by him, examine whether you have kept the Word of God in this respect or no: whether you have it dear in your affections?

And that you may the better try your selves in this regard, I shall give you some discoveries.

1. If you love the Word of God, you will desire on all occasions to converse with it. Desire of union and communion is always an effect and evidence of true affection. You shall observe it in the Prophet *David*, who was unparalleled in this respect, for infinite affection to the Word of God. It is a wonder to consider how his heart was set upon it. And hence it was, that when he was kept off from the enjoyment of the Word, he

he had such vehemence and ardency desires to be partaker of it, so pained and tortured affected, even *as the hart panteth after the water-brooks. Oh when shall I appear before God?* Psal. 42. 2. when shall I be partaker of his Word, and of his Ordinances once again? when will it once be? So in another place, *My soul longeth, yea even fainteth for the Courts of the Lord,* where Ordinances were dispensed. *My heart and my flesh cryes out for the living God,* Psal. 84. 2. So that he envies the very Sparrows and the Swallows, who were free then himself to be near that place. Yea, his longing was so great, that he was even heart-broken with it, Psal. 119. 20. *My soul breaketh for the longing that it hath to thy judgements at all times.* And have you such affections, and such enlargements in you? Let us examine it a little in these two particulars.

1. Do you hear the Word of God as often as you may? not only now and then, when you have nothing else to do, and when you have no other business to withdraw you, but constantly on all occasions? do you account upon it, as your main and chief business? do you for the love you bear it, neglect and set aside and undervalue other things? this is the Wisemans admonition, Prov. 23. 23. *Buy the Truth and sell it not.* Sell it not for a little profit, in the field or in the shop, but rather buy it and redeem it with your loss of outward things. Do you conceive that *David* of whose high affections you have heard, would neglect any opportunity, for being made partaker of the Word of God? Oh how did he bewail the want of it? How would he have struggled for it? How eagerly would he have taken it with any outward disadvantages? And this is that which Christ commendeth *Mary* for, not for a work of supererogation, as doing more then she was bound to do, but for a regular according and estimation of the Word, setting aside her household business, that she might be partaker of it, Luke 10. 42. Not only they that will not hear the Word of God at all, but they that hear it seldom, that suffer every worldly business to withdraw them from it, will be found not to have loved it, and esteemed it as they ought so to do. *How shall we escape if we neglect so great salvation?* Heb. 2. 3.

2. Do you exercise your selves as in the hearing, so in the reading and in the meditation of it? Do you converse with the Word of God in prayer? Doth it dwell with you in your houses, as the Apostles phrase is? Col. 3. 16. For this you must know, my Brethren, that though you should be ordinary hearers of the best Ministry between Heaven and Earth, yet you must not rest in that, but you must exercise your selves in reading of the Word of God in private. It was the Lords Commandement to the King himself, that though he might plead want of leisure more then many others, and although he had the ordinary help of the Levites, Priests, and Prophets more then others, as *David* had both Gad and Nathan, yet he must have his Bible still, and must be conversant in the reading of it, as you may see, Deut. 17. 19. And it was that which cheered and supported *Joshua* in his affliction, *Josh.* 1. 8. that he could lay up daily in the presence of the Lord, *the Book of the Law out of his mouth, meditate therein day and night, and observe to do according to all that is written therein.* More daily then he kept his mouth, he kept himself as close and continual in God's Word. Among the Jews under

under *Queen Mary* it was made capital for any man to have the Book of God by him. And in Queen *Maries* days, you know the danger was not less, and then how did they prize a little piece of Holy Writ, how did they value a few Chapters of the Bible? If a poor man could get a leaf, or two, how tenderly would he keep them in his bosom, or at his heart, as the most precious things he had? How would he wear them out with reading in them? God hath dealt more graciously with us, there is now no danger to have a Bible, and therefore if we be not constant in the reading and the meditation of it, we shew not such affection to it as we ought to do. That is the first thing then, if you love the Word of God, you will desire on all occasions to converse with it, both in publique and in private.

2. If you love the Word of God, you will endeavour to be inwardly acquainted with it, we converse with many men, with whom we are not intimate. And so there are abundance that hear and read the Word of God, and yet know little of the meaning of it. But if you love it as you ought to do, you will not satisfie your selves with this, that you read so many Chapters in a day, that you attend on every Sermon that is preached, unless you find that you do in a measure understand the mind of God, and the mind of Jesus Christ, in those things. If I affect a man exceedingly, I shall endeavour what I can to get within him, as we use to say, not to know his face, and to hear his words only, but to be inwardly acquainted with his disposition, and the purpose of his heart. And so if you affect the Word, you will strive to get into the bosom of it, You will not be contented with a formal superficial knowledge of the letter of it, but you will dive into the very bowels of the Scripture, and never leave till you know the heart of it. And this is that which the Apostle *Paul* insinuates, Col. 3. 16. *Let the Word of God dwell in you richly*, [illegible]. Let it dwell, let it be a houshold-guest, let it rise, and sit and walk, dine and sup, and lodge with you, let it be familiar to you. Be you as throughly acquainted with it, as any man that dwells in your house, with whom you have discourse and dealing every hour. And truly if you strive not thus to be acquainted with the Word of God, you do not love it as you ought to do.

3. If you love the VVord of God, you will not easily fall out with it, when you find the meaning of it, and perceive it is against you in something that is naturally dear to you, you will not quarrel with it, your hearts will not rise up in enmity against it. No, your dear affections to it will make you quietly and meekly to submit to it. Indeed ungodly men cannot endure the VVord of God, the Precepts and Commandements of it are like bonds and cords to them, they lay restraint upon them, they curb them and they hold them in, and hence they are enraged against it. They endeavour what they can to break the bonds of God asunder, they are always contradicting and opposing, and gainsaying, and raising quarrels, and disputes against the Word, because they hate it. But now the Saints upon the other side are very much in Love with it, and hence it is that the Commandements of it are not grievous to them, they agree with their spirits, they are written in their hearts. Or if at any time

it

to trouble them, they are not angry with the Word, but with themselves, that their hearts are not in every thing agree with it. Yea, when it is a little sharp and biting, though it first put them to pain, yet in the issue they submit, and say as *Hezekiah* to *Isaiah* 39. 8. *Good is the Word of the Lord, which thou hast spoken.* They find a sweet and pleasing savour even in the sowrest passages of the Word. There goes a savour with their knowledge of it, as the Apostle *Paul* expression is, 2 *Cor.* 2. 14. Carnal men may know abundance of the Scripture, more than a gracious Saint of God, but here is the difference; they find no savour in their knowledg of it, at least no sweet and pleasing savour. No, it is distastful to them, it doth not suit with their palates, it doth not fit their humors. A Drunkard knows it is a sin to be intemperate, to drink himself down to a beast. A wanton and lascivious person knows it is a sin to be unclean, but this doctrine doth not please him, nor do it in other cases, whereas the Truth is sweet to those that are in Christ, they look upon it as their friend, and love it, because it joyns with them against their lusts, who are their greatest enemies, whom they abhorre and whom they hate with a perfect hatred.

If you love the Word of God, you will hardly part with it, you will not let it go from you, if you can keep it any way, by any means. And much less will you go from it, *I have not departed from thy judgements, saith holy David to the Lord, Psal.* 119. 102. *for thou hast taught me.* Brethren, there are a sort of men who have a kind of knowledge of the Word of God, but they have no love to it, and hence it is that they are daily withdrawn from it, as multitudes have been in these times, while they that have it dear in their affections are rooted and established in the present truth, as 2 *Pet.* 1. 12. They are not carryed clean away with every new opinion and conceit as others are. They cleave unto the Truths of God, with full purpose of heart. They are setled in their judgements, and resolved in their minds, This is undoubtedly the Truth of God, I know it to be so, I find it to be so by sensible experience in my soul, and to this I mean to stick, even to the loss of goods and life, and all. I am resolved that I will not relinquish it, what ever hazard I may undergo to hold it, what ever Sophisters and slie Seducers object against it.

If you love the Word of God, you will be extreamly troubled when it is slighted and abused, it will vex you to the heart, to see it undervalued and despised. You will be ready to reply in such a case, The Word is a good friend of mine, one whom I love dearly, from whom I have received much comfort: And I am no way able to endure, it wounds me to the very soul to see it used in this fashion. Beloved, these are times in which the Word of God hath suffered much from wicked and ungodly men. It hath been strangely scorned and contemned, and even trampled under foot. It hath been usual in these days of ours for men to speak against those things that are delivered from the Word, contradicting and blaspheming. Now, my Beloved, how have such things as these affected you, and wrought upon you? what tears have they drawn from you? what sorrow have they wrought in you?

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how often have they sent you over-loaden to your closets, there to open all to God? It is observed by the Holy Ghost, that when *Jehoiakim* had cut the roll in pieces with a pen-knife which *Jeremiah* brought him from the Lord, and burnt it in the fire upon the hearth, they that stood by were not afraid, neither did they rent their garments, nor manifest their sorrow, *Jer.* 36. 23, 24. Beloved, some of you have seen as high contempt as this offered to the word of God, though not in the same kind. And truly if you have not rent your hearts, at least, if you have not been inwardly afflicted in your spirits, and done what you are able to the vindication of it, you have shewed but little love to Gods word.

By these things you may try whether you have kept the word of God in your affections by loving it, and so have made it to appear that you belong to Jesus Christ, by the donation of the Father.

Now, in the last place, let me quicken you a little to the love of Gods word, That if you love it not already, you may come to love it; Or if you love it, you may go on to love it yet more. And to this end I shall desire you to take notice of how great excellency and admirable use it is to you, as I shall lay it open in a few particulars.

1. Are you yet in your natural estate? the word of God is the means to convert you. *The Law of the Lord is perfect, converting the soul*, Psal. 19. 7. *Faith comes by hearing, and hearing by the word of God. Sanctifie them* saith our Saviour, *How? By thy truth, thy word is truth*, Joh. 17. 17. That speech of *Paul* is apposite and full, *God hath chosen you to salvation through sanctification of the Spirit and belief of the truth, whereto*, that is, to which sanctification and belief *he hath called you by our Gospel*, 2 Thes. 2. 13, 14.

2. Are you wandering from the way? as who hath not his deviations? The word of God is a light to guide you; it is a Lanthorn to your feet, as *David* speaks, *Thou shalt guide me with thy Counsel*, Psal. 73. 24. q. d. although thou do not lead me by the pillar of a cloud and fire, as once thou didst thy people in the Desert, although thou goest not with me in a visible appearance, yet thou hast left me such exact directions, such wholesome Counsel in thy word, that if I follow that exactly, it is impossible I should miscarry.

3. Are you ignorant? the word of God is a teacher to inform you, *It giveth understanding to the simple*, Psal. 119. 130. *And makes them wise unto Salvation*, 2 Tim. 3. 15. There is no knowledge indispensably required to salvation, nothing of necessary faith or practice, either to be believed or done, but is abundantly revealed in the Scripture.

4. Are you infirm and weak in grace? The word of God is a means to confirm you. This was the Instrument by which the Apostles confirmed the Churches, *Act.* 15. 4. And as it is the usual means, by which the grace of God is begotten in the heart, in which respect we find it stiled *The word of grace*, because it works it, *Acts* 20. 32. so it is the instrument by which it is confirmed and encreased. We grow by sucking the sincere milk of the word, 1 *Pet.* 2. 2. And we are built up by it to Salvation.

5. Are you in any deep distress? The word of God is the means to comfort you. *Through comfort of the Scriptures we have hope*, Rom. 15. 4. And *David* to the same purpose, *Unless thy Law had been my delight, I should then have perished in my affliction*, Psal. 119. 92. And in another place cries out, *Remember thy word unto thy servant upon which thou hast caused me to hope; this is my comfort in my affliction, for thy Word hath quickned me*, Psal. 119. 49, 50.

6. Are you lost, as we are all of us by nature? The word of God is the means to save you: this is the saving doctrine, *Act.* 11. 14. The word of life, *Phil.* 2. 16. the word that brings men to life and glory. *The Gentiles* saith the Apostle *Paul* to the *Ephesians*, Ephes. 3. 6. *come to be fellow-heirs, and partakers of the promise by the Gospel.*

To sum up all, we have cause to love the word, to have it dear in our affections, for it is the word that guides us, it is the word that informs us, it is the word that confirms us, it is the word that comforts us, it is the word that saves us, that *is the power of God unto salvation*; with which agrees the Apostles valediction to the Elders of *Ephesus*, *Act.* 20. 32. wherewith I take my leave of you at this time, *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified.*

John. 17. 6.

And they have kept thy Word.

WE have been long upon this use of trial and discovery whether we be given up to Christ, or no, by the donation of the Father. Three branches of it we have now dispatcht, and are arrived at the fourth and last, which God assisting we shall finish at this time. Have we kept the word of God, as in our minds by remembring, and in our hearts by believing, and in our affections by loving, so in our lives by obeying? For all of these as you have heard, are comprehended under this expression. And this indeed, my Brethren, as it is the last, so it is the heigth, the upshot, and the sum of all, to keep the word of God in the life by obeying.

Many there are that remember much of it, that give assent and credit to it, yea, that pretend a great deal of affection to the word of God, and are indeed much taken with many things that are delivered in it, and yet they fail in this which is the main business, they do not give themselves up to the practice and obedience of it. They leave the rule of God, and are a way and rule unto themselves. And this was *Herods* temper right, *he heard the word of God gladly*, he took some kind of pleasure in it, and therefore out of doubt had some affection to it; but when it came to practice and obedience, there he failed. He did but many things at most, he did not all that was delivered to him from the word of God, and this was that which marred all, and made all the rest worth nothing. And so the second ground, the stony places in the parable, *Matth.* 13. 20.

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they received the Word of God and that *with joy*, and there must be some love where there is delight and joy, and yet no fruit at all follows, as you may see in that place: And truly there are many such among us, who find some taste in *the good Word of God*, as the Apostle speaks, *Heb.* 6. 5. There is a pleasing relish in it which they are delighted with, as there is something in the Word that may content a palate that is meerly carnal, but they make it not their rule in their lives and conversation. They sit before the Preacher as the people sits, and listen with affection to his words perhaps, they are a pleasant sound to them, but their hearts are far from stooping to the obedience of the Word, no, they are for their covetousness, their uncleanness and their lusts still.

Now I beseech you, my Beloved, see how it is with you in this regard: If you will have this sweet assurance in your selves that you are given up to Jesus Christ, by the donation of the Father, you must keep the Word of God in your lives by obeying it: you must not rest in this, that you have (as you conceive) some love to it, and that you take some kind of pleasure and delight in it, (for this a carnal wretch, a reprobate may do) but you must yeild obedience to it, you must be ruled and ordered by it in your ways: the Word of God must be a guide to you. When you have any thing to do, you must not think what is agreeable to your wills, humors, interests, ends, and so act accordingly. But you must seriously consider with your selves what is agreeable to the direction of the Word of God, and to the rule which he hath there prescribed to you, and to that you must conform, how unsutable soever it may be to your desires or to your aims. Thus you must keep the Word of God, (if you will clear your interest in Jesus Christ, in your lives by obeying it.

And here that you may not be mistaken, and deceive your selves, I shall desire you to take notice of a few things.

1. You must keep it wholly and entirely, you must not keep some parts and parcels of the Word of God, and leave the rest out of your practice and obedience. No, you must keep it all throughout without restraint or limitation, if you will make it to appear that you belong to Jesus Christ. *Thou hast given them to me* (saith our Saviour in my Text) *and they have kept thy Word.* Observe it well, he saith not, They have kept some portion of thy Word, or They have kept it in some certain things, they have obeyed some rules and some directions of it, but *they have kept thy Word*, you must conceive it, all thy Word, without any reservation. They have not willingly allowed themselves in any disobedience to the least iota of it. And thus it is with those that are bestowed on Jesus Christ, they are obedient to the Word in all things, and so they make it to appear that they are men of proof indeed, that they are tried Christians, as the Apostle shews, 2 Cor. 2. 9. *To this end did I write to you, that I might have the proof of you, and whether you would be obedient in all things.* They can say as *David* doth, Psal. 119. 104. *Through thy precepts I get understanding, therefore every false way I utterly abhor.* As soon as I get so much understanding from thy Word and from thy Law, to know that such a way is false, and leads not to

the happiness and comfort which it seems to promise. I do not follow it and keep it as I did before; no I decline it and abhorre it, yea, I abhorre it utterly, I never touch more with it, let it be what it will, never so sweet, so pleasing, so delightful, so accustomed to me. *Through thy Law I get understanding, therefore every false way I utterly abhorre.*

And is it so with you (my Brethren)? Turn in upon your selves a little, and consider how farre you are acquainted with the Word and Will of God, how far the Lord hath shewed what is good, and what he requires of you, so that you are convinced of it; and then examine whether you fall short in nothing, whether you come fully up to the obedience and the practice of it: whether you keep the Word entirely, so that you do not fail in any thing advisedly and customarily, of which your understandings are informed, and which you know to be a duty. Tell me Beloved, is there no such thing? is the Conscience quiet now? doth it lay nothing to your charge? no neglect of any thing you should have done? doth it not tell you that in this and that particular you know the rule, and yet you have not walked accordingly? In such or such a thing you have gone quite and clean against it. Brethren, if your hearts accuse you, God is greater then your hearts, and knoweth all things. Go home and judge your selves for it: Commune with your hearts and say, Herein I see I have been faulty; I have not kept the Word of God, my practice hath not been in every point according to the Rule, no; I have failed in this and that and the other thing: But now I am resolved in good earnest, by the grace of Jesus Christ to take another course as far as it is possible; I will not swerve a whit, not vary in my conversation from the Word of God. This, I acknowledge I have done, which I know well enough I ought not to have done. This, I confess, I have neglected, which I know I should have done, but now it shall be so no more. My aim shall be to keep the Word, as far as humane weakness and infirmity will suffer, wholly and entirely. Thus you must do if you will make it to appear, that Christ hath any share in you.

2. As you must keep the Word wholly, so you must keep it cordially too. As you must obey it all, so you must obey it all with all the heart: Your obedience to the Word must flow from principles of heartiness and love with it, and not from base respects and ends without. And this is that which the Apostle testifies of the *Romans*, Rom. 6. 17. *Ye have obeyed from the heart* (saith he) *the form of Doctrine that hath been delivered to you*, or *whereto you were delivered*, as it is rendred in the margent; *you have obeyed it, and you have obeyed it from the heart*; so that your obedience was voluntary, free, delightful; you found complacencie and pleasure in it; you needed nothing else to carry and incline you to it, but the inward motion, disposition, and affection of the heart: You had enough within you, to quicken you, and stir you up to the obedience of the Word of God. And thus it is with those that are bestowed on Jesus Christ, they obey it heartily, while others do it meerly out of self-ends: All their motives and inducements to the obedience which they yeild are from without; either they are drawn by force, or they are

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hired, or they are frighted to it. Their hearts meerly of themselves do nothing with them in the business. *Jehu* was large enough in his obedience to the command and will of God, as to the matter of the things he did with reference to *Ahabs* house. To say the truth, he did all, every thing that God would have him; But he failed in this particular, he did nothing heartily, nothing out of love to God, but all for his own ends, and therefore all he did was worth nothing. See what an ample attestation he received from God himself, 2 King. 10. 13. *Thou hast executed that which was right in my eyes, and hast done to the house of Ahab according to all that was in my heart.* He had not omitted any particular, and yet because it was not cordially done for God, but meerly for himself, that he might bring about his own designs, he met with a revenge instead of a reward, as you may see *Hos.* 1. 4. How far doth *Artaxerxes* go? Ezra 7. 23. *Whatsoever is commanded by the God of heaven, let it be diligently done.* You see to what a pass this Heathen Prince is brought, he will do any thing for God; any thing that he requires, let it be what it will, he will obey. But what is that which moves him to it? is it a principle of love to God, doth he do it heartily? No, it proceeds from nothing else but fear of wrath and vengeance, as it is apparent in the latter member of the verse, *for why should there be wrath upon the Realm of the King, and of his Sons?*

Now I beseech you, try your selves in this particular, you obey the Word of God, yea, and it may be you are large in your obedience, as to the matter of the thing required. But do you (as it is observed of the *Romans*) obey it from the heart, or from some other principle? if there is nothing else to move you, would your hearts carry you to this obedience? Have you that within you still, that would hold you in from sin and stir you up to duty, if there were no inducement from without? Can you say as *David* doth? Psal. 40. 8. *Lord, I delight to do thy will, for thy Law is in my heart.* Lord, we delight to pray, read, hear, perform religious duties, it is our meat and drink to do thy will, *for thy Law is in our hearts*; It is not written in our understandings only, but in our hearts and our affections, and this is that which makes obedience to it pleasing and delightful to us. So that if you might be free from the injunctions and directions of the Word (with the servant in the Law) you would not value such a liberty: You would not swear, and be unclean, and run out into all excess of riot, if you might, because your spirits have by grace an inward contrariety and antipathy against it: you would not cease to pray, and hear, and perform religious duties if you might, because your spirits have an inward sweet complacencie in these things. If you thus keep the Word, it is a sign that you are Christs Disciples.

As you must keep the Word wholly, and keep it cordially, so you must keep it constantly, you must keep it to the end, as the Prophet *David* speaks, *Psal.* 119. 33. You must hold on in keeping it, you must persist in your obedience to it, even to your lives end; that Christ may say at last concerning you, when you depart out of this world, and appear before his Father, *Thou hast given them to me, and they have kept* 3.

thy word. And indeed to obey it for a time, and then to throw it off again, is not to keep it, but to loſe it. Alas how many ſuch are there among us, in theſe latter times, who for a while were very diligent, and Inſtant in the ſtudy of the Scriptures, ſeem'd to be very cautious and exact to frame their lives in every thing according to the word of God, ſo that they would not vary from it in the leaſt particular. Or if they found themſelves at any time, in any thing to ſwerve from the direction of the Rule, they would judge themſelves for it. But now the Word the rule it ſelf is laid aſide, as an unneceſſary and a uſeleſs thing, as if it were not worth the keeping any longer, there is no care at all to walk by it; when there are groſs and horrid deviations from it, they are not looked upon as matter of Humiliation or Contrition in the leaſt degree. I wiſh that ſuch would ſeriouſly conſider with themſelves, how Chriſt ſhall own them in the latter day, how he ſhall plead before his Father for them, that they have kept his word.

Now, my Beloved, lay theſe things to heart, and never reſt till you have gotten this Character of thoſe that are beſtowed on Jeſus Chriſt, by the donation of the Father. Never ſatisfie your ſelves till you keep the Word of God in your lives by obeying it, till you keep it wholly and till you keep it cordially, and till you keep it conſtantly: And then there is a bleſſing poured out upon you by the mouth of Chriſt himſelf, *Bleſſed are they that hear the word of God and keep it*, that is, that do not hear it only, but obey it. And to the ſame effect ſpeaks the Apoſtle *James*, *Jam.* 1. 23. If as you look into the Law the word of God, and underſtand it, ſo you continue in it, and are doers of the work, not forgetful hearers of it, but doers of the work, you ſhall be bleſſed in the deed: And that you may attain this bleſſedneſs that follows thoſe that are obedient to the word, I ſhall give you ſome direction.

1. You muſt ſeek to God to teach you, though you may learn to know it, as that a Caſtaway may do, yet you can never learn to keep it any other way; you ſhall never keep the word in the obedience of your lives, unleſs God and Chriſt teach you. *David* was very ſenſible of this, and therefore poured out his prayer to the Lord, Pſal. 119. 33. *Teach me O Lord the way of thy ſtatutes, and I will keep it to the end.* When thou thy ſelf haſt taught me once, and not before, I ſhall walk accordingly, I ſhall be obedient to it. It is not in the power of any in the world to teach a man to frame his life in every thing according to the word unleſs God himſelf do it. But if he undertake it once, if he be pleaſed to be our Teacher, all is well. And this is that which the Apoſtle *Paul* inſinuates, *Epheſ.* 4. 20. and in the following verſe, *ye have not ſo learned Chriſt*, (ſaith he) *viz.* to ſay and to profeſs that you are Chriſtians, and yet to live prophanely and licentiouſly, and lewdly ſtill, *if ſo be that ye have heard him, and been taught by him as the truth is in Jeſus.* Why what doth he intend, what is it to be taught by him? he tells us in the following words, *That you put off* (touching the former converſation) *the old man, and be renewed in the ſpirit of your mind, and put on the new man.* It is ſuch a kind of teaching whereby we are transferred and brought in the obedience of it: And therefore if you do indeed deſire to have

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your lives conformed to the rule and Word of God, seek to Christ himself to teach you.

3. Be sure to set your selves to the obedience of it, out of hand; Procrastinations and delays will dash all. It is observed of the *Colossians*, that they obeyed the Word from the day they heard of it, *Col.* 1. 6. So you my Brethren, do you grow practical from this day. It may be you are now convinced of many things, you think of this and that, in which your practice is not answerable to the rule; you have secret inward motions, and it may be resolutions to amend all, as *David* had, *I have said that I would keep thy Word*, saith he to God, *Psal.* 119. 57. strike now while it is hot: do as the same holy Prophet did, *I made haste and delayed not*, saith he, *to keep thy precepts*, Psal. 119. 60. Assoon as I resolved, *I made haste and set about it*. If you have holy resolutions wrought to practice any duty which you have hitherto neglected, up, and be doing presently, do not permit such resolutions to grow cold, and die within you, least you never have them more. I am perswaded there are many souls in hell, who have purposed in many things to bring their practice to the Word, to abandon such a sin, and to set on such a duty; they were resolved upon the thing, but they could not do it yet, and so the Lord hath cut them off, and their delays have proved their ruine.

4. If you will keep the Word of God in your lives by obeying it, you must find out and mortifie the lusts that hinder you in this business, or if you do not so, you may resolve on this and that, but surely it will come to nothing; and therefore if you have within you any holy purposes of coming nearer to the Rule, of leaving such a sin, or setting upon such a duty, think now what lust, or what corruption there is in you, that will be like to make this blessed resolution frustrated in you, and set the edge of your Petitions of your humiliation against this, for if you do not this, you do nothing. Many men have been very well resolved to walk according to the Word in many things; but when they come to act their resolutions, there is some lust or other that prevails against them, and this they do not mortifie, and so are able to do nothing. Well then my Brethren, you have purposes perhaps to keep the Word of God in such and such particulars: You are extreamly sensible that you have failed, but now it shall be so no more: but there is some lust, or other, a lust of pride, or covetousness, or uncleanness, which if it be not mortified will blast all; strike that, and kill that, and then you may with comfort hope that you shall approve your selves, such as are given up to Christ, in that you keep his Word.

And thus we have at length dispatched the Character of those who are bestowed on Jesus Christ by the donation of the Father; they are such as keep his Word, that is, the Word of God the Father: So saith our Saviour here of his Apostles and Disciples, *they have kept thy Word.*

Now in the following verses he proceeds to shew how they were brought to keep the Word of God, and by what means it came to pass, that they received it, and believed it, and embraced it, and obeyed it.

Why

Why saith our Saviour, they did it upon this account, because they were perswaded and convinced, that it was the very word which I received of my Father to deliver. They knew for certain that it was not any thing which I (as man) devised and invented of my self, but it was the very message which my Father put into my mouth, and therefore they gave heed to it. *Now they have known that all things, whatsoever thou hast given me are of thee, for I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee.*

Now this (if you observe it well) is both expressed and amplified. First it is nakedly expressed, *Now they have known that all things whatsoever thou hast given me are of thee.* Then it is amplyfied in the succeeding verse, *For I have given unto them the words which thou gavest me, and they have received them, &c.* And here our Saviour doth declare two things: First, he declares his own fidelity in the delivery of his message from his Father to his people, *for I have given to them the words which thou gavest me*, those very words and no others. And then he shews the issue and event of this faithfulness of his in his Apostles and Disciples, and that especially in two respects: First with relation to the message which he brought, *they have received them*, saith he, that is, the words which I delivered to them in thy Name. Secondly, then with relation to himself the Messenger, *they have known surely that I came from thee, and they have believed that thou didst send me.* Let us at this time make a little entrance on this discovery of our Saviour as it is nakedly expressed. *Now they have known that all things whatsoever thou hast given me are of thee.*

These words as I have hinted formerly, my Brethren, are annexed to those immediately before, which we have even now dispatched, to shew the means and way by which our Saviour's hearers came to keep the Word which he delivered to them from his Father. Why, saith our Saviour, this was a great inducement to it, because they were perswaded that it was of thee, that it was thy word indeed, and not my own. *If I had spoken as from my own Name*, or brought my own word to them, they would never have received it. But this was that which made them keep thy word, because they knew that it was thine. *Now they have known that all things whatsoever thou hast given me*, (you must conceive it to deliver or declare to my Disciples) or as it is explained in the following verse, *all the words which thou hast given me are of thee.* So that the point apparently suggested here is plainly this:

Doctrine.

They that will give the Word such entertainment as it ought to have, must know for certain that it is the word of God.

Had not our Saviours hearers been convinced of this, had they conceived, and apprehended that it came from him meerly as he was a man, they would never have believed it, or embraced it, and obeyed it

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as they did. But this was that which made them keep it in the same that hath been said; because they knew that that which Christ delivered to them was the Word of God. And to this end it is that Christ is so exactly cautious to persuade his hearers here, that the message which he brings them is not of or from himself, but from his Father. [illegible] and in the following [illegible]

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hearken to it, not with an ordinary measure, but with a very high degree of fear; with such a fear as worketh trembling. So did the Prophet *Habakkuk*, as you may see, Hab. 3. 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenness was in my bones, and I trembled in my self.* And the holy Prophet *David*, as he professeth of himself, Psal. 119. 161. *My heart trembleth for fear of thee, and I am afraid of thy judgments.* (this is) [illegible] some understand [illegible] frequently the same [illegible] as [illegible] for instance, Psal. [illegible] *people not be afraid* [illegible] Church [illegible] by the people, the [illegible] prophet should have said, [illegible] hearers not [illegible] as we [illegible] So [illegible] you see [illegible] gives [illegible] ordinary [illegible] reverence [illegible] ever do, unless they know for certain [illegible] this [illegible] God. [illegible] be doubtful whether it be [illegible] look [illegible] the word [illegible] does will be apt [illegible] we it no respect at all [illegible] of [illegible] Almighty, [illegible] heart of such [illegible] do it, as [illegible] *If thou Cain [illegible] is judged, but sinnest [illegible] lie there* [illegible] *falling* [illegible] *God* [illegible] you, that you speak [illegible] God, that he will [illegible] worship God.

[illegible] that we may [illegible] dit and be- [illegible] this special and per- [illegible] beyond the word of a man, to give [illegible] above reason; yet when [illegible] word for it, we ought to [illegible] which [illegible] for the [illegible] therefore [illegible] is referred to the praise [illegible] word of God, his Ma- [illegible] And yet it was a most [illegible] should put a period [illegible] and [illegible] a flourishing and famous [illegible] from-

However they believed it, because it was the word of God. You see then what our duty is in this respect, to hear the word with absolute belief, this is the entertainment which we ought to give it.

Now this it will not find amongst us, unless we be perswaded that it is the word of God; the word of man can never challenge this from us, for *men are lyars*, as the Prophet *David* speaks, they are deceitful on the ballance. Though they give us good words, yet when we come to prove them, and to try them, many times they prove too light: Those that we think are best to be believed among them, may deceive us; so that there is no reason in the world why we should take what they deliver upon trust, because they deliver it. And therefore we are bid to sift the doctrines, and to try the spirits, because there be that say, The Lord hath said, when the Lord hath not spoken. But when the word appears to be of God, this apprehension and perswasion is enough to silence all objections, that in appearance may be made against it. This alone will raise the heart, to entertain it with that absolute belief wherewith it ought to be received: while we remember that the God who is the Author of it, is the God of Truth, yea he is the Truth it self: His saying always *is a faithful saying*, 1 Tim. 1. 15. because it is the saying of the faithful God, and therefore *worthy of all acceptation*.

3. We must know for certain that it is the word of God, that we may give it such entertainment as it ought to have, in point of humble resignation and submission to it. For this belongeth to the word of God, that we quarrel not against it, but that we justifie it and submit to it. So it is said of *Johns* hearers, Luk. 7. 29, 30. *All the people that heard him, justified God*; yea the very *Publicans*, the worst among them, as it is noted there in that place. So holy *David*, *I esteem all thy Commandements concerning all things to be right*, Psal. 119. 128. yea he will have him always to be justified when he speaketh, and clear even when he judgeth, *Psal.* 51. 4. when it is hardest to acquit him, and to stoop to him. So that you see, my Brethren, we must justifie the Lord in his reproofs and threatnings, how sharp soever they may seem to be. As *Rehoboam* and the Princes did when they were sharply menaced be the Prophet, they replyed not, they fretted not against him, but confessed *the Lord is righteous*, 2 Chron. 12. 6. And *Hezekiah* when *Isaiah* dealt so roundly with him in the Name of God, *Good is the word of the Lord which thou hast spoken*, 2 King. 20. 19. Yea, God requireth this of all his people, that they say Amen to every Curse of his, and that they set their seal to it, as you may see, *Deut.* 27. 26.

This is the entertainment which we ought to give the word of God in this respect, meekly and humbly to submit to it, even when it seemeth to be most against us; and not so much as once to mutter or repine at it. Now this we shall not do unless we look upon it as the word of God. Nothing but such an apprehension of it will bring the heart to such a temper, and put the spirit into such a frame as this is. That which comes to us under the notion of the word of man, will never be so yeilded to; No, the heart will boyl, and rage, and rise against it. But when it hath the stamp of God upon it, it stoops the spirit to submission.

Such entertainment (you may see) it found in *Eli* upon this account, *It is the Lord*: when *Samuel* who was then a child, declared to him what the Lord resolved to bring upon him and his house, saith *Eli*, it becomes me to be humble and submit to this, and not to murmur and repine against it; for *it is the Lord*, 1 Sam. 3. 18. As *Hezekiah*, Isa. 38. 15. *What shall I say? for he hath said it to me.* And so in every truth that is delivered to us, in every precept that is laid upon us, in every reprehension that is given us, in every Commination that is thundred out against us, if we consider with our selves, whoever be the messenger, *it is the Lord* that speaketh this, it is the word of God and not of man, this and only this will make us in all humility to stoop to it.

4. We must know for certain that it is the word of God, that we may give it such entertainment as it ought to have, in point of obedience. Herein the word of God is singular, it must be absolutely and universally obeyed, and that not only with the outward but also with the inward man. It doth not only take command upon the members, but even the spirit and the conscience must be subject to it. And that without delay, without question, without exception, without reservation; assoon as that which is delivered to us, appears to be the word of God, there is no room for disputation, or expostulation, but obedience. *All that the Lord Commandeth we must do*, Exod. 19. 8. if he command it, we must do it. This is the entertainment which we ought to give the word of God. The word of man can challenge no such honour and respect from us. All the commands of men are limited, and are to be obeyed so far, and but so far as they agree with the commands of God, or else at least as they are not repugnant to them. And consequently while we look on any word as that which comes from man, or as that which is of man, we cannot yeild it such obedience as is peculiar to the word of God. But when we know once that it is of God, when we are certain that he is the Author of it, we shall no longer think our selves at liberty to obey or disobey. No, this perswasion will convince us, that it is absolutely necessary to resign our selves to the obedience of this word of his, who is such a Law-giver as is able either to save or to destroy, and with whom every disobedience receiveth a just recompence of reward.

JOHN 17. 7.

Now they have known that all things, &c.

Use 1. NOw is it so, that they that will give the word such entertainment, *&c.* We see the reason then (my Brethren), why the word is so unworthily and slightly entertained by the greater part of men, why it hath no greater reverence, no greater credit, no more submission, no more obedience then it meets withall, from those that are the ordinary hearers of it. Alas, how is it disrespected and despised every where? how little credit doth it find with men? how do their hearts and spirits rise against it, when it meeteth with corruptions, and crosses

croſſes them in their ways and their humors? how far are they from yeilding abſolute obedience to it, in every thing that it requires of them? And what's the cauſe of all this? Truly the main and principal is this, that they believe it not to be indeed and truth the word of God. When it is read or preached to them, either they call the matter into queſtion, and are in very great ſuſpenſe whether it be the word of God or no; or elſe they peremptorily reſolve as *Iſrael* did, *It is not he*, Jer. 5.12. It is not God that ſpeaks to us, this is not the word of God, and then no wonder though it be neglected and deſpiſed by them. They hear a man, and ſo accordingly reſolve that that which is delivered to them, is of man, and that it hath no higher Author then the man that ſpeaks to them. And ſome of them will now and then expreſs themſelves, Preachers may ſay their pleaſure in a pulpit, and the like. And hence it is, my Brethen, that their reſpect and entertainment of it, is anſwerable to their apprehenſion of it, ſuch as belongeth to the word of man and no more. They regard it and believe it and obey it juſt as farre as they themſelves pleaſe.

But you will ſay perhaps, if you could hear the Lord himſelf ſpeak to you, Oh how would you fear before him, how would you ſtoop to him, how would you yeild obedience to his voyce! But who is this that you hear? a man ſuch as your ſelves are, whoſe weakneſſes and failings and infirmities are known to you.

Oh but remember that though you have this treaſure in earthen veſſels, yet it is a treaſure ſtill, and it is of God ſtill; That all the meſſengers of God in their regular preſcripts ought to be inſtead of God, and inſtead of Chriſt to you; That it is not they that ſpeak, but the Holy Ghoſt himſelf that ſpeaketh by them, *Mat.* 10.20. And therefore even as he that heareth them, heareth God; ſo on the other ſide, he that deſpiſeth them, deſpiſeth God himſelf, *Luk.* 10.16. They were but men that preached to the *Theſſalonians*, the Apoſtle and his fellows; ſo that they might have made the ſame objection, and ſo have kept themſelves from due and reverend entertainment of the word which they delivered: But they did otherwiſe, as the Apoſtle teſtifies of them to their commendation, 1 Theſſ. 2.13. *The word which ye heard of us* (ſaith the Apoſtle there) *ye received it not as the word of men*, though ye received it of us who are but men, yet *ye received it not as the word of men, but as it is indeed the word of God.*

Is it ſo, that they that will give the word of God ſuch entertainment as it ought to have, muſt know, *&c.* You ſee then what you are to do, if you deſire to entertain the word aright, and to receive it in ſuch a manner as you ought to do; you find perhaps much ſlightneſs and irreverence and ſtubbornneſs and diſobedience in your hearts againſt it, you cannot bring your hearts to ſuch a temper, in the reading or the hearing of it, as you unfeignedly deſire to do, your thoughts are wandring, or your hearts are unbelieving, or your luſts are ſtruggling, or your corrupt and carnal reaſon is gainſaying, while you are attending on it. Something or other there is ſtill that hinders you from a right receiving of it. And this is a continual grief and burthen to you. Now, my Beloved, I will ſhew you how you ſhall help all this at once: You muſt come to be aſſured, *Uſe 2.*

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to know for certain that that which is delivered in or from the Scripture, is the word of God; If you have any ſecret unbelief of this, any doubt in this particular, do what you will in all reſpects beſides, and labour what you can, you will never bring your ſelves to give the word ſuch entertainment as it ought to have. This one defect will hurt you more then all the means that you can uſe beſides will help you. And truly Satan (knowing well of how great conſequence it is) endeavours what he can, if not to overthrow us utterly, at leaſt to weaken us in this aſſurance. And if he can but weaken us in this, and make us faint in this aſſurance, that that which is delivered in or from the Scripture is the word of God, he knows he doth much work at once: He weakens by proportion our Reverence, our Aſſent, Submiſſion, and Obedience with it.

And verily, my Brethren, though it may not be perceived, yet this is that which lies at the bottom, and is the main original of all that ſlightneſs, and incredulity and obſtinacy, and diſobedience, which many of the precious Saints of God diſcover in themſelves, in relation to the word, and know not how to remedy. They are not firmly and inviolably ſetled and confirmed in this perſwaſion that it is the word of God. Their faith is weak in this particular, and ſo accordingly they are weak in all thoſe things which concern the due and right receiving of it. For even as if a man believe it not to be the word of God at all, he will give it no fear, no faith, no ſubmiſſion, no obedience: So on the other ſide, if he believe it weakly, and with many fluctuations, he will accordingly be weak in all theſe; he will be on and off, and up and down, according to the ebbings and the flowings of his faith.

And therefore I beſeech you, my Beloved, ſtrive and labour what you can to ſtrengthen and fortifie your ſelves in this perſwaſion, which is of ſuch concernment to you. And certainly the beſt among us have need of Confirmation here, for we are apt ſometimes to waver and to have doubtful thoughts about it. And they that are moſt free from theſe, have yet defects and imperfections in their faith of this as well as other parts of holy truth. They have not yet attained to ſuch a pitch, but they may be adding to it, and go on to further meaſures and degrees. And therefore let it be our labour and endeavour to encreaſe our faith in this particular, and to grow up to full aſſurance of this inviolable principle, that That which is delivered in the Scripture is verily the word of God.

Now that you may know this for certain, I ſhall do two things: Firſt, I ſhall lay down ſuch conſiderations as make it credible: And in the next place I ſhall ſhew you what you are to do that it may be certain to you.

As for the firſt of theſe, my Brethren, there are many things that make it very credible, that whatſoever is delivered in or from the Scripture, is the word of God. I ſhall name a few of them, as

1. The evident accompliſhment of all the propheſies contained in it. I mean of all, excepting thoſe the time of whoſe fulfilling is not come in. It hath been Ruled long ago, that *De futuris contingentibus non datur*

dator determinata veritas. Man cannot certainly determine of future things that are contingent: He cannot do it of himself, and by his own fore-sight. Now this the Prophets and Apostles did (as by the issue and event is manifest) and therefore it appears that in their prophesies they were directed by the All-knowing and Omniscient God.

2. It is made credible by the harmonious testimony of the Church in every age who have assented to it, and acknowledged and received it, as that which comprehendeth and containeth the divine and holy Oracles of God himself. And however divers Churches have been at very sharp [illegible] about divers other things, yet [illegible] have still agreed, [illegible] once to much as [illegible] other the Scriptures to be [illegible] or no.

3. [illegible] made credible by the almost incredible [illegible] between the Sacred and Pen-men of it, who wrote in such divers places, [illegible] times, [illegible] concerning [illegible] crossed and thwarted [illegible] they received [illegible] ded by their own [illegible] We see [illegible] even the Septuagint differ in their Expositions of it, [illegible] against another. How much would the Prophets [illegible] served, unless they had been all directed by [illegible] Spirit, which would more easily agree in [illegible] then in composing those Principles [illegible] had liberty to frame what Axioms [illegible] and to set them down for rest. And therefore [illegible] certainly the Penmen of the Scriptures were guided all by one, *viz.* the Holy Ghost himself who lead them [illegible]

4. [illegible] made credible by the [illegible] on the hearts and souls of men, [illegible] whatsoever; For however it be carried in a low and [illegible] rule, yet it commands us, and prevails upon us more then all the eloquence of Men and Angels could possibly do, were it united all together. [illegible] herein I appeal to Gods people, let them consider with themselves what wonderful effects it hath wrought upon their [illegible] how it hath pierced [illegible] a separation between them very [illegible] and marrow; how it hath told them all that ever they have done, how it hath cast them down with unutterable sorrow, and then raised them up again with joy unspeakable and glorious. How it hath altered them and changed them, and turned them clean about, and made them renounce their pleasures and delights, their wills, their reasons, their desires, yea, to deny themselves, that they might walk by this Rule.

5. The blood of many Martyrs gives testimony to the Scripture, that it is the word of God, which for this divine and heavenly Truth, and by his power and might whole [illegible] would hardly have endured the rage and fury of the flames, the violence of the tormentors. We read indeed that divers Heretick[illegible] have undergone exquisite and horrid torments for their gross opinions and conceits, we have many instances in Church story. But it is to be considered what they did [illegible] the Scriptures, though falsely and [illegible] wrongfully apprehended and applyed. Where hath been the Jew, or Turk, who for his Talmud or his Alcoran [illegible] are

are the Scriptures they receive and use) hath put himself into the hands of the Tormentors.

These and such things as these, do make it in it self extremely credible that that which is delivered in the Scripture is the word of God. But yet they may not so take hold upon us to convince us notwithstanding, they may not chase our scruples all away, not clear up all doubts, unless some further thing be done, to make it credited by us, and to make us know for certain, that it is the word of God.

2. [illegible] work of Gods Spirit. The self [illegible] Apostles and the [illegible] Scripture, and ma[illegible] delivered, must [illegible] which [illegible] do without this, [illegible] This [illegible] self [illegible] the [illegible] of [illegible] comes. [illegible] but this [illegible] alone will make it clear [illegible] us, that it [illegible] and [illegible] [illegible] which nothing else [illegible] two ways. Positively [illegible] ence; And secondly by [illegible] able to receive it.

First by removing [illegible] that hinder this [illegible] is done [illegible] very man by nature [illegible] rance whereby our eyes [illegible] were. The word [illegible] enough, my Brethren, [illegible] it self to us, [illegible] shew it self to us, [illegible] it self to us, as it is indeed, but we are [illegible] and cannot see it. The second hinderance is [illegible] tion, by means of which [illegible] we see [illegible] selves but hate it [illegible] and dislike it, and re[illegible]

These two [illegible] Spirit cureth and [illegible] by a double remedy. The first [illegible] forth our deceived understandings to frame [illegible] gures and measures [illegible] in the light, opening our eyes that we may [illegible] discovery of the [illegible], and to be satisfied that this is the word of God. The second, Sanctification [illegible] our desires and our affections [illegible] gures and measures of their first [illegible]. And by this work of Gods [illegible] opens the eyes of our blinded minds, that we may understand [illegible] see those admirable [illegible] and beams of divine and [illegible] light [illegible] rectifying our corrupt [illegible] choose that we truly love them, and embrace them, we come to be [illegible] that the Scriptures indeed and truly the word of God.

So [illegible] our [illegible] Spirit works not this assurance in us by [illegible] any [illegible] to Gods word [illegible] any failing or defect in it, but [illegible] brings [illegible] to the light, and [illegible] representing it unto us as indeed it is. The Spirit [illegible] make it credible, for it is so in it self abundantly be[illegible] even of the best [illegible] condition, but it makes it so to us, by curing

and





Angel and the Messenger of God, as you may see that place for instance, Mal. 3. 1. Yea the Apostle, Heb. 3. 1. *Consider the Apostle and High Priest of our profession Jesus Christ.* And herein he hath done his part, that he hath been exact in the discharge of his Apostleship, and the delivery of his Errand to the Church. He hath not put in any thing, no not a word, that may be called his own, in opposition to his Father. He hath not gone beyond the bounds of his Commission in the least degree. And this he pleadeth very often in the Gospel, and beateth very much upon it, that he might be understood, and that he might not be mistaken, because it was of such concernment to the success and efficacy of his message; *Even as the Father said unto me, so I speak*, saith Jesus Christ, *John* 12. *ult.* That [so] respecteth not so much the manner as the matter of his speaking, as you may easily discern, if you will look upon the words immediately before, *What I speak, even as the Father said unto me, so I speak.* The things which I deliver are the same which I received of my Father. That only I have said and nothing else, not any thing besides that. And therefore he inculcates frequently, that he speaks not of himself, it is a phrase he useth often. His meaning is not, that he speaks not of his own strength, but that he speaks not of his own devising, he delivers nothing but that which is committed to him by another: *The word which I speak is not mine, I speak not of my self*, Joh. 14. 10. *but the Father which sent me, he gave me a commandment* originally from my Father, and I do not adde so much as one of my own words.

And thus Christ hath shewed himself a faithful Prophet, a faithful Messenger from his Father to his people in this respect, that he hath added nothing to his Message; So in this respect also that he hath taken nothing from it. He hath delivered it intire, declared it fully and compleatly to his people, *I have given to them* (saith he) *the words which thou gavest me*: you must conceive it All those words, I have not kept a word from them; with which accords his protestation to his Apostles and Disciples when he was about to leave them, Joh. 15. 15. *Henceforth I call you not servants, for the servant knows not what his Lord doth, but I have called you friends.* And why so? *For all things that I have heard of my Father, I have made known to you*; In this respect I have used you like friends, that I have told you all my Fathers Councel, I have acquainted you with all, without any reservation. All that he hath delivered to me as the Prophet of the Church, and as a Messenger from him to you; I have exactly and compleatly made it known to you. 2.

But you will ask me how this accordeth with his own expression to his Apostles at another time, and in another place, *viz.* the Chapter following, that even now alleadged, Joh. 16. 12. *I have yet many things to say to you, but ye cannot bear them now*, as if he should have added, therefore I will not speak them now; and how then could he say before, *I have made known all things to you?* *Object.*

Truly, my Brethren, he might say it very well. He had indeed made known all things to them, that were to be known by them; I mean as yet, in the Condition they were in at that time. All things which he heard from God the Father, with this intent that they should hear them, and *Answ.*

be made acquainted with them, he had imparted to them to the very utmost: so that he had been faithful in the business. There is no doubt, but Saviour Christ as man had many things revealed to him from his Father, which he instilled not into his Disciples; for he was perfect in regard of knowledge, and they were not so, nor could be so in this world. But whatsoever was communicated to him as the Mediator and the Prophet of the Church in that behalf, and for the information and behoof of his people, all this he manifested and made known to them again, as far as the estate which they were in would bear it, and their condition did require it: And this he clearly intimateth in the fore-alledged place, *I have yet many things to say to you, but ye cannot bear them now*. And to what end should Christ say that which he knew they could not yet bear? why should he lay a burthen on them, which was too heavy for their shoulders?

But if he had said all before, how had he many things to say? If he had said all that was to be said before, all that his Father had given him to say, and he had many things to say, that were not to be said, because they were not suitable to the condition they were in at that time. But did our Saviour say them afterwards? or if he had many things to say, and did not say them, how was he such a faithful Messenger (as I have shewn) from his Father to his people?

For clearing this, we must distinguish [illegible] things Jesus had to say to his Apostles and Disciples [illegible] own immediate voyce, while he was conversant upon the earth. Other things he was to say by his Spirit afterwards, and he was very faithful both ways.

1. What things he was to say to his Apostles and Disciples with his own immediate voyce, he said all those things. He kept nothing back from them. He taught them lesson after lesson, still as they could learn. And so he carryed them along, as long as he remained among them: So that he might have said at any time while he was with them, I have made known all to you, all that you are yet to know. And whereas he affirmeth in the cited place, *I have yet many things to say to you*, if they were such as he was himself to speak, to utter to them with his own mouth, there is no question to be made, he spake them afterwards before he left them, and ascended to his Father. And it is manifest, that after he was risen, he conversed with them forty days, talking of mysterious things, speaking of things pertaining to the Kingdom, *Act.* 1. 3. The Kingdom which had been set up in the hearts of a few poor despised ones before, but was now to be erected in the Church. These and such things as these they could not bear till now, and therefore though our Saviour had these things to say, yet he said them not till now: And now he said them that he might be faithful, and that he might discharge the trust, that was reposed in him by his Father.

2. But there were other things which he was not to say to his Apostles and Disciples, by his own immediate voyce, while he was conversant among them, but by his Spirit afterward, when he had left them. And these he said accordingly by that Spirit. And this is chiefly aimed at, and

and is the main intendon of the fore-alledged Text, *I have yet many things to say to you, but you cannot bear them yet.* But what then? did he say them afterwards? Yea, he said them afterwards by his Spirit, and what the Spirit said, he said. And therefore it is added presently, *Howbeit when the Spirit of Truth is come, he will guide you into all truth, For he shall not speak of himself, but whatsoever he shall hear (viz. of me) that shall he speak. He shall receive of me, and shall shew it unto you.*

While Christ was conversant with his Apostles in the flesh, they were capable of nothing in a manner. It was but little they could bear then, and therefore there was little to be shewed to them. But when he was ascended once, their hearts were presently enlarged to a capacity of greater measures and degrees of knowledge. And Christ was accordingly to shew them (and the Church by them) much more by his Spirit, which he performed with all fidelity, as the event hath manifested and declared.

Thus much you see is fully cleared, Christ hath approved himself a faithful Messenger from his Father to his people. For he hath added nothing to his message, and he hath taken nothing from it. All the words his Father gave him to deliver by himself and by his own immediate voyce, he delivered. All that he gave him to deliver by his Spirit, all these he delivered too, and so he hath been absolutely and exactly faithful every way.

Hath Christ approved himself a faithful Prophet to the Church, a faithful Messenger, &c. Hath he not failed in speaking any thing that he should have concealed, or in concealing any thing he should have spoken? hath he not spoken so much as a word too little, or a word too much? This then may serve to teach us divers things; As *Use 1.*

1. To hear this Prophet, and diligently to observe and mark all that he speaks to us: He hath no loose words, no vain expressions, nothing too little, or too much in that which he delivered to us, and therefore it must be the better noted, and the more valued. The words of men, yea, the exactest of them are sometimes defective, and sometimes redundant. The words of Christ are not so. I speak not this that you should do as some of the Church of *Corinth* did. I am for *Paul*, saith one, I am for *Cephas*, said another, I am for neither of them, said a third, I am for Christ only. That which Christ himself said, I will hear, and I will read, but I will hear no other man, I would not have you hear Christ, so as to hear none but him. But I would have you hear Christ, so as to hear none like him, for *never man spake like this man.* And therefore when we meet with his words, let us take special notice of them, let us fix and dwell upon them, and let them rest and dwell in us. *Let the word of Christ dwell in us richly:* Let us have an eye to mark them, an ear to hear them, and a heart to keep them, as *Mary* had, of whom it is recorded, that *she kept all his sayings in her heart.* How carefully did the Apostle keep that which our Saviour spake, though it be no where mentioned in the Gospel, and wishes other men to do so too! Act. 20. 35. *Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

And

And so he minded the *Corinthians* of that which Christ himself spake. *To the married, I command, and yet not I, but the Lord.* 1 Cor. 7. 10. As intimating that the words which dropped from his lips did challenge singular regard from them. And such regard, my brethren, let them have from us, when we meet with his Prayers, his Sermons, his Sayings; let us hear this Prophet, and hear him so as to be obedient to him.

It was a dangerous thing you know, to refuse to hear *Moses*, *he that despised Moses law, was to die without mercy.* But it is much more dangerous to refuse to hear Christ. There is a sorer punishment for such, *Heb* 10. 28. It went very hard with those who refused the word that was spoken by Angels. But if we refuse the word that was spoken by Christ, and do it finally, there is but one way with us, we are gone [illegible] covery: For if the word spoken by Angels was stedfast, (for [illegible] tion of it) *and every transgression and disobedience received a* [illegible] *pence of reward, how shall we escape if we neglect so great* [illegible] which was spoken by the Lord? If we hear him not, we [illegible] without mercy too. But if we hear him and obey him, we [illegible] thanks ever. The words that he spake are spirit and life. And if a man keep his sayings, he shall never see death.

2. This should teach us in the second place, [illegible] since he is such a faithful Messenger that he [illegible] upon him, and believe him to the utmost. His words [illegible] of God, he hath given us those words, that are given [illegible] all those, and none but those; and why then should we not depend upon them, for our direction, for our Consolation, and trust him perfectly in all cases?

3. To try other Prophets by this Prophet, other Messengers by this Messenger, and so accordingly to embrace them, or reject them. Other men that come from God really or in pretence may speak more or speak less then he hath put into their mouths; Christ hath said neither more nor less: and therefore let us always try their Messages by his Message; if they agree with his, let us embrace them, but if they disagree, let us reject them.

John. 17. 8.

I have given unto them the words which thou gavest me.

And thus far of the General Application. Proceed we now a little more particularly and distinctly to apply the divers branches of the point in order.

Use 1. Hath Christ himself approved himself a faithful Messenger from his Father to his people, in this respect, that he hath added nothing to his Message? That he hath not delivered so much as a word more? Then surely not a word of his must be neglected by us, nor slightly passed over, without the most exact examination. All the words of Jesus Christ have



Vse 3.

Apostle

Apostle doth to his hearers, 1 Cor. 11. 23. *That which I have received of the Lord, I have delivered unto you.* Only that and no more. And here there are three sorts faulty; I shall but only name them to you, and go on.

1. The Superstitious Teacher; there were a multitude of such not long ago; but blessed be the Lord, their number now is well lessened; whose manner was to beat on nothing in the Pulpit but humane Observations, and Inventions and Traditions. They must stand up at *Gloria Patri*, they must bow before the Altar, and the like. These were the things that many Preachers dwelt upon, in which their greatest heat and zeal was shewn, as if they were of greater consequence then Principles and Fundamentals of Religion.

2. The Sceptick Teacher, who doateth about foolish idle questions, which do not serve to edifie, and which when all is done, have neither ground nor resolution in the Scriptures. And here the Schoolmen were extreamly faulty who have filled the world with multitudes of needless and unprofitable scruples, and inquiries, concerning which our Saviour (the great Prophet of the Church) speaketh nothing of or on. Such were the points that many of them even spent themselves upon: which many Preachers tossed and canvassed in the Pulpit, by which they spoiled the people, as appears by the *Egyptian* darkness of those ages which they lived in. And truly there are many in these days of ours who spend their time and thoughts on idle questions, and disputes about words, and are extreamly vain in their imaginations, and so are hindred from studying weighty things, and matters absolutely necessary to salvation.

3. The vain-glorious Teacher, who stuffes his Sermons to the people with nothing else almost but humane Learning, as if that which Christ hath taught us, would not yeild sufficient matter to deliver to the people. It's true, my Brethren, there may be in preaching, a lawful use of secular learning, but not a lawful ostentation of it. Use it we may, so far as it illustrates any thing of Christ, and helps us to the clearer explication, or better application of it to the hearers. But if we preach our selves and not Christ, if we lay aside the perfect and the pretious doctrine which he hath delivered to us, and study nothing else but how to vent our own witt, our own learning, our own fancies, this is dangerous to our selves, and pernitious to the people.

And as the Messengers of Christ must utter what they have received from him without addition, so without diminution. They must fulfill the Word of Christ as the Apostle speaks, *Col.* 1. 25. declare it fully to the people: as Jesus Christ revealed fully what his Father put into his mouth, as we have plentifully shewed you: so must the Messengers of Christ deliver fully what they have received from him; they must not m nce it out of fear or favour, or any other base end. It was the strict injunction of the Angel to the Apostle *Peter* and his fellows, when he sent them forth to preach, Act. 5. 20. *Go, stand and speak unto the people all the words of this life.* And Gods immediate precept to the Prophet, Jer. 26. 2. *Speak all the words that I command thee, diminish*

not a word. And therefore let not any Messenger of Christ suppress and smother what he hath received, delivering so much as he thinks expedient and no more, so much as suits with his fancy or with his ends. Let him not upon any grounds, considerations, or pretences whatsoever, wrap up any thing in silence which Christ would have him to make known. But let all his Embassadors resolve with faithful Micaiah, whatsoever the Lord shall put in our mouths, whether it be good or evill, whether the hearers will approve it or dislike it, that will we speak.

I shall lay down a few Considerations, which though they may not seem so pertinent and proper for this Assembly, yet may be of some use; At least to make you bear with Ministers the better in their faithfull dealing with you, when you see how much it lies upon them to be faithful: For

1. If they suppress and smother what they have received to deliver, they draw upon themselves the guilt of blood, yea, of the blood of souls; yea, of the souls of those whom they are bound to watch for, as those for whom they are to give up an account when the day of reckoning comes. And this appeareth evidently by the Apostles protestation to the Elders of *Ephesus*, Act. 20. 26. *I take you to record this day that I am pure from the blood of all men.* How so? *For I have not shunned to declare unto you all the Counsel of God*; not some, but all his Counsel. They that hide any, are not pure from blood; no, not from the blood of souls, which is a formidable thing. The blood of bodies hath a voyce, and cryes aloud for wrath and vengeance upon them that shed it; The blood of souls speaks worse things, and cryeth louder then that of *Abel*.

2. If they suppress, &c. they do (in the desert) deprive themselves of any share in the mercy of the Lord. It is a dreadful sentence against such, which God himself doth not seem to speak so much as to thunder out against them, Apoc. 22. 19. *If any man shall take away* (saith he) *from the words of this book*, Well, if he do, what then? *the Lord shall take away his part out of the Book of life, and out of the holy City, and from the things that are written in this Book.* If there be any happiness to be enjoyed in Heaven and in the new Jerusalem, which is above; if there be any mercy mentioned in the Book of God, in all the pretious promises from the beginning of it to the end; if there be any priviledge to have a part in the blessed Book of life; the man that takes away one word out of the Book of God (that so doth and so continues) is utterly cut off from all these. He that is able to diminish blessings, and to bring them down so low that nothing of them shall remain, will recompense them who diminish his word, and pay them home in the same kind wherein they sin.

3. If they suppress, &c. they expose themselves to ignominy and contempt with men. They think perhaps to gratifie and please, and to be loved and honoured and esteemed by this means, *viz.* by hiding and concealing that which they imagine will not relish with the people. But God will meet with such in this preposterous way of theirs, and cross them

them so, that this shall make them despicable in the eyes of all men. *I have made you* (saith the Lord to the unfaithful Priests of Israel) *contemptible and base before all the people.* And why so? *because you have not kept my ways, but have been partial in the Law.* Some of it you have delivered, and some of it you have concealed, according as your hearers, and the times would bear, you have dealt partially with it. And thus you thought perhaps to get your selves esteem and love among the people. But it is fallen out quite contrary, clean against your expectation; For all men look upon you now as self-seekers, men-pleasers, and time-servers: and so you are become contemptible and base by this means. And if you look on those at this day who are partial in the Law, and who apply it only against one side, who reprove and threaten none but those that are not of their own party; you shall find them of no great esteem among the people.

4. If they suppress, &c. as they expose themselves to shame, so to wrong from men too. They lay themselves by their unfaithfulness the more open to abuses and injuries and molestations from the people: Whereas if they be faithful, they are under Gods protection; *I have made thee* (saith the Lord, encouraging the Prophet) *a defenced City, and an Iron pillar and brazen walls against the whole Land, against the Princes thereof, against the Preists thereof, and against the whole land; and they shall fight against thee, but they shall not prevail*; and what of this? *Therefore gird up thy loins, and speak unto them all that I command thee, Jer.* 1. 17. with-hold not any thing for fear that I would have thee to deliver, be bold and confident in my protection. Be not dismaid at their faces, least I confound thee before them. The Lord hath always taken special care of them, who have been trusty in the delivery of his message. And hence the Prophet *David* having said, *he suffered no man to do them wrong, but reproved even Kings for their sakes*, discovers in the words immediately annexed, who they were that had this special interest in Gods protection. *Touch not mine anointed and do my Prophets no harm*, Psal. 105. 15. And that Prophetical Petition of *Moses* in behalf of *Levi*, is notable to this purpose, Deut. 33. 11. *Strike through the loyns of them that rise against him, and of them that hate him, that they rise no more.*

Now if you ask me how it comes to pass that notwithstanding these assurances in the Name of God himself, ungodly men have risen and prevailed against the faithful Messengers of Jesus Christ, sometimes to their utter extirpation.

To this I answer in a word, It was not that the Lord was careless of their peace and welfare, but it was because they had dispatched the work which God had given them to do, they had *finished their testimony*, as the expression is, *Apoc.* 11. 7. Or else because the Lord fore-saw he should receive more honour by their suffering then their peace; *Phil.* 1. 12. And thus far of our Saviours faithfulness in the delivering of his Message, from his Father to his people.

The issue and event of this fidelity of his, comes now in order to be handled, and that as I have shewed in two respects. First with relation

to the Message, which he brought, *they have received them*, saith he, (that is) *the words that I delivered to them in thy Name*; Secondly, then with relation to himself the Messenger, *they have known surely that I came from thee, and have believed that thou didst send me.*

So that here is their good reception of the Message, and their good perswasion of the Messenger delivered in such plain expressions, that they will need no Explication. The only seeming difficulty lies in this, how Christ as Man and Mediator may be said to have come out from God, since in that Nature he was never with him, in regard of his immediate presence in the heavens. Truly, my Brethren, he came not from him locally, but he came from him Ministerially; he came not from him in respect of place, but he came from him in respect of mission, because he came of his Message, and of his Errand: and so our Saviour Christ explains himself by an Exegesis in the succeeding parcel of the verse, *They have known surely that I came out from thee*, that is, they have believed that thou didst send me.

Now both of these particulars, importing the good carriage and behaviour of the Apostles and Disciples of our Saviour, both with relation to his message, and to himself the Messenger, may be considered two ways. Either in a joynt dependance of both of them on that which goes before; Or else in a particular dependance of one of them, upon the other. If you consider them and look upon them, in a joynt dependance upon that which goes before. So they are both of them the fruit and the effect of the faithfulness of Christ. He was exact in the delivery of his message to a word, as he declares himself in the fore-going parcel of the verse, which we have even now dispatched, and the event was this; That both his Message and himself were very well received and entertained among his hearers; So that here I might lay down this observation.

Doctrine.

The faithfulness of the Messenger of God, in the discharge and execution of his Office, is of very great avail, and efficacy to commend his Message, and himself unto the people.

I shall but only touch at this, because though it be a truth, yet it is not a proper and a seasonable truth to be insisted on in this Assembly: You see the issue of it in our Saviour here, the chief Messenger of God; he was absolutely faithful in the trust that was reposed in him by his Father; and this was that which came of it, and followed it among his hearers. Their good reception of his message, they received his words. Their good perswasion of himself the Messenger; they knew for certain that he came from God. And where did ever any Messenger of Christ, that was faithful in his place, miss altogether of success, and good esteem among the people? It's true, some will dislike him and oppose him, and hate him for his faithfulness, as *Ahab* did *Micaiah*. But the wisest and the best will value him, and love him, and respect him for it.

it. There is a ſpecial bleſſing of the Lord on the fidelity of his Embaſſadors, which is the cauſe and reaſon that they ſeldom fail of doing ſome good, and of finding ſome fruit, and of having ſome regard from thoſe whom they are ſent to. And there is ſomething in their faithfulneſs it ſelf, when it comes once to be obſerved by the people, to gain their hearts, and to win their good affections and ſubmiſſion to themſelves and to their preaching. When they are once perſwaded and convinced that their Miniſter is faithful, this hath a mighty operation on them, if they be not very ſtupid and prophane, to make them hear him, and reſpect him, and obey him.

So that to give you but a word of Application, this points us with the finger to the true and real cauſe, why many that pretend themſelves at leaſt to be the Meſſengers of God, and the Meſſengers of Chriſt, do find no better entertainment with the people. Their perſons are deſpiſed, their Miniſtry is ſlighted, themſelves and their words are not regarded. What's the reaſon? the people find they are unfaithful, and hence it is that they have no opinion of them, no regard at all to them. And therefore they that would be well eſteemed among their hearers, that would have their Miniſtry find ſome ſucceſs, and fruit and efficacy in them, muſt ſhew all good fidelity in the diſcharge and execution of their Office. *Uſe.*

But you will ask me, How may this be done, and wherein doth this conſiſt? I will ſhew you in a word, and paſs on to another point of Obſervation, The Meſſenger of Jeſus Chriſt, if he will be well received and well-approved, muſt ſhew his faithfulneſs eſpecially two wayes.

1. In an active way he muſt ſhew his faithfulneſs in two reſpects. Firſt in a right delivery of his Meſſage, as he receives it from his Maſter; and ſecondly in a delivery of it too for a right end, that is, for his Maſters end, and not his own. 1.

1. He muſt ſhew it in a right delivery of his Meſſage, juſt as he receives it from his Maſter. He muſt not alter it or change it in the leaſt degree, to make it ſuit with the genius of the times, or the pleaſure of Superiors, or the corruption of the people. For if they once perceive that he will ſcrue the word to any intereſt, and make it to comply with any humor, though they may like it well enough, whoſe humors and corruptions he complies with, yet they will never like him, nor think the better of him, but the worſe. No, they will look upon him as a man of no fidelity, of no conſcience: and ſo accordingly will ſuſpect and undervalue any thing that he delivers. Whereas if he deliver what he hath received without fear, without favour, and will not vary in the leaſt degree, to comply with any man, they muſt take it as it comes, they will ſay of him as *Ahab* of *Micaiah*, 1 King. 22.8. *I hate him, for he propheſies againſt me ſtill*, but yet he is a Prophet of the Lord: he croſſes me and meets with me continually, but yet I muſt confeſs he is an honeſt and a faithful man.

2. As he muſt ſhew his faithfulneſs in a right and juſt delivery of his Meſſage, ſo in the ſecond place in a delivery of it too, for right ends; conceive

conceive it, for his Masters ends and not his own. To advance Christs glory, to build up Christs Church, to save the souls of Christs people; If we would be well received and entertained, our hearers must have no occasion to distrust, that that which we deliver (though for the matter of it right and sound) is to satisfie our own passion, or to promote our own ends.

First, not to satisfie our own passions. They must not think that our seeming heat and zeal is for our selves, and not for Christ; and this we must be very wary of in the great differences that are on foot at this time. Corruption will be apt enough (if there were nothing else) to make us sharp and bitter against those and their opinions, who are it may be violent against us; and if they apprehend us so, we shall never do them good: and therefore we should strive to carry matters so, that we may satisfie them, and convince them, that we speak nothing out of spleen against them. And to this end it would be prudence to forbear loose flings, and bitter girds at them. We must in no wise betray any truth of Jesus Christ, by our neglecting to appear and shew our selves for it, who ever set themselves against it; But we should rather do it in a way of reason and solid conviction, then in a way of passion and bitter opposition; and in this way undoubtedly we shall do Christ and it most service.

Secondly, our hearers must have no occasion to distrust, that that which we deliver, aimeth at our own respects: That we seek our selves in it; our own honour by vain ostentation of wisdom, and eloquence, and secular learning; Our own advantage by insinuation and pleasing, and flattery, so making merchandize of those that hear us, as the Apostles phrase is; we must be able to appeal for this as the Apostle did, 1 Thes. 2. 3. *Our exhortation was not of deceit or guile; but as we were allowed of God to be put in trust with the Gospel, so we speak, not as pleasing men, but God who tries our hearts. For neither at any time used we flattering words (as ye know) nor a cloke of covetousness, God is witness.* If such a cloke as that be used by any that pretends himself a messenger of Christ, a cloke to hide and cover base ends, and once the people come to look under that cloke, and to see what is within, they will never like him more.

And as the Messenger of Christ, if he would be well received, must shew his faithfulness to Christ his Master, in an active, so in a passive way. As in a right delivery of his message both for the matter and the ends of it, so in a constant and a patient suffering for that which he hath so delivered, if Christ shall call him thereunto. In the first place he must be sure that that which he delivers is indeed his Masters message; and then he must stand to it, even to the loss of liberty, and goods, and name, and life and all. For if the people see him flinch when he is called to this, if they perceive that he will suffer nothing for that which he hath preached to them with so much earnestness, with so much confidence, with so much seeming resolution, farewell their acceptation, their estimation of him any more. They will see he is a hireling (as Christ speaks of such a one) and so accordingly they will account

count of him. *The good and faithful Shepherd*, saith our Saviour, *Joh.* 10. 11. *giveth his life for the Sheep. But he that is an hireling, and not the Shepherd of the sheep, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep. The hireling flyeth because he is an hireling, &c.* By which it is apparent, that it is the part of a hireling and a mercenary man, who serves for nothing else but wages, to fly when trouble and when danger comes. And hence the faithful Messengers of Christ, have sealed their teachings with their sufferings, and their blood, as I might give you many instances out of the stories of the Scripture and the Church. And therefore they that will preserve the credit of their Ministry, and hold up the power and operation of it with the people, must be extreamly circumspect that they deliver nothing but what they know to be the truth of Christ, for which they must rather suffer then revoke it, and then they must be reliant when the time of trial comes. For if they shrink in weering, they are gone. It will not serve the turn to tell the people they were deceived and misled. For if they be confessedly mistaken once, they will be ready to conclude, they may be so a second time, and so a third, and so along, and the end of all will be, that they will never give any great credit or esteem to them, or to their teaching any more.

Thus by the way upon the observation hinted to us in the joyne dependance of both particulars, considered in the Text on that which goes immediately before.

Proceed we now to look upon them in a particular dependance, the one of them upon the other, *viz.* the latter on the former. First you have here their good reception of the message which our Saviour brought, *They received it*, saith the Text. And then you have their good perswasion of the Messenger, that *he came out from God*, was sent from God; and this perswasion, as I take it, was the ground of the reception, and under that respect is mentioned here, *They received my words*, saith Christ, but how came this to pass? They were perswaded that I came from God. The point is obvious.

DOCTRINE.

The good reception of the message by the people, depends upon their good opinion of the Messenger, their fast perswasion that he is sent to them from God.

The words of Christ himself you see were entertained on this account, as he suggests in his expression to his Father here, *I have given them the words which thou gavest me, and they have received them.* How so? why they have known verily or surely, *viz.* they have known it for a truth, *that I came out from thee, and have believed that thou didst send me.* If they had doubted this, my words had never found such entertainment and success among them.

And hence it is that the Apostles when they began to deal with any people, the first thing that they do, is to shew them their Commission

and

and authority from God. You shall observe in the Epistles, how this is set upon the thresholds still, and in the very entrance of them; that so the Pen-men of them might anticipate or meet with that in the beginning which would be prejudicial to the success and efficacy of their doctrine, and consequently leave the people free, to benefit by that which was to follow. *Pauls* wisdom is remarkable in this respect, in his Epistles you may see a taste of it, Gal. 1. 1. *Paul an Apostle not of men*, nor by men, *q. d.* however the false Teachers tell you that I am called by men, as other ordinary Ministers and Pastors are, and so by consequence that I have no such Universal charge as I pretend, and that I thrust my self into the right of other men, to stand a medling and a tampering as I do with all the Churches: yet I assure you, I do nothing else but that to which I am deputed and designed by my Commission from the Lord, For I am his Apostle called immediately by him: and Jesus Christ is very careful to satisfie and to convince his hearers that he came from God, as I might give you instances enough, but they are known. And this both he and the Apostles, because they did knew the peoples good reception the message dependeth much, &c.

Use. I might apply this to the Ministers, but I will rather turn it to the people. Is it so, that the good reception of the message by the people dependeth much upon their good opinion of the Messenger? Then let it be a Caution to you, that you do not over-lightly entertain an ill opinion of those who come from God to you. For you your selves will be the losers by it; it will hinder the success and efficacy of their teaching: And therefore follow the Apostles Counsel, 1 Tim. 5. 19. *Against an Elder receive not an accusation, but before two or three witnesses.* If there be witnesses sufficient, and the fault deserve it, pursue it, follow it. But if not, do not receive it, let not your ears be open to it. Especially in such a time as this, when sides are violently one against another, and when reports are usually raised and aggravated very much by this means.

But above all take heed how you drink in the least suspition, whether the Minister be sent of God, or no, without a very sure ground; for this, if it be entertained, will altogether hinder the good reception of the message which he brings you.

And that you may not be missed in this particular, I shall in a word or two, direct you how to judge of this business.

1. You may judge a little by his entrance; if he be sent of God, he comes in by the door, and not by the window. The door which Christ sets open to him, and not which he himself unlocks and opens with a false Key. So that if any question grow in this particular, he is able to appeal to all the people, as the Apostle sometimes did, 2 *Thess.* 2. 1. *You know our entrance*: It was not in a clandestine and surreptitious way; you of the Church, you know it what it was, whether it were according to the rule, and as beseems a Minister of Christ, I leave it to your selves to judge, I appeal to your verdict.

2. You may discover somewhat whether a Minister be sent of God by his enablement to that Office. Whom God sends, he qualifies; he sends not his message by the hand of a fool. *When Christ ascended up on high, he gave*

gave gifts unto men for the work of the Miniſtry: *Epheſ.* 4. 12. God *makes able Miniſters of the New Teſtament*, 2 Cor. 3. 6. As he makes them, ſo he makes them able too, indues them in a meaſure with ability of knowledge and utterance, gives them wiſdom and a mouth. If they be competently able both ways, it is an evidence that they are of Gods making and of Gods ſending.

You may judge a little as by their ability, ſo by their propenſity to do the Office of a Miniſter. And this is that which the Apoſtle calls a ready mind to feed the flock, 1 *Pet.* 5. 2. A good will to deal out to the people the Goſpel of Chriſt. 1 *Theſſ.* 2. 8. Indeed my Brethren, when a Miniſter that hath a Competency both of knowledge and of utterance, regardeth not at all to ſtir up the gift of of God that is in him, or to uſe his abilities for the good of the Church, but is idle and remiſs, prefers his pleaſure and his eaſe, before the good and the ſalvation of the peoples ſouls, you have great reaſon to ſuſpect him, that he is not come from God. But if he be content to ſpend himſelf and to be ſpent, if he be like *a burning and ſhining light*, as it is ſaid of *John the Baptiſt*, burning in his zealous Doctrine, ſhining in his holy life, and waſting while he ſhines to others; if it be his meat and drink to do the work that God hath put into his hands: ſuch a Miniſter as this, ſo coming in, ſo qualified, ſo employed, beware how you ſuſpect that he is not ſent of God. 3.

John. 17. 9.

I pray for them, and I pray not for the world.

WE have not yet diſpatched the Preface, or the preparation to our Saviours Prayer in the behalf of his Apoſtles and Diſciples; ſome think indeed, that he begins his Prayer for them in the following verſe, which we are now about to enter on, *I pray for them, I pray not for the world*: But if you mark it, there is nothing in it, either of Confeſſion, or Petition, or Thankſgiving; only our Saviour Chriſt lays down ſome leading Conſiderations which induce him to preſent this Supplication for them to his Father; And they are taken either from their relation, or from their condition. The firſt is drawn from their relation to his Father and himſelf; *I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine. And all mine are thine, and thine are mine*; by means whereof it comes to paſs that *I am glorified in them*: the next is drawn from the condition they were in, and were likely to be in, they were at preſent in the world, and they were likely to be in it out of hand without Chriſt; I mean without his viſible and corporal, and fleſhly preſence; *And now I am no more in the world, but they are in the world, and I come to thee*; as if he ſhould have added, and I muſt leave them behind me; The greater need they had to be recommended by him in his prayers, which were the laſt he was to make with them in this world. Theſe are the things that move him to become an earneſt ſuitor to his Father for his Apoſtles and Diſciples in a ſpecial

manner, as he hints in the beginning, *I pray for them, I pray not for the world.*

Now this he speaks exclusively, you see, as it is very manifest, even in the letter of the Text. A man would think it might have been sufficient for our Saviour to have said, *I pray for them.* For had he said but so, he had implyed, that other men were not at all remembred, by him in his prayers: But he will be expres and clear in such a business of such high importance; he will shut out the world from having any share at all in this incomparable priviledge, in down-right language, and in plain terms from being once so much as mentioned in his prayers, *I pray for them, I pray not for the world.*

So that the point to be observed is plain.

Doctrine.

Christ is an Intercessor to his Father for none but his own people.

He prays for them, and none but them; the world are utterly excluded from having share at all in our Saviours Intercession. He intercedes for none that are without the pale that he sets up in this Text; he doth not speak one word to God for them: *I pray not for the world,* saith he, I meddle not with them at all in that business. But if he pray not for the world, who are they for whom he prays? *I pray for them,* saith Christ. For them, for whom? why, for them *whom thou hast given me.* So that they who are Christ's, you see, have a peculiar priviledge in this regard; for all the Intercession of the Son of God, the great High Priest is spent upon them; *If any sin, we have an Advocate with God the Father,* saith the Evangelist, 1 *Joh.* 2. 1. He speaks it there exclusively, *we have,* and no others. And therefore it is very much to be observed, that he saith not, If any sin, he hath an Advocate; for there are many sinners in the world, that have no Advocate with God the Father. But *if any sin, we have an Advocate,* we that believe, have Christ to intercede for us. And he may have an advocate if he believe; if he be one of us, let the man be what he will, and let his sin be what it will, Christ will be an Advocate and Intercessor to his Father for him: *He ever lives* (saith the Apostle speaking of our Saviour) *to make intercession for them,* Heb. 7. 25. Them, whom? why them *who come to God by him,* as you may see if you reflect upon the former parcel of the verse; *He is able to save them to the utmost who come to God by him, seeing he ever lives to make intercession for them:* Still you see his intercession is confined to a selected company of men, and not extended to the whole world. *He appears in Heaven for us,* saith the Apostle, *Heb.* 9. 24. Not for all without exception, but for us whom he hath taken into his special and peculiar love and care, who are comparatively but a small number.

So that the point is plain you see, Christ is an Intercessor to his Father. *&c.*

Reason. And the reason is apparent, because he is a Priest for none but them only, and Intercession is a part of his Priesthood. There are two branches

branches (as you may know my Brethren) of the Prieſthood of our Saviour; Sacrifice and Interceſſion; and they are both of them for his people. He offers Sacrifice for none but them, and ſo accordingly he intercedes for none but them neither; for both the branches of his Prieſthood of neceſſity muſt go together.

He is a Mediator for, and only for his own people; he makes peace for none but them. And even as he is not a Mediator of redemption for the world; ſo he is not a Mediator of Interceſſion for it neither. Indeed, my Brethren, all that he is, or doth as he is Man and Mediator, is for his people. Why was the Son of God incarnate but for them? why did he take our Nature on him but for them? why was he made a Mediator but for them? He is a King to rule them, a Prophet to inſtruct them, a Prieſt to ſacrifice and intercede for them. He had never been a King as he is a Man, he had never been a Prophet, he had never been a Prieſt, but for the ſake of his people. And hence it follows very clearly, that whatſoever he doth in the adminiſtrations of theſe Offices of his, he doth it (next to his own glory) for his Churches good. He carries it throughout in reference to them: and ſo accordingly the Execution of his Prieſtly Office in both the parts and branches of it is for them. He is an Interceſſor to his Father for none but for, *&c.*

Is Chriſt an Interceſſor, *&c.* this may ſerve to ſatisfie us in the point which ſome have vented in theſe latter times, that Chriſt is the Redeemer of the whole world; and that he dyed for all men univerſally without reſtraint, or limitation. What think you, my Beloved? is it a likely thing that Chriſt ſhould dye for thoſe, for whom he will not pray? That he ſhould offer up himſelf a Sacrifice for thoſe, for whom he will not intercede? That he ſhould ſpend his blood for thoſe, for whom he will not ſpend his breath? That he ſhould give his life for thoſe, for whom he will not give his word? will he do that which is abundantly the greater for them, and then refuſe to do the leſs? You ſee he ſaith expreſly in my Text, *I pray not for the world.* And might he not have ſaid as well, I dye not for the world? and if our Saviours interceſſion now in heaven be not vocal, as it is uſually reſolved, but a real preſentation of the merits of his death, and the vertue of his paſſion to his Father: That as the blood of Martyrs cries for vengeance to be executed upon thoſe that ſhed it, ſo on the other ſide, the blood of Jeſus Chriſt the Mediator cries for mercy to be ſhewed to them for whom he ſhed it. It claims it out of right and juſtice in the behalf of thoſe for whom he dyed. Why then, it follows, that if he dyed for all, he cannot chooſe but intercede for all too. Or if he ſhould be ſilent, his blood would cry for mercy for them, to whom it was intended and deſigned; and conſequently, if he pray not for the world, he dyed not for the world neither. *Uſe* 1.

Is Chriſt an Interceſſor, *&c.* Here then you ſee the ſad condition of thoſe who are without the pale, that are not only in the world, but of the world; Chriſt never intercedes for them, let their cauſe be what it will, let their neceſsity be what it will. Chriſt even leaves them to themſelves, and never interpoſes for them to his Father. There you may cry and howl your ſelves, when you are in any ſtraight, you may ſtand beg- *Uſe* 2.

ing for your selves, and all in vain; for Jesus Christ will not speak a word for you, nor any such as you are. Beloved, I beseech you think upon it, there come in heavy things against you every day at the bar of Gods Justice. Sin cryes, and the Law cryes, all the Commandements which you break continually come in with open mouth against you, and importune Gods Justice for wrath and vengeance to be executed on you. They cry How long Lord? and sin cryes How long Lord? and Christ who is the only Mediator to avert wrath, and make peace, he sitteth still and saith nothing. Oh my Beloved, what should hinder now, but that the black decree for execution should go forth against you, when there is none to interpose and stand between you and the wrath of God! when these complaints and cryes of all the sins that you have done, of all the Oathes that you have sworn, of all the lyes that you have made, *&c.* come in against you in the Court of heaven: and the Father puts the question to the Son the only advocate in that Court, What have you any thing to say for this man, why judgement should not pass against him? will you undertake for him? and Christ shall answer no, I have not a word to say for him; I intercede not for the world: Let Justice have its course against him, let it be executed on him to the utmost: I pray for my own people, and I desire they may be spared as in right they ought to be, for I have satisfied for them. But for the rest I even leave them to the vengeance and the wrath they have deserved, I will not hinder it, or stop it, in the least degree; Let Justice pay them home in full weight and full measure; Look how much they have sinned, and how much wickedness they have committed, so much torment and so much sorrow let it give them. Oh what a flood of horrour and confusion, think you, will be poured out upon you, when once the day of vengeance and of visitation comes; when God comes forth against you as an Enemy with nothing else but war and death, and blood, and ruine, and destruction in his looks, and there is none to pacifie and appease him, none to speak a word for you; but Christ the only Mediator leaves you to the utmost of his fury, Oh consider this, *&c.*

Use 3. Is Christ an Intercessor to his Father for none, *&c.* here then you may behold the matchless happiness of those who belong to Jesus Christ. In this respect they have a priviledge above the world, that they have him to intercede for them, to be their Advocate, and to present their Supplications and requests to God. Brethren, I know not how you value it, or what account you make of it, but I assure you it is a rich Prerogative that you have such an Intercessor with the Father, if you have eyes to see the worth of it. And that you may the better know your happiness in this regard, I shall lay it open to you in a few particulars.

1. Your happiness is great, that you have Christ to be your Intercessor in this respect, that he is so near to God, and that he hath such interest in God. An interest of near union, for he is one with God, the Father; an interest of dear affection; he is his Son, his Son that is extreamly like him, his Son that never did offend him, in whom his very soul delights, so that he can deny him nothing; it is but ask and have; *ask of me, and I will give thee.* And is it not a priviledge to have such as he to speak for us?

us? One that can do ſo much with God, that hath his ear and heart too; One that can ſurely carry any buſineſs for us in the Court of Heaven, for his Father hears him always, *Joh.* 11. 4. and never puts him off with a denyal. An Advocate that is not favoured, may ſpeak much and plead hard, and yet he may prevail but little. But Jeſus Chriſt is ſure to ſpeed in any ſuit, in any buſineſs that he undertakes. Oh the bleſſedneſs of thoſe who are within the compaſs of this glorious priviledge, and who have ſuch a powerful Advocate as Chriſt is!

Your happineſs is very great that you have Chriſt to be your Inter- 2.
ceſſor, in this reſpect that he is near to you. As he is near to God, ſo he is near to you alſo, and ſo by conſequence he is the fitter to be an Advocate to God for you. It is a very great advantage to us, that he that is to plead our caſe with God the Father, is our near kinſman; He is *Immanuel, God with us*, God one of us, who took not on him Angels, but *the ſeed of Abraham*, who is of our own fleſh and blood and bone, and therefore he will certainly be tender of us, and compaſſionate towards us. And therefore the Apoſtle *Paul* obſerves that we are very happy in a High Prieſt, *He being ſuch a one as cannot but be touched with our infirmities*, as being of the ſelf ſame nature with us, and having had himſelf experience of them, *for he was in all things like unto us, ſin only excepted*; and therefore cannot but be very much affected with our ſorrows and our ſufferings, and very ſenſible when he is pleading for us to the Father.

Our happineſs is great, *&c.* in this reſpect, that he is not like to dye, 3.
and ſo to leave the buſineſs that he undertakes imperfect. It is the caſe of other Advocates ſometimes, they drop away in the middle of a buſineſs: they follow it and plead it very well a while, but dye before they finiſh it, before they bring it to a Judgement; and then the Client knows not what to do, nor to whom to have recourſe; for no man underſtands his buſineſs; he muſt go back again to the beginning. There is no fear of this in Jeſus Chriſt our Advocate and Interceſſor; we may depend upon it, he will go through with our buſineſs; he will not leave it till he have brought it to perfection; *He will ſave us to the utmoſt*, as the Apoſtle *Paul* ſpeaks, *Heb.* 7. 25. and why ſo? becauſe he *ever lives to make interceſſion for us*, as it is added there in that place.

So you ſee our happineſs is great, it is a bleſſed priviledge that we have Chriſt to be our Interceſſor; and it may yeeld us ſingular encouragement, and pretious comfort divers ways: As

1. It may encourage us and comfort us, in our addreſſes to the Majeſty of God. *Now we may go with boldneſs to the Throne of grace*, having ſo good a friend with God as Chriſt is. If we were to goe alone, and of our ſelves, if we had none to make our way for us, it could not chooſe but be a great diſheartning to us. But when we ſeriouſly conſider that our Advocate is there, our friend is there; who will be ready upon all occaſions to ſecond us, to put in a good word for us, to help out us in any buſineſs, this is a ground of choice comfort.

2. It may ſupport us in the ſenſe of our many imperfections. However our petitions are put up in much infirmity and fear and weakneſs, yet if they

they be according to the will of God, we may remember ſtill that they are ſeconded by Chriſt in heaven; That he puts in on our behalf, and demands the ſame things, that he excuſes what is wanting in our prayers, and ſupplies it in his own. We are flat, but he is quick; we are dull, but he is lively; we are ſhort, but he is full.

3. It may aſſure us of ſucceſs in our Petitions, ſince we have Chriſt to intercede for us: We might ſtand begging long enough our ſelves, and never ſpeed. But if we be among the number of thoſe for whom our Saviour undertakes to plead; if he will put in but a word for us, all is ended preſently, and we have a gratious anſwer out of hand. God may deny us, while we are ſpeaking for our ſelves; but if Chriſt ſpeak for us, he can never be denyed; his Father always lets him have his own asking.

4. This may keep us from deſpair and ſinking under the weight of all our ſins. *If we ſin, we have an Advocate* to plead for us, to anſwer all the accuſations of the Law and of the Conſcience. It is his Office to interpoſe between his Father and his people, to plead the cauſes of our ſouls before him. And this we may take ſpecial comfort in, that be our matters never ſo foul, never ſo inexcuſeable as conſidered in themſelves, his very undertaking of them clears all, and ſets us right even at the bar of Gods juſtice. True, their iniquities are black and heynous, ſaith our Advocate; but, are they greater then my merits are? if ſo, let them be condemned; if not, let them be abſolved: If all that I have done and ſuffered will acquit them, let them be acquitted. What cauſe have we to cheer our hearts, and bleſs our God, that we have ſuch an Advocate as Chriſt is!

And thus far of our Saviours Declaration.

Proceed we now to the Conſiderations that induce him to become a Suitor for them to his Father: Whereof the firſt is taken from the relation which they had, not to himſelf alone, but to his Father. *I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine, and all mine are thine.*

So that the words indeed contain a reaſon of congruity why our Saviour ſhould commend the caſe of his Diſciples and Apoſtles in his Petitions to his Father; becauſe as they were his, ſo they were his Fathers too, and it concerned him to take care of thoſe that were his own, that appertained and belonged to him. As if our Saviour ſhould have ſaid, If they are mine and not thine, I had no ſuch great inducement, or no ſuch great encouragement at leaſt to petition thee for them, or to expect a gratious anſwer and a merciful return from thee in their behalf; But they are thine as well as mine. *I pray for them; I pray not for the world, but for them which thou haſt given me, for they are thine.* True, *thou haſt given them to me*, but ſo, that *they are thine* ſtil. Thou art not utterly deveſted by thy gift, of the right thou hadſt in them, and therefore it is meet and congruous that thou ſhouldſt ſtill continue thy regard to them, and that thou ſhouldſt be flexible to the Petitions that I make for them.

Now this he clears a little further yet, that they were his Fathers ſtill,

ſtill, though they were beſtowed on him, becauſe all that belonged to him were ſo; *I pray for them whom thou haſt given me, for they are thine.* How ſo? might the Father ſay; if I have given them to thee, how are they mine? Why ſaith our Saviour, all that I have is thine; *all mine are thine*, and conſequently they are thine too, notwithſtanding this donation. So that the Conjunction *And, they are thine, and all mine are thine*, ſtands for the cauſal particle, as if he ſhould have ſaid, for mine are thine. And ſo we find it often uſed in the Scripture, you may take that place for inſtance, Pſal. 60. 11. *Lord, do thou give us help from trouble, and vain is the help of man*, ſo it is the Original; but in our laſt Tranſlation it is rendred by the cauſal particle, *for vain is the help of man*: ſo in my Text, *They are thine, and all mine are thine*, that is, for *all mine are thine*, *q.d.* Father they muſt needs be thine, for indeed all mine are ſo, ſo that the point to be obſerved is this:

Doctrine.

That all the people of the Lord Chriſt do belong to God the Father.

They are not his ſo, that they are not the Fathers too. Chriſt hath not a divided, but a mixed and common intereſt in all his people with the Father. And hence he wraps up both their rights together in my Text, *They are thine, and mine are thine, and thine are mine.* So that the Father doth not give his people ſo to Chriſt, that he doth wholly paſs away his right in them; No, they continue his ſtill; yea, let me ſay, that they are more the Fathers when he hath given them to Jeſus Chriſt, and Chriſt hath taken and received them, then they were before he gave them, as I ſhall make it evidently to appear to you: For

When Chriſt hath taken them for his, then he hath none but Chriſt 1.
to ſhare with him: whereas before he had the Devil and the world, and themſelves to ſhare with him: before we come to appertain to Chriſt, we are our own, as we conceive; at leaſt, we are not for the Lord, but for our ſelves; we live not to the Lord, but to our ſelves: we are the worlds; we are not only in the world, but we are of the world too; we are her own as Chriſt ſpeaks, Joh. 15. 19. *The world will love her own:* Yea more then ſo, we are the Devils, we are the things which he poſſeſſeth: We are the Devils own poſſeſſion, we are Satans free-hold. But when we come to be the Sons by the donation of the Father, then we are our own no longer, as the Apoſtle tells us on the very ſame ground, *Ye are not your own*, ſaith he, 1 *Cor.* 6. 19. We are the worlds no longer, as our Saviour Chriſt himſelf informeth his Diſciples in the fore-alleaged place, *If ye were of the world, the world would love his own; but ye are not of the world, for I have called you out of the world:* We are no longer Satans neither; the Prince of this world is caſt out, the ſtrong man is bound, and ſpoiled of that which was before his own poſſeſſion. So that you ſee my Brethren, Chriſt takes off all other ſharers in his people, when once they come to be beſtowed on him, and to be ſeiz'd upon by him: He either buys them out by good purchaſe, or drives them out by plain force,

force, and so they come to be the Fathers and his own, entirely and peculiarly; so that the Father is apparently a gainer by it, his interest is greater in them then it was before; for whereas there were many sharers in his people formerly, now there is none but Christ to share with him: He, and he alone is left, and all the rest of the pretenders are cashiered.

2. They are more the Fathers when he hath given them to Jesus Christ, and he accordingly hath seiz'd upon them, then they were before he gave them, because his title now is strengthened and enlarged: Indeed before he had a title to them by creation; but now he hath a title to them by Creation and Redemption too: For Christ doth not redeem us for himself, as distinguished from the Father, but as one together with him: His Father gives a people to him for this very end, that he may purchase and redeem them not to himself alone, but to his Father too; He is the Fathers Minister, the Fathers servant in this business, in the great work of Redemption; his Father gives him, and his Father seals him, and his Father sends him; and consequently what he doth, he doth not for himself so much as he is man, but for his Father; and therefore when his Father hath bestowed them on him by Election, and he hath bought them by Redemption, his Father is so far from being outed of his right, that now he hath a better title to them, then he had before: Now he can say, not only as he could before, *they are mine*; for I have received them: but more then so, *they are mine*; for my own Son hath bought them, and brought them back again for me, when I had lost them.

3. They are more the Fathers when he hath given them to Jesus Christ, and he accordingly hath seized upon them, then they were before, because now they are one with him: Before they did in some respect indeed belong to him, but now they are one with him; they are not only one with Christ, but they are one with God the Father too, in, and by, and through Christ; for being joyned to Christ who is one with God the Father, they cannot but be joyned to him whom Jesus Christ is joyned to; and hence our Saviour speaking to his Father of his people, saith he, *they are one in us*, Joh. 17. 21. not one among themselves alone, but *one in us*; not in me only, but in thee too: So that when God bestows a people on our Saviour, he brings them nearer to him then they were before: He doth not only make them his, but he makes them one with him; and an interest of union, is far beyond an interest of meer possession.

So that yee see the point is cleer, The people of the Lord Christ do belong to God the Father; and that the more because they are bestowed upon him by the Father. The Fathers interest is so far from being weakned and abated, as that indeed it is strengthened and increased by this means.

Use 1. Is it so, that all the people of the Lord Christ are belonging to the Father? Then certainly they are most excellent and pretious people, for he will never own vile things. It is a frequent thing in Scripture, that admirable and eximious things are said to be the Lords; *The hill of Sion, the hill of God*, because the excellentest of all other hills, *Psal.* 68. 15. The trees

trees of *Lebanon*, the trees of the Lord, because the excellenteſt of all other trees. And ſo the Saints, the people of the Lord, because the excellenteſt of all other people; and ſurely that muſt needs be excellent which he owns; And therefore let us learn to value them aright, and as the Lord in this reſpect hath made them high above others, as he ſpeaks of *Iſrael*, Deut. 26. 18. 19. *God hath avouched thee to be his own peculiar people, to make thee high above all Nations.* So let us have an high eſteem of them: let us not ſlight and diſreſpect them as carnal men are apt to do, becauſe they have a meer outſide; but let us look upon them as the Fathers, as that which he peculiarly owns, and that not as his ordinary ſtuffe, but as his Treaſure and his Jewels, as they are often ſtiled in the Scripture. And though they may be trodden under foot awhile, by wicked men, we may be confident the time is coming, when the Lord will make them up as it is ſaid, Mal. 3. 17. *When he will make up his Jewels*, when he will take them up out of the mire, and wipe them clean from thoſe abaſures that have lain upon them, to hide their beauty, and obſcure their luſtre, and ſhew them in their brightneſs, and their ſplendor to the world.

Is it ſo, that all the people of the Lord Chriſt do belong, *&c.* Then let it be their care and their endevour ſo to walk, and ſo to carry and behave themſelves, as a people ought to do who have ſuch near relation, both to God and Chriſt, both to the Father and to the Son: And hence the people of the Lord are exhorted to be ſtrict, and to be holy in a peculiar manner, on this very ground, as you may ſee that place for inſtance, Lev. 20. 26. *You ſhall be holy to me*, ſaith the Lord. And why ſo? *For I have ſevered you from other people, that you ſhould be mine*; And ſo ſay I to you, my Brethren, you are the Lords own people, and he hath ſevered you from others to be his peculiar ones. Oh ſee now that you walk as it becometh thoſe to do, who are the Lords, and that upon theſe two grounds: For *Uſe 2.*

1. The ſins of thoſe who are his own, reflect with more diſparagement upon him then the ſins of others do. He ſuffers not ſo much in the exorbitancies of other men that appertain not to him, as he doth in yours, and therefore you ſhould be the more wary. Oh let not wicked men have any cauſe to ſay of you, as the Heathen did ſometimes of the people of the Jews, the only people of the Lord at that time, Ezek. 36. 20. *Theſe are the people of the Lord, and they are gone out of his Land.* They carried and demeaned themſelves ſo ill, that he could not bear with them, but he was fain to caſt them forth out of the Land which he had beſtowed upon them: So let not wicked wretches ſay of you, *Theſe are the people of the Lord*, and yet they are proud, covetous, worldly, wanton, looſe, *&c.* Let not his name I pray you be diſhonored and blaſphemed by your means; but think when you are tempted and enticed to any ſin, Whether it be fit for thoſe who are the Lords own people, to do ſuch wickedneſs and ſin againſt their God.

2. As your iniquities who are the Lords, diſhonour him more, ſo he will chaſten you if you miſcarry, ſooner and quicker then he will do other men who are further off from him: & this ſhould make you yet more cau-

tions; that known place is home and appoſite to this purpoſe, Amos 3.12. *You only have I known of all the families of the earth, therefore I will puniſh you*: For other families that are not mine, as you are, and that appertain not to me in ſuch a ſpecial manner as you do, I ſhall not be ſo quick to exerciſe my Diſcipline upon them. But you are mine own houſhold, and therefore if you do amiſs, I will be ſure to take a courſe with you. If God ſee many Aliens to him, doing any wickedneſs, he may bear with them long, for it concerns him not ſo much to deal againſt them; but if he ſpy out any of his own amongſt them, doing as the reſt do, he will be ſure to ſingle him and call him out from all the reſt, and ſay, You are my own, you appertain eſpecially to me; and what, will you do as theſe vile abominable wretches do? will you run out with them to the ſame exceſs of riot? Come I muſt order you, though I let the reſt alone, I muſt not ſuffer you in ſuch courſes.

Is it ſo, that all people of the Lord Chriſt do belong, *&c.* Here then is pretious comfort for the Saints ariſing from the property and intereſt that God the Father hath in them. For if they be his own, and that in ſuch a ſpecial and peculiar way, as we have ſhewed, we may be confident, he will do very much for them, and that in divers caſes; I will name a few of them.

1. If they be his own, the Father certainly will hear the Son for them; he will be eaſily entreated for thoſe that have ſuch near relation to him: If they were only Chriſts, and not his, this were enough to make him facile, to the Interceſſion that his own Son makes for them, becauſe they appertain to one that is ſo infinitely dear to him: But ſeeing they are Chriſts and his too, this carries all before it; and this is that our Saviour urges in my Text, That thoſe for whom he prayed and interceded, did aſwell belong to his Father as himſelf: ſo that his Father was as much engaged to hear as he was to pray for them; *I pray for them whom thou haſt given me, for they are thine*; *q. d.* I hope thou wilt not put me off with a denyal; *For they are thine as well as mine*, whom I intercede for.

2. If they belong to God the Father, we may depend upon it, he doth love them, and love them very dearly too, as thoſe that are ſo near to him: Property and intereſt is one ſpecial ground of love; we uſe to love our own, you know, yea many times to dote upon them out of meaſure, though there be nothing lovely in them. And certainly the Lord hath very dear affections to his own too; though they be black, yet they are comely in his eyes: His love towards them is ſo great, that it covers many faults, and many blemiſhes and ſpots in them: and the cauſe of all is this, the near and ſpecial intereſt he hath in them; this makes his love without meaſure and without end, Joh. 13.1. *Having loved his own to the end he loves them.*

3. If they belong to God the Father, he will be very tender of their wrongs; and this he will diſcover one of thoſe two ways, either he will defend them, or avenge them.

Firſt if he ſee it fit, he will defend them, and protect them from the wrongs of thoſe that ſeek to be abuſive and injurious to them: They are his own, and therefore he will certainly take care of them. Beloved,

theſe

theſe are times of ſome danger, and it is good to have a ſure and ſafe keeper. And verily they that belong to God are in a very good condition, what ever alterations come upon the world; how ever matters go, he will be careful of his own; he will not be ſo ill a Maſter to abandon them to ruine, when they have moſt need of him: Or

Secondly, if he defend them not from wrong, (as he may leave his own ſometimes in the hands of wicked men, for cauſes which he beſt knows,) certainly he will avenge them: The property and intereſt he hath in them, will engage him to appear on their ſide, to take their quarrel into his hands, and to render wrath to thoſe that are abuſive and injurious to them. Eſpecially if they make complaint to him, and if they cry becauſe of the oppreſſion, they are ſo near and dear to him, that he cannot chooſe but right them; *Will he not avenge his own, when they cry day and night to him,* Luk. 18. 7. As who ſhould ſay, Do you make a queſtion of it? it is impoſſible but he ſhould do it.

4. If they belong to God, he will provide for them: Will he not find his people meat and drink, and clothes, and other things that are expedient for them? Doth he keep ſo ill an houſe, to let his Family lack bread? Oh do not ſo diſhonour him, to have ſuch poor and low thoughts of him; it's that which troubles many that belong to God, of the meaner ſort of people, they are afraid that they ſhall want; their charge encreaſes and their Trade decays, and poverty begins to come upon them like an armed man, and now their hearts are quite down; they doubt their Maſter will not find them bread. *Oh you of little faith, wherefore do you doubt?* Why do you ſo diſtruſt God? *The earth is the Lords, and the fulneſs thereof.* You are his who is the Lord of all the Earth, and all the fulneſs of proviſion that is in it. He feeds his enemies, and will he ſee his own want? Truly my Brethren, if you have not ſuch proviſion as you would deſire, it is becauſe he ſees it beſt to dyet you, and knows that fulneſs and plenty of external things would not in any caſe be beſt for you.

5. If they belong to God, he will not loſe them; what do you think the Lord will be ſo wretchleſs that he will not keep his own? No, no, he bought them at ſo dear a rate, that he will know how he forgoes them: His they are and he will keep them; and however ſin and Satan and the world are alwayes plucking at them, to get them (if it might be poſſible) away from God, he will hold them faſt enough, that none ſhall pluck them out of his hand.

John 17. 10.

And I am glorified in them.

AND thus far of the firſt conſideration, that induced our Saviour to become a Suitor for his Apoſtles and Diſciples to his Father: The joynt relation which they had to himſelf and to his Father.

Before he paſs on to the next conſideration, he addes a conſectary

that depends on this, and flows from this, the neer relation which they had to him, to Christ himself; *All mine are thine*, saith our Saviour to his Father, *and thine are mine*. And what follows? *Since they are mine, I am glorified in them*. And this addes strength to the Consideration upon which it is inferred, and hath something in it farther to move our Saviour to be mindful of his Apostles and Disciples in his prayers, because as they were his own, so he was glorified in them. Many times we are dishonoured in those that are our own, and that have near relation to us, more then we are, yea more then we can be in those that are further off from us. Christ is not so in those that appertain to him; no, he is glorified in them: The more inclinable he is to tender them in his petitions to his Father; *I pray for them, I pray not for the world, but for them whom thou hast given me; for they are thine, and mine are thine, and thine are mine, and I am glorified in them.*

And here the phrase our Saviour uses, deserves our careful and attentive observation: He doth not say, I am glorified by them, but *I am glorified in them*; not by them in an active way, but *in them* in a passive way, *q. d.* any thing that is commendable and praise-worthy in them, tends to advance my praise, and to set forth my glory; I have the honor of any worth or excellency that is in them any way: and that by reason of the near relation which I have to them, and the interest I have in them. *They are mine, and I am glorified in them.* So that the point to be observed is this.

Doctrine.

That Jesus Christ is glorified in all those that belong to him.

If they be his, he is glorified in them even as the Teacher is glorified in the Scholar, as the Master is glorified in the servant, or as the head is glorified in the members, so Christ is glorified in his people; he is the great Prophet, the great Teacher of his Church, and if his people learn well, if they thrive and grow in knowledge, it is a Commendation to their Teacher; he is the Lord and Master of his people, and if his servants do well, it is an honour to their Master: He is the head of his Church which is his body; and if his members thrive well, if they have any beauty in them, it is a commendation to their Head; Indeed, my Brethren, if they were the Scholars of another Master, the servants of another Lord, the members of another head, their proficiency and tractability, and beauty, were nothing to the Lord Christ. But seeing they belong to him, he hath the honour of any thing that is commendable in them.

To clear the point a little more distinctly to you, Jesus Christ is glorified in all those that belong to him, either in the present life, or in that which is to come. First in the present life, he is glorified in their grace. Then in the life to come, he is glorified in their glory.

1. In the present life he is glorified in the grace of all those that belong to him: Their grace is his glory: When they abound in faith, and love, and hope, and patience, and obedience, this is an honour to the Lord

Lord Christ, that he hath such people, so qualified, and so imployed: when they believe in difficult and hard cases, they glorifie him in believing, as it is said of *Abraham*, Rom. 4. 20. *He was strong in Faith, giving glory to God*: when they are fruitful in the works of righteousness, these are also to the praise of his glory: Herein is he glorified, if they bring forth much fruit: For Jesus Christ is looked upon as the Original of all the good, the Fountain and the Spring of all the holiness that is in his people. And hence the praise of all returns to him, as the Apostle *Paul* insinuates, Rom. 11. *ult. For of him are all things.* And what follows: *To him be glory for ever, Amen.* If any of his people have a special gift of knowledge, they have learned it all of Christ: if they excel in other grace, they receive it all from Christ. If they have any choice ability to any holy and religious duty, it is Christ that makes them able, and it is Christ that strengthens them. They that have judgements exercised and are able to discern, assoon as they discover any excellency in any kind in any of the Saints, they ascribe it all to Christ, because they know they had it all from him: See what Jesus Christ can do in, and for, and by those that have Originally nothing that is good in them. If any of them shine, the beams that make them glister, come from Christ, and they dart back to Christ again: He shines upon them, and he shines in them, as the Prophet insinuates, Isai. 60. 1. *Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.* It is a glory to the Lord Christ that he hath such a beautiful and glorious people. And thus you see, my Brethren, he is glorified in the grace of those that belong to him.

2. As he is glorified in the grace, so he is glorified and shall be glorified in the glory of those that belong to him: especially in the great day, when he shall come to be glorified in his Saints, and to be admired in all them that believe, as the Apostle *Paul* tells us, 2 *Thess.* 1. 10. to be glorified in them to wonder and to admiration. So that the world shall be astonished and amazed to see the matchless and unutterable glory that he shall adorn them with, and in their glory glorifie himself. This shall transport beholders into wonder, it shall make them to admire them, and to admire Christ in them.

Its true, Christ shall be glorified wonderfully on that day in the damnation and destruction of the wicked that belong not to him. The wrath of Jesus Christ shall be an admirable wrath; the judgements and the vengeance that he shall inflict upon them shall be full of wonder; that men shall be astonished and amazed to see, that Jesus Christ *the Lamb of God*, who in this life hath shewed himself so meek and patient, and long-suffering to abominable sinners, should be so out of measure wrath with them. Ungodly men themselves will wonder at his fury. The Saints will wonder at his glorious justice, and adore the righteousness of his proceedings with all the wicked unbelievers of the world. Yea, their confusion and destruction in that great and dreadfull day will be one special part of that admirable glory, whereby Christ will be wonderfull in the eyes of all his people. Because for their sakes, and the wrongs and injuries that wicked men have offered them, shall their judge-

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ment be the heavier, and the deeper, and that to all eternity. Oh what an admirable thing is this (will the poor people of the Lord say) that Jesus Christ should have such dear respect to us, that he should be so angry with poor creatures and execute such heavy wrath upon them for our sakes!

But there will be incomparably greater cause of glorifying Jesus Christ, and of wondering at his mercy in the salvation of his own people. For alas the wicked shall have nothing else but their deserts in that day. But this shall be the height of wonder that Jesus Christ should load his people with such an Hyperbolical and transcendent weight of glory without the least desert on their part, yea when they have deserved the same extremity of vengeance that is inflicted on the wicked. Oh what a glory must this be to Jesus Christ? how shall this fill the mouths of all the Angels and triumphant Saints in heaven with his praises? How shall his people wonder at their own glory, and at the glory of their fellow-Saints, and the transcendent love of Christ in it! How shall the great ones of the earth that have contemned and trampled under foot the poor despised Servants of the Lord Christ, stand amazed at their glory, beyond all that they looked for! Oh my beloved, how wonderfull shall Jesus Christ be in that day to all the world, in the incomparable glory which then he will bestow upon his poor contemned and despised people!

Use. 1. Now is it so that Jesus Christ is glorified in all those that belong to him? What think we then of those, and to whom do they belong, in in whom he is not glorified at all, who are perpetually a dishonour to him? We may be bold to say of such, who are so far from being to the praise of his glory, that while they have a being, they are a prejudice and shame to Christ, that they belong not to the Lord Christ, they are none of his people. Methinks the thought of this should even break the hearts of the wicked and ungodly men; you who lye in wickedness, and wallow in uncleanness, whose lives are full of nothing else but lewdness and prophaness, who are conscious to your selves that Christ hath not a whit of honour by you, unless ungodliness and sin will bring it: to whom a man may truly say as the Apostle doth to some, *Rom.* 2. 24. *The name of Christ is blasphemed by your means*; I beseech you seriously bethink your selves what condition you are in; believe it for the present you are none of Christs. Take notice of his own expression in my text, *they are mine, and I am glorified in them.* And therefore if he be not glorified in you, depend upon it, you are none of his. And is it nothing, my beloved, to be renounced by Jesus Christ, as men whom he will not own? Is it nothing for the Lord to shake a person off, to say unto him in displeasure, Sir, tell me not of any interest you have in me, for you belong not to me; I will not acknowledge you, I tell you plainly you are none of mine. Truly my brethren, however it may seem at present, the day will come when this will be a sad sentence. When men in the great day of separation shall strive to make a title to the Lord Christ, when they shall tell him, Lord, we have been acquainted with thee heretofore (as they did in the Parable) we

have

have born thy name, and we have been called Christians, and have been accounted thine, and wilt thou not acknowledge us and own us now? And Christ shall answer them, *depart from me, I know you not*, go, get you over on the other side among the Goats, I tell you, you are none of mine. Ah my beloved, this will be a cooling and a killing word indeed.

Is it so that Jesus Christ is glorified in all those that belong to him? Both in their grace and holiness in this world, and in their glory in the world to come? This then should be a motive and inducement to us to strive and labour after both these, both after grace in this world, and glory in the world to come, both to be holy here, and happy hereafter. *Use* 2.

1. This should quicken us and stirr us up to labour after holiness and grace, that Jesus Christ may be glorified in us. If grace were only advantagious to our selves and honorable to our selves (as to be really and truly gracious, is indeed the greatest honour in the world) there were no such reason then why we should labour to attain it, and abound with it. For then you know we could have no higher aim then only to set up a poor Creature. But seeing Jesus Christ is honoured in the grace and holiness, and the obedience of his people, Oh how should this enflame us with restless and unsatisfied desires of these things! How should we covet and covet earnestly the best gifts, and labour that we may excell in inward grace and outward obedience, that we may set up Jesus Christ the more, and that his honour may be the more advanced by us. When we are seeking to the Lord for holiness and grace that he would give it out to us, and give it more abundantly, how should we press and quicken our petitions with this prevailing argument, that Jesus Christ will be advanced by it, and his glory more enlarged. Lord, give us more faith, love, hope, patience, zeal, power against corruption, strength to new obedience, that Christ may have the more glory. We seek not these things to promote our own esteem and reputation, and that we may be some body among the Saints, but that Christ Jesus may be all in all. It is thy great design to glorifie thy Son Christ, and this is the ready way to accomplish the design on which thy very heart is set; if thou give us more holiness and more grace, he will have more glory. Thou wilt not honour us so much, but Jesus Christ thine own beloved Son will be glorified in us. And therefore we beseech thee set thy Treasure open to us, and give us out a large share. In such a manner the Apostle deals with God in his petitions, in that memorable place to this purpose, 2 *Thes.* 1. 11, 12. *We pray continually for you*, saith the Apostle there, *that God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power.* That he would carry on that work of grace upon your souls, till he hath brought it to perfection. And why so? to what end? *That the name of our Lord Jesus may be glorified in you*; not that you may be honoured; but that Christ *may be glorified in you.*

2. And as this should stirr us up to labour after grace in this world, so after glory in the world to come; Since Christ is glorified as in the grace, so much more in the glory of his people; For glory is compleat grace, and

and therefore Christ is glorified in that to admiration, as we have shewed you formerly in explication of the point. The Apostle speaks of some *who seek glory. Rom.* 2. 7. he means the glory of the other world, as it is very evident by that which is joyned with it, glory, and honour and immortality and Eternal life. And truly it is not unlawfull for every one of us to seek glory, I mean our own eternal glory in the heavens, because while we seek that, we seek the glory of Christ in it.

Its that which troubles many of the Saints, they think that they are scarce upright because they have so great an eye upon their own glory. They doubt their own sincerity, meerly upon this ground. Indeed, my brethren, if your own glory and salvation went single and alone, it were a greater cause of scruple. But since the glory of the Lord Christ, is comprehended and involved in it, why should you not desire and seek it, as subservient to the great and high end? And therefore I beseech you my beloved, under this notion have respect to it, and draw encouragement and sweetness from it, amidst the many heavy labours and bitter sufferings of this present life. Look up man to the glory that is set before thee, press hard towards it, be diligent and patient in the expectation of it, strive and labour to obtain it: while thou considerest with thy self that when thou art glorified, Christ will be glorified in thee. And so in aiming at thy own glory do thou intend and seek the glory of Christ. And this is that which thou maist do, yea, this is that which thou must do. And therefore go on cheerfully, embrace the promise that is yet afar of, reach at the Crown of glory that is hung out to tempt thee and to toll thee on; And let this animate thee most of all, that when thou hast attained it, Christ will be glorified and admired in thee. He whom thy very soul loveth, will have one monument the more of his own praise and glory unto all eternity. And thus far of the first Consideration that induced our Saviour to become a Suitor for his Apostles and Disciples to his Father, *viz.* the neer relation which they had to his Father and himself, by means of which it came to pass that he was glorified in them.

The second follows now in order, to be handled, *viz.* the sad condition they were likely to be in, by reason of the near approach of his departure from them to the Father, and leaving them behind in an unquiet and malitious world. *And now I am no more in the world, but these are in the world, and I come to thee.*

A dolefull and heart-killing word, you must conceive, it was to his Apostles and Disciples, *and now I am no more in the world.* They who left all for him, must needs be very much dejected to be left by him. And to be left alone in such a wilderness in such a troublesome, unpleasing and a vexatious place, as the world hath alwayes been to Christs Disciples. As long as he was with them, he was a very great support, encouragement and comfort to them in all conditions and in all cases. And therefore now he is about to leave them, he thinks it necessary to commend them to the especial care and mercy and protection of his Father.

There are two things suggested in this dying Song, this last farewell of

of our Saviour in my Text; his own departure, and his Disciples stay behinde him. His own departure; *and now I am no more in the world, but I come to thee*; his Disciples stay behinde him: *but these are in the world*, and are to continue so, for that is intimated in the words. Christ must go, and they must stay, so that a dolefull separation is at hand. If Christ had been to have remained among them here, or if he would have taken them up with himself into the other world, it had been well, they had been together still. But Christ is now about to go, and they must not go with him.

Begin we with the first particular suggested in the words, the departure of our Saviour, *and now I am no more in the world, but I come to thee.* And here you have the *terminus a quo*, the term from which he goes, and that is from this lower World: *Now I am no more in the world.* And the *terminus ad quem*, the term to which he goes, to the presence of his Father, *but I come to thee. I am no more in this world*, this lower world beneath Heaven. He speaks of that which is approaching and at hand, as if it were already acted and accomplished; for it is evident he was in this world, when he uttered these words. And it is usual with the Holy Ghost in the Scripture to speak of instant things as done already. And so our Saviour in my Text, *I am no more in this world*, q. d. I am as good as gone already, the time of my departure is at hand.

Now this our Saviour doth not here affirm of himself as he is God, for so he doth not, neither can he go or come. He filleth every place at once, and consequently cannot move (in that respect) from place to place. But he speaks it of himself as he is man, and in relation to his bodily and fleshly presence: So he is now to be no more in this world, he is to leave it, and depart from it.

But whether is he then to go, if he do not tarry here? Why to his Father, as you have it in the following words, *I come to thee.* Why, was he absent from his Father here? Was there a distance between his Father and himself while he remained in this World? Was not the Father present with him everywhere? Yes he was in his Fathers presence every where, but not in his immediate presence, where he reveals and shews himself in the fulness of his glory, that is confined to the heaven of the blessed. And thither is our Saviour now about to go, to the Immediate presence of his Father, as accordingly he did in a short time after; *I am no more in the world, but I come to thee.* So that the Point to be observed is this.

Doctrine.

That Jesus Christ as he is man, is gone out of this lower world, to the immediate presence of his Father.

Though he were once, yet he is now no more in this world: no, *he is gone up far above all heavens*, as the Apostle *Paul* speaks, *Eph.* 4. 10. above all that we see, to the Heaven of the blessed. And therefore *David* speak-

ing in the perſon of our Saviour, ſaith, *Thou ſhalt not leave my ſoul in hell, neither ſhalt thou ſuffer thy holy one to ſee corruption; but ſhalt ſhew me the path of life: in thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore*, Pſal. 16.10,11. Thither is our Saviour gone to the immediate preſence, and to the right hand of the Father: And there are witneſſes enough of this, *while they beheld*, ſaith the Evangeliſt, *Acts* 1.9. that is the Apoſtles aſſembled together, as you may ſee in the foregoing part of the Chapter: *While they beheld he was taken up, and a cloud received him out of their ſight.* And that muſt be as he was man, in which reſpect alone he was in ſight, before he was withdrawn from them. And after, *Stephen ſaw the heaven opened, and the Son of man ſtanding at the right hand of God*, Acts 7.56. He ſaw Jeſus Chriſt there in his Humanity, and as he is the Son of man. And there he muſt continue in his humane Nature, until he come again to Judgement, as the Apoſtles were certified by the Angels as ſoon as he was taken from them, Acts 1.11. *Why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as you have ſeen him going into heaven.* And this is that which the Apoſtle intimateth in his Sermon to the Jews, *Acts* 3.20,21. *He ſhall ſend Jeſus whom the heaven muſt receive until the time of reſtitution of all things.* Indeed, my Brethren, Chriſt was once manifeſted in the fleſh, appeared in his humane Nature in the World, but now he is departed hence, *and received up to glory*, as the Apoſtle *Paul* ſpeaks, 1 *Tim.* 3.16. So that the point is plain you ſee, *That Jeſus Chriſt as he is man, is gone out of this lower*, &c. But wherefore did he not continue here? Why did he leave this lower World? Let us ſee the reaſons of it, and they are many, and of great importance; ſome of them concern himſelf, and ſome of them concern his Church; we will ſurvey them in their order.

Reaſon 1. Jeſus Chriſt as he is man is gone, &c. becauſe it was expedient for himſelf that he ſhould be exalted after he had been abaſed, and glorified after he had been diſhonoured. This World you know, was the place of his abaſure and humiliation, in which he was to be emptied of his glory, and to be made of no reputation. And ſo accordingly he was deſpiſed, and ſlighted, and ſcornfully entreated here. The other world, my Brethren, was the place in which he was to have his recompence for theſe abaſures, and to be glorified after all the ſhame, and ignominy, and contempt which the world had poured upon him: And therefore when he had been throughly humbled here, it was expedient for him to be received up to glory, to be tranſlated to the immediate preſence of his Father, where his tranſcendent exaltation was to be. And this he intimates in his Petition, *John* 17.5. *And now O Father, glorifie me with thy ſelf*, q.d. I ſee there is no glory for me till I come to thee; this is the place of my abaſure, and therefore I beſeech thee take me to thy ſelf, that I may have glory with thee.

Reaſon 2. Jeſus Chriſt as he is man is gone, &c. becauſe he hath no more to do here. He came into the world about buſineſs, and that buſineſs he hath ended and diſpatched, and why then ſhould he tarry in it any longer?

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This world is not such a place, in which one would be willing to continue longer then he hath work to do in it. Indeed as long as Jesus Christ had any business to dispatch he was very well contented to stay here. But assoon as that was ended, he was desirous to be gone, and to return to him that sent him: And therefore this he urgeth very hard, when he entreats his Father to receive him to himself; *I have finished the work which thou gavest me to do*, Joh. 17. 4. 4. If I had not done the work for which thou hast dispatched me down into this lower world, I should be willing to continue here: But I have gone through with it, τελειωσας, I have made an end of it, so that I have no more to do in this world, and therefore I beseech thee let me come away to thee.

Jesus Christ as he is man is gone, &c. because as he hath no more to do here, so he hath very much to do there, and therefore is gone thither, where his business lies: He is called his Fathers servant very often in the Scripture; And truly my Brethren, he is a diligent and faithful one: assoon as he hath done his work in one place, away goes he unto another; he doth not love to stay and idle there where he hath no work to do, but where his business and employment is, there is the place that he desires to be. And hence it is my Brethren, that he went away into the other world, because he had much work to do there. But you will ask me what that work was? I answer. *Reason 3.*

1. He was to triumph there over his Enemies and ours: This was a necessary and important business, and it was not to be done compleatly here in this world, at least not till and in the very act of his departure; and this is that which the Apostle pointeth at, Ephes. 4. 8. *When he ascended up on high, he led Captivity captive*; He did it not before, or after, but in that article of time, *when he ascended*, when he returned to his own Countrey, then he led his Captives with him: Even as those Conquerers of old among the *Romans*, when they returned back to *Rome*, after some glorious victory, were wont to bring their Captives with them which they had taken in the wars, and to lead them by their Chariots in a victorious and triumphant way. So Jesus Christ when he had conquered Sin, and Death, and Hell, and was returning out of this world to the immediate presence of his Father, to the Country whence he came, he did it in a glorious and triumphant way: He did not steal away out of the world, as if he had ashamed of that which he had done or suffered there, as if he had been overcome; No, he went away triumphing, as one that having absolutely conquered and beaten all that stood against him, brings along his prisoners with him.

2. Jesus Christ is gone away, &c. that he might send down his Spirit to his people: That was another work he had to do, the Spirit was not to come down, till he came up, and therefore he ascended, that the Spirit might descend abundantly upon his people. And this is that of which he mindeth his Apostles and Disciples when he was about to leave them, Joh. 16. 7. *It is expedient for you that I go away*, and why so? *For if I do not go away, the Comforter, the Holy Spirit will not come.* While I am with you in the flesh, you are so taken up with carnal and fleshly apprehensions of me, that you are made incapable of great degrees & measures

of the Spirit. *And therefore I must even go away from you, that I may send the Spirit to you.* And so accordingly he did, as the Prophet *David* takes notice, Psal. 68. 18. *He ascended up on high, and he received gifts for men* (gifts to bestow on men) *that the Lord God might dwell among them.* A strange expression, he ascended from them to this end, that he might remain and dwell among them. Yes he ascended from them in his body, that he might dwell among them by his Spirit, or by those gifts which he received for men, in the preceding words. Well then, you see he is departed from us, not to forsake us, but to dwell among us. He hath withdrawn the presence of his Body, that he might dwell among us by the presence of his Spirit. According to that sweet and pretious promise made to his Disciples, when he was ready to depart from them, Mat. 30. 28. *Behold I am with you always, &c.*

3. Jesus Christ gone away, *&c.* that he might intercede for his people. Why you will tell me so he might, and so he did, while he was resident in this world, he offered up strong cries to God, and that not for himself alone, but for his Church, and members too. Yea, the Chapter we are handling is the Prayer of our Saviour in the behalf of his people; so that he might have interceded for them by vocal supplication, had he remained still in this world, and had he never gone hence. Yea, but he could not then have interceded for them by personal appearance, as he doth now. And therefore he is gone to heaven, that he may appear in the presence of God for us, *Heb.* 9. 24. And is it not a comfort to us to consider that we have such a choise and pretious friend there? That we have such an Advocate in Court continually at all times and in all causes? That he is always by his Father in his Body, and his humane Nature, wherein he suffered for his people? You know he bare our sins in his body on the tree, and in that crucified body, he appeareth in the presence of his Father. So that he is at hand on all occasions, to shew his Father all his wounds and all his scars, all the prints, and all the marks of his bitter bloody sufferings. Oh Father, may he say, (when there is any thing in agitation for his people, any supplication for them, or any accusation laid against them) remember what I have endured for them in this flesh of mine, what I have suffered for them, in this body here before thee, look upon these wounds and scars, and for my sake be gratious to them: do not deny them their Petitions, do not reject them for their unallowed and bewailed imperfections.

4. Jesus Christ is gone away, *&c.* to make heaven ready for us, that so we may be presently admitted when we come. And this our Saviour Christ himself, who best knows, yeelds as the reason of his departure from his Apostles and Disciples; when he was about to leave them, saith he, *I go to prepare a place for you*, Joh. 14. 2. when our Saviour Christ entred heaven, and passed into the immediate presence of his Father, he took possession of it in our name and stead, and left it open after him to all his Members. He hath in this respect prepared it for us, that he hath made it ready to receive us; And when we are ready too, he will come and receive us to himself, that where he is, there may we be also, as it is added in the fore-alleadged place, *Joh.* 14. 3.

5. Jesus

5. Jesus Christ is gone away, &c. that in the mean time till he take us up to him to heaven personally, he may draw us up to heaven virtually. That till we follow him in person, we may follow him in heart and in affection, that may set them on the things that are above, where Christ also sits on the right hand of God. If Christ were still among us in the body, and in a visible and fleshly way, you are not able to imagine how much it would detain us here. We should not care much to look higher then the place where Christ is. But now he is departed from us into heaven this draws up our affections after him, who is so infinitely dear & precious to us; *for where the treasure is there will the heart be also.* This makes us to desire with the Apostle to be with him, *to be dissolved and to be with Christ.* This makes us keep him company, though at a distance. It makes us heavenly in our discourses, meditations, conversations, as the Apostle was, Phil. 3. 20. *Our conversation is in heaven, from whence we look for the Saviour, even the Lord Jesus Christ.*

John. 17. 11.

And now I am no more in the world.

Use 1. IS it so that Jesus Christ, as he is man, is gone away out of this lower world, &c. Then let us not expect to see him here, till he return again from heaven. It's true he shall so come again from heaven, as the Apostles saw him going into heaven, as you may see, *Act.* 1. 11. He shall come down again in a remarkable, observable and visible way; *Behold, he cometh with the clouds, and every eye shall see him*, Apoc. 1. 7. And in the mean time, my Beloved, the heavens must contain him, or confine him as to his bodily or fleshly presence, he must be comprehended there, *Act.* 3. 21. I say then as our Saviour Christ himself upon the like occasion, Mat. 24. 4. *Take heed that no man deceive you, for many shall come in my name, saying I am Christ.* And though it seem so gross a business, that there can be no danger in it, yet it is added presently, *and they shall deceive many*, so that there may be need of this Caveat.

And therefore I beseech you, my Brethren, lay it up against the time of trial come, if it ever come upon you; *For there shall arise false Christs, and false Prophets*, as the true Christs tell us, Mat. 24. 24. *insomuch that if it were possible they shall deceive the very Elect. And therefore if they say unto you, Lo here is Christ, or there, believe them not. If they say he is in the Desert, go not forth; he is in the secret chambers, believe it not*, as Christ addes in that place. If a seducing spirit tell you, Christ is in such, or such a place, such or such a one is Christ (as some have been so grossly impudent in these times) believe him not. If a Papist, or Ubiquitary tell you, Lo here is Christ, lo, he is corporally present in the Sacrament, the bread is really and truly chang'd into his body, believe him not. No, my Beloved, do you depend on that which Christ himself, affirmeth in my Text, *and now I am no more in the world*, as to my bodily and fleshly presence untill you see him come again, as the Apostles saw him go

away

away (for every eye shall see him when he comes) be confident he is not here in this world, I say as Christ in the foresaid leadged place, *Take heed, I have foretold you.*

Use. 2. Is it so that Jesus Christ as he is man is gone away, and that he hath withdrawn his corporal and fleshly presence from us? Then let us make the more of the presence of his Spirit by which he is still among us. If he be absent from us one way, it is good reason that we should the more improve his presence with us in another. The chief comfort of the soul consisteth in Communion with the Lord Christ, in having fellowship with him. Now Christ, as he is man, is ascended into heaven, and so in that respect he is no more in the world. We cannot yet go up to him, though we would gladly die and be dissolved, that we might be with Christ, yet it cannot yet be. But which way then shall we enjoy Communion with him? Why, my Beloved, because we are not able to go up to him, the Spirit will do so much for us, that he will bring him down to us; and thus though he be absent from us in the body, yet he is present with us in the Spirit, and will be to the worlds end, according to his own promise, Matth. 28. 20. *Lo I am with you always to the end of the world*; They are the last words of the Chapter, and the last words of the Book, and there is nothing added, but *Amen*, Let it be so: and sure it is a sweet close. Well then, my Brethren, let our work and business be to consider with our selves, how we may the more enjoy him in the Spirit, because we can no longer now enjoy him in the body. How we may make the most of that we have. And I shall give you the best advise that I am able, in this great business.

1. If you desire to make the most of the presence of your Saviour in the Spirit now he is absent from you in the body, you must be infinitely cautious, that you do not grieve that Spirit by which he is present with you: If you grieve and trouble him, he will withdraw and hide himself from you, and then Christ is wholly gone both in the Body and the Spirit too; you do not sensibly enjoy him neither one way nor the other, and so are in a very sad case. Since the presence of the Spirit is all that you enjoy of Christ; so that if he be gone, my Brethren, all is gone, you must be very wary that you do not vex the Spirit, and cause him to depart from you.

But you will ask me, Which way do we vex and grieve the Spirit? we would know it, that so we might be careful to avoid it. I might speak much of this Subject, and draw out my discourse into abundance of particulars; but I will say it in a word; you grieve the Spirit when you deal unkindly with him any away. This is the specal thing that grieves friends, when one of them deals unkindely with another; and so it is between the Spirit and the soul; He comes to us from Christ, in much love and much kindness to supply his absence from us, and we are unkind to him, and this grieves him out of measure; Now we are unkind to him especially two ways, and that is either when we slight him, or resist him.

1. When we slight him, this is a very great unkindness, and that which friends can very ill bear. He makes tenders of himself, and we take

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no notice of him; he ſtands knocking at our doors, or rather Jeſus Chriſt by him, and we let him knock ſtill, He would be entertained by us, and we will not entertain him; or if we do, it is in ſuch a careleſs, and in ſuch a ſlight way, as if he were not worthy to be looked upon. The evil ſpirit comes, and he hath all the welcome that the houſe can make, he finds it ſwept and garniſhed; the Holy Spirit comes, and he is ſet behind doors. He offers holy motions to us, he ſtirs us up to read, to pray, to humble and afflict our ſouls, to meditate of holy things, and we neglect them, as if they were not worth the hearkning to. He offers ſweet and precious comforts to us, and we forſake our own mercy; we hanker after other pleaſures and delights; the comforts of the Spirit will not reliſh with us, our ſouls loath this light bread; we muſt have fleſhly ſatisfactions and refreſhments, ſpiritual will not ſerve the turn. Brethren, this is no good uſage, the Holy Spirit grieves at this. He thinks (as well he may) he hath deſerved better at our hands then this is: I have brought down Chriſt to them, and ſo have comforted and cheered them (thinks he) and now they ſlight and grieve me.

2. And as we deal unkindly with him when we ſlight him, ſo we deal more unkindly with him, when we oppoſe him and reſiſt him, when we ſet our ſelves againſt him; I know the Spirit of grace is irreſiſtible in ſome reſpect, but yet *ad luctam*, he may be reſiſted, though he cannot *ad victoriam*; and ſo he is ſometimes even by the Lords own people. *Even they have fleſh within them, that luſts againſt the Spirit*, as the Apoſtle *Paul* ſpeaks; That doth not ſlight it, and neglect it only, but luſt againſt it. The Spirit will have this or that done: no ſaith the fleſh, it ſhall not, the Spirit ſhall not be obeyed; the Spirit will have ſuch a luſt caſt out that is always croſſing him, and thwarting with him. No ſaith the fleſh, it ſhall not goe. The Spirit would have us ſet about ſuch or ſuch a holy duty; the fleſh oppoſes and reſiſts the motion; and we are well content (it may be) at preſent that it ſhould do ſo, and ſo we ſit ſtill and let all alone, ſay the Spirit what he will. Brethren, the Spirit takes it very ill to be thus uſed by us; it makes him ſad, that theſe whom he hath done ſo much for, ſhould make him ſuch a recompence, and that he ſhould be wounded thus in the houſe of his friends: That they ſhould keep and favour fellows there, and make them houſhold-gueſts, that go to thruſt him out of doors when he comes to lodge with them. I beſeech you think upon it, and give him better entertainment, that ſo he may take pleaſure to be with you.

If you deſire to make the moſt of the preſence of your Saviour in the Spirit, now he is abſent from you in the body, as you muſt not grieve him, ſo you muſt take ſingular and extraordinary comfort in him, for he is ſent down as a Comforter (you know) in Chriſts abſence; and therefore this is the ſpecial uſe that you are to make of him. It is ſad that Chriſt is gone, but it is comfortable that the Spirit is come down from heaven to ſupply his place, and therefore let us ſee that we take comfort in it. Ah, my Beloved, is not this a ſweet and welcome Office of the Spirit to repreſent Chriſt to us, and ſo pretious and ſo ſweet a friend as Chriſt is? when he comes in and tells us, Chriſt is gone up indeed 2.

deed to heaven, and he will fetch you after him ere it be long, *that where he is, there may you be also.* And in the mean time he hath taken care of you, and he hath sent me down of purpose to be instead of him to you; and he would have you look upon me, as if he himself were with you. Ah, my Beloved, should not our hearts even leap within us, at such news as this? Doth not the Spirit comfort us? should it not be a ravishing, and a reviving thing to us, when he comes in Christs stead, and supplies Christs room, and Christs place?

Doth not our Saviour Christ himself propound it oftentimes to his Apostles and Disciples for their comfort, when they were in heavinesse, and when their hearts were even about to break within them? come be not troubled, that I am about to leave you, *I will send you another Comforter that shall abide with you for ever*, Joh. 14. 16. I have been a comfort to you I confess, but *I will send you another Comforter*, one that shall comfort you as much as I have done, and one that shall stick to you, and shall not leave you (as I am about to do) but shall abide with you for ever; *I will not leave you comfortless*, as Christ adds in the 18. verse. No, which way will you help it might they say? How can we but be comfortless when Christ is gone? why, this way I will help it, might our Saviour say, I will come to you, and be with you by my Spirit: And though the world can never see me while my body is withdrawn, and I am only present with you by my Spirit, yet you have eyes to see me present with you this way; and while you have this presence with you, I hope you have no reason to complain that you are left without comfort: So that the Spirit is a comforter you see, by representing Christ to us; yea, it is a greater comfort that the Spirit is with us, then if Christ himself were with us: It is a greater comfort that Christ is present with us by his Spirit, then if he should be present with us by his body; then the comfort were more narrow, but now it is more large; then the comfort were more outward, but now it is more inward; then the comfort were more fleshly, but now it is more spiritual, and therefore let us take in this comfort.

3. If you desire to make the most of the presence of your Saviour in the Spirit, now he is absent from you in the body, as you must take in the comforts, so you must take in the graces of the Spirit; for even as Christ is present with you by the comforts, so he is present with you by the graces of the Spirit: By these he dwells among us, though he be in heaven in the body, as the Psalmist intimates, Psal. 68. 18, *When he ascended up on high, he received gifts for men*, the gifts and graces of the Spirit to bestow on men, *that the Lord God might dwell among them*, by those gifts and those graces: And therefore the Apostle prays for the *Ephesians*, that Christ might dwell in their hearts by faith, one of the principal of those graces, *Ephes.* 3. 17. Well then, my Brethren, when Jesus Christ makes tenders of himself to you, by these graces, let him come in and dwell with you. Make the more of this way of his residence and habitation with you, because you cannot have him in the other. When he offers any grace, consider with your selves, Now Jesus Christ draws nigh to me, he that is above in heaven, and with relation to his bodily

bodily and fleshly presence is no more in this world, is in another way coming into my soul; And therefore do not shut the doors against him, but bid him very welcome when he comes; when he offers more knowledge, faith, love, hope, patience, let not these offers be refused: Remember when you take in these, you take in Christ with them, in the presence of his Spirit: So much as you enjoy of these, so much you enjoy of Christ; and therefore seek and value every saving grace the more, and be the readier to receive and entertain it, because it brings Christ with it.

Is it so, that Jesus Christ as he is man is gone away, *&c.* Then let us also go away out of the world to him, that we may be where he is; I say as Christ to his Disciples in another case, *Arise, let us go hence.* Jesus Christ is gone, you hear, and why then do we stay behind him? why do we tarry here, when Christ is gone? It's true, we cannot go to him in the body; but yet as Christ though he be absent from us in the body, yet he is present with us by his Spirit: so we upon the other side, though we be absent from him in the body, let us be present with him in the Spirit; and as he comes from heaven to us by his Spirit, though his body stay there; so let us go from earth to heaven to our Saviour in our spirits, though our bodies stay here. *Use.* 3.

But you will ask me, *How may this be done, or how may we be present with our Saviour in our Spirits?*

I Answer;

1. We may be present with him in the thoughts and meditations of the Spirit. These are the proper actings of the soul, the inner man; and if our thoughts be much upon him, we are in this respect much with him. And therefore I beseech you, my Beloved, let us feed our selves continually with sweet and pretious thoughts of Jesus Christ; though we be here below, and must continue so till Christ be pleased to take us to himself, yet let our minds ascend to heaven, and let our thoughts and meditations be where Christ is. Oh let us think upon him in the day and in the night; upon our beds when we are still, and have nothing to distract us; then let our hearts be filled with sweet soliloquies, with ravishing and transporting thoughts of Christ, that we may speak to him as *David* did, Psal. 104.34. *How pretious are the thoughts of thee, O Lord?* How great is the sum of them? It passes my Arithmetique to cast them up.

2. Let us be present with our Saviour in the affections of the Spirit; let our spirits cleave to him, though we be absent from him in the body: Where Jesus Christ our treasure is, there let our hearts be also. That as *Elisha* said to *Gehazi* once, *Went not my heart with thee?* when at that very time he was sitting in his house, and *Gehazi* was abroad, 2 *King.* 5. 26. So we may say to Jesus Christ, though in another way, However we be absent from thee in the body, yet is not our heart with thee? as the Apostle to the *Thessalonians*, *We Brethren, being taken from you in presence, not in heart*, 1 Thes. 2. 17. so we to Jesus Christ; Oh Lord, though we be separated from thee in our bodies, we are not separated from thee in our hearts; They are continually with thee, nor shall they be divided from thee.

3. Let us be present with our Saviour in the desires and anhelations of the Spirit; let them be always mounting up where he is, he is gone, and in the mean time till he come again to us, let us long to go to him. Oh let us build no Tabernacles on the *Tabor* of this world, since our Saviour is not here: But let us look upon our selves as banished men, as the Apostle did, *knowing that while we are at home in the body, we are absent from the Lord*, 2 Cor. 5. 6. and so let us groan earnestly to get to Christ as he did. Let us be always breathing, gasping, fainting after Jesus Christ, and putting out our heads to see when he will come and receive us to himself, that where he is, there may we be also. And thus far of the first particular suggested in the words, the departure of our Saviour out of this lower world to the immediate presence of his Father; *And now I am no more in the world, but I come to thee.*

The second follows now in order to be handled, and that is, his Disciples stay behind him; *But these are in the world*, and are where they are like to be, and where they are to tarry and remain when I am gone.

The world in which our Saviour Christs Apostles and Disciples were, and were to stay, must be conceived to be the very same which Christ himself was now about to leave, and from which he was ready to depart, *viz.* this lower world beneath heaven, that from which he was to go, in that were his Disciples and Apostles to remain. *And now I am no more in the world, but these are in the world*, the self same world in which I am to be no more.

But why is this alleadged by our Saviour to his Father here, that the Apostles and Disciples were to stay in this world? apparently to shew what cause he had to mention them in his Petitions, and to commend them to the special care and mercy and protection of his Father. As in the words that are immediately annexed, *Holy Father, keep them through thy own Name.* q. d. I am even now about to leave them, and to leave them in the world, and thou knowest what a place the world is, how troublesome, unpleasing, and vexatious it hath continually been to my Disciples, and therefore I beseech thee, Father, keep them, have a special eye upon them who are to stay behind me in such a place as this is.

So that the point apparently suggested here is this,

DOCTRINE.

The world hath always been, and is, an evil and uncomfortable place to Christs Disciples.

It is a sad and doleful place to live in, and hence our Saviour seemeth to bewail the case of his Apostles and Disciples in my Text; *These are in the world*, saith he, as if he should have added, and that is but an ill place.

Now that I may the better clear it, and evince it to you, I shall shew in what respects the world is such an evil and uncomfortable place to Christs Disciples.

In

It is in this respect an evil and uncomfortable place to Christs Disciples, that it is a place of suffering: In which they are continually to be exposed to many tryals and to many troubles. Though they be in the world, yet they are not of the world, and therefore they are hated by the world, as Jesus Christ himself informeth his Disciples, *Joh.* 15. 19. *If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hates you.* And hence it comes to pass that it persues them, persecutes them, casts them out, creates them all the trouble and vexation that it can: so that they are not like to have a quiet hour almost in this world. Besides the evils and afflictions to which they are exposed by the necessity of nature, *as man is born to trouble as the sparks fly upwards, Job* 5. 7. distempers and diseases in their bodies, loss of their estates and friends and earthly comforts and the like, ungodly men come in with their additions. The Church of Christ while she is here, is ill-seated, she grows in an ill place, as he himself affirmeth of her, *Cant.* 2. *as the Lilly among thorns, so is my Love among the daughters.* She is environed and begirt with them, so that she is annoyed and hurt and pierct on every side. She cannot stir but one or other of her thorny neighbours hath her by the sleeve. She dwels in *Mesech* while she dwells in this world, and hath her habitation in the Tents of *Kedar*, in the midst of wicked men, so that she is beleaguered as it were and beset about with those that hate her, and desire her ruine. This is the state and the condition of the Saints while they are here, they are continually vexed and troubled. So that no marvel though our Saviour tells his own Apostles, *In the world you shall have tribulation. John* 16. 33. That is your portion, as long as you remain here. 1.

The world hath always been an evil and uncomfortable place to Christs Disciples, in this respect, that it is a place of sinning. Indeed, my brethren, they are troubled with the sins of other men, their righteous souls are vexed with their filthy conversations. Rivers of waters run down their eyes because men keep not Gods Law. But they are chiefly troubled with their own sins, from which they are not to be wholly freed, while they remain in this world. As long as they continue here, they are perpetually in Sathans danger, who is the Prince of this world, and whose authority and power is confined to this life. There will never be an absolute and perfect cure of sin in any of the Saints, till this corruption have put on incorruption. And hence perhaps the corruptions of our natures are filled *worldly lusts, Tit.* 2. 12. And our members that are upon the earth, *Col.* 3. 5. because we cannot possibly be rid of them, while we are here upon the earth, and while we live in this world. The Apostle *Paul* compares himself and others of the Saints, to earthen vessels, *2 Cor.* 4. 7. And earthen vessels when they were legally defiled, could not be made clean again, till they were broken all in pieces, as you may see *Lev.* 11. 33. So we, my brethen, are not to be fully cleansed, till we be shivered all in pieces. We are not to be wholly releved from the bondage to corruption, till death translate us to another world. And then *he that is dead*, saith the Apostle, *is free from sin, Rom.* 6. 7. So that no marvel though the world be a place 2.

of such disquiet and discomfort to the Saints; For how can they be fully comfortable here, while they are alwayes sinning against God. *He that hath entred into rest indeed hath ceased from his own works*, as the Apostle speaks, *Heb.* 4. 10. Till then he cannot wholly cease from those that are most properly his own works, but is in danger of offending God and falling into sin continually, and so can have no rest here.

Nay, my beloved, no man knows how far the Lord may suffer him to fall in this world. Though it be a certain truth that they that are elect, can never wholly fall away from God, yet they may sin exceedingly, to the dishonour of the Lord, the scandal of their brethren, and the irreparable wounding of their name, while they have a day to live. And this they are in danger of, I mean of falling fearfully, so long as they remain here. What deadly falls have many of Gods worthies taken in their latter times! It is observable that *Davids* first wayes are commended 2 *Chron.* 17. 3. By which the Holy Ghost insinuates that his last wayes were not answerable to them. *He* (speaking of *Jehosaphat*) *walked in the first wayes of his Father David.* Indeed the latter wayes of *David* were blemished with extremity of sin and scandal. The like is also noted of *Solomon*, 1 *King.* 11. 9. And *Asa*, 2 *Chron.* 16. 10. And *Jehosaphat*, 2 *Chron.* 20. 35. And how then can the world but but be a doleful and uncomfortable place to Christs Disciples, where they are in such hazard? How can they but complain as *Rebecca* sometimes did, though in another case, If I must still be troubled with my lusts, and my corruptions, if I must still be over-ruled by them thus, what good will continuance in the world do me?

3. The world hath alwayes been and is an evil, &c. in this respect, that it is a place of banishment from Jesus Christ, from him in whom their very souls delight. This makes it sad and grievous to them, that they have not Christ with them. And this is that at which our Saviour aimeth in my text, *I am no more in this world, but these are in the world.* There is the dolefulness of their condition, that they are to continue here without me. Indeed we are debarred of the immediate presence of the Lord, while we remain in this world. And therefore it is said expressly, 2 *Cor.* 5. 6. *That whilest we are at home in the body, we are absent from the Lord.* And is not this a grievous thing to be kept from the enjoyment of such a one as Christ is? Especially to him that knows him, and is well acquainted with him, and hath tasted of his sweetness? can you blame him if he be weary of the world, and if it be a trouble to him to continue here? if he be willing to be absent from the body, that so he may be present with the Lord? What holy heart can choose but find a* weariness in that place (let it be otherwise as pleasant as it will) which keeps Christ and him asunder, and hinders him from the compleat fruition of his beloved Saviour? Who would not gladly leave a place in which as long as he continues, Christ and he must be asunder?

Use 1. Now if it be so, my brethren, that the world hath alwayes been and is an evil, &c. Then let it be a Caveat to us, not to cast (as we are very apt to do) on too much joy and comfort here. Our manner is when things look a little well, and when we have some present quiet and content,

content, to promise great and extraodinary matters to our selves; To sing a *requiem* to our souls, with the rich man in the Gospel, *take thine ease, eat, drink and be merry.* Its true, the men of this world may have some content and quietness and satisfaction here. They have their portion here, and they receive their good things here. But as for Christs Disciples, they must look for no such matter; And therefore he forewarns them when he is about to leave them what they are like to meet with in this world, persecutions, tribulations and afflictions, all the injury, and wrong, and malice, and despight, and evil usage that the world can pour upon them. *There remaineth a rest to the people of God*, Heb. 4. 9. their rest remaineth for them, it is not to be had in this world.

And therefore it shall be their wisdom to provide for trouble, and not to look the world should be a better place to them, then it hath been to Christs Disciples that have gone before them. Oh my beloved, do not deceive your selves in this particular, do not conceive the world will ever yield you any great content or quietness, or satisfaction, for this is that which makes affliction bitter when it comes. But when you live at greatest ease, when you enjoy the greatest calm, when all things look as if you were confirmed and setled in a prosperous state, as if your Mountain should not be removed, be sure that you provide your selves for worse times, that so afflictions may not find you unprepared when they come. How often shall you hear it from the mouths of many, when any heavy cross is come upon them, Alas they never dreamt of this, they never looked to see this dolefull and unhappy day! the weaker and unwiser they. Did they not know that they are here abiding in a vale of tears, and that the world hath alwayes been an evil and uncomfortable place? And why should they expect it should be better to them then it hath been to others of the Saints, who have perhaps exceeded them in holiness and grace? And therefore in the midst of comfort and prosperity, let us be wisely casting on the day of trouble and distress. Let us not reckon upon much felicity and sweetness here, for certainly it is not to be had in this world.

Is it so that the world hath alwayes been and is an evil, &c. why then if we find it so, let it not seem strange to us. Let us not look upon it as a thing to be admired or wondred at, if we meet with nothing else but tribulation and affliction, and vexations in the world, if we have very little quiet or content here. Let not the members of the Church think much of it, if they be alwayes troubled and distressed, if they be alwayes followed and pursued with one affliction or another, so that they cannot have a comfortable hour almost, but let them look upon it as an usual thing. The world hath alwayes been such an uncomfortable place to Christs Disciples; And therefore let them seriously consider, that they could expect no other living in such a place as they do, but this I do but glance at in my passage by. *Use 2.*

Is it so that the world hath alwayes, &c. why then should Christs Disciples be so much in love with this world? and why should any of them be so desirous to continue in it as they are? It is the case of many *Use 3.*

that

that do indeed belong to Jesus Christ, they have a great unwillingness to leave the world. O what a cutting thing it is to many of them to think of comming forth out of their earthly tabernacles! it is a burthen to them that they cannot bear. They say with *Peter*, *it is good to be here*, though their Saviour be not here, whereas they should say with *Paul*, *It is better to be dissolved and to be with Christ*. Though Christ himself make mention of it as a sad and dolefull thing, that his Disciples were to stay in this world, they look upon it as a dolefull thing that they are to remove from it. And this it seems was *Hezekias* case, when he heard that he must dye, *he turned to the wall and wept sore, yea he chatred like a Swallow, and mourned like a Dove*. Our Saviour Christ forewarning *Peter* of his death, *John* 21. 18. tells him, *he should be carried where he would not*. By which it is apparent, that even in the blessed Martyrs there may be a lothness to depart out of these earthly Tabernacles. Though the righteous soul of *Lot* were vexed every day, as long as he remained in *Sodom*, yet Oh how did he linger when the Lord would take him thence! *Gen.* 19. 16. Even so the Saints of God, though while they live in the *Sodom* of this world, they have a sorry habitation, being continually vexed with the sins and with the persecutions of ungodly men, yet are they not so unwilling to depart and leave the world as they have cause to be. When *Cyrus* made a Proclamation to the *Jews*, that whosoever was disposed might return out of the Land of his Captivity, it is observed notwithstanding that none were willing to go out but those whose Spirits God had raised up to go. So though this world be nothing but a *Babylon* unto us, the Land of our Captivity, an evil and an uncomfortable place, yet till the Lord raise up our Spirits by his grace, we are loth to part with it, but are desirous rather still to serve in this bondage. Now I beseech you my beloved, you that have senses exercised, look about you, What do you see in this world, why you should be loth to leave it? There is great reason why you should be weary of it, why you should look upon it as a sad thing that you must yet continue in a place where you must always sin and suffer, there is no avoiding of it. But there is no such reason why you should be so unwilling to depart out of it.

Use 4. And therefore in the last place let this perswade you, as many of you as are Christs Disciples, to be always ready to be translated and removed out of this place, which is so evil and uncomfortable to you. Indeed you shall not wish and long for a departure out of passion and impatience, and in a peevish petty way, as being now no longer able to endure the evils and perplexities that are upon you, as thus it seems *Elijah* did when he fled from *Jezabel*, 1 *Kings* 19. 4. And thus it is extreamly probable that *Jonah* did, when he conceived his burthen was too heavy for him, that is to say, For it is said *he was displeased*, and in his anger fit he said to God, *Whereof thou dost thus deal with me, I beseech thee kill me out of hand, and do not let me see my own shame*. And this it appears *Jonah* did, who being ruled in a passion, in a point of honour, not to be pettish, foolish, childish humour, will go thy forsooth, God must take away his life.

life. But if you do it out of reason, and with submission to the will of God, that if he please to take you from a place that is so sad and so uncomfortable to you, by reason of your dayly troubles, but especially and chiefly by reason of your sins against him, you shall look upon it as a mercy, this is not to be condemned. When *Joseph* was in prison, though he wanted nothing there, yet see how earnest and importunate he was with *Pharaohs* Butler to help him to his liberty, Gen 40. 14. *Think on me when it shall be well with thee, and shew me kindness, and help me out of this house.* Brethren, our heaven-born souls are but imprisoned in these earthly Tabernacles; we have the manacles and fetters of our lusts about us. We cannot walk abroad with liberty and freedom, and enlargement, &c. Oh let us cry to Jesus Christ to shew us kindness, and help us out of this house.

John 17. 11.

Holy Father, keep through thine own Name, &c.

AND thus of the transition to our Saviours supplication in the behalf of his Apostles and Disciples, consisting of a heap of grand considerations, that induced him to become a suitor for them to his Father.

Proceed we now to enter on the prayer which he makes for them. And here I shall take notice only of these two things; The object of it, and the parts of it.

The object of it, or the person whom he presents it to, is mentioned by his title, and his attribute. His title here, you see, is *Father*, and his attribute is *holy*. *Holy Father*; The sweetest title, and the choicest attribute. As for the first of these, the title that begins the object of his supplication here, is *Father*. So he stiles him in the entrance of his Prayer, and the same phrase he uses all along, as you shall see if you survey it, from the beginning to the end. Indeed he gives him once the attribute of *holy*, as you have it in my Text, and once the attribute of *righteous Father*, at the 25. verse. But this is still the appellation that he uses, and from whence he never varies. If he call him any thing, he calls him *Father*; And in this notion he Considers him while he is putting up his prayer to him. And therefore this you see, my Brethren, is the first word that he uses when he sets himself to pray. Thus he begins his prayer for himself in the first verse of the Chapter, *Father, glorifie thy Son.* And thus also he begins his prayer in behalf of his Apostles and Disciples in my Text, *Father, keep them through thy own Name.* So that you see our Saviour looks upon him as a Father still, when he is pouring out his prayer to him, either for himself, or others. And this would yeild us matter of very good consideration, but that it hath been very largely handled heretofore. And therefore I shall pass on from the title *Father*, unto the attribute our Saviour gives him here, and that is *holy*.

But wherefore doth our Saviour mention this rather then any other attri-

attribute of God, on this occasion? why might he not have said aswell Almighty, or Eternal, or Merciful, or Gracious Father? the special reason why he chooses this Expression (as far as I conceive) cannot be clearly and undoubtedly resolved. Indeed he prays for holiness for his Apostles and Disciples afterwards, and therefore it was congruous he should seek it of his Father under the notion of a holy God, who is holy in himself, and who is also the hallower and sanctifier of his people. But seeing there are divers other things in his Petitions, this doth not seem of weight enough to bind him up to this Expression. Once, this is clear and manifest that he picks out this attribute of God among the rest; and whereas many other lay before him, he fixes upon this only; He comes to God in Prayer by the name of *Holy Father*. The thing is evident, though the particular consideration that induced him to it, be unknown. So that this observation we may safely pitch upon.

DOCTRINE.

As God is holy in himself, so Jesus Christ came to him as a holy God, and looked upon him as a holy God, when he was making his Petitions to him.

The point you see, hath two branches. First, God is holy in himself; Then Jesus Christ came to him as a holy God, and looked upon him as a holy God, when he was making his Petitions to him. I shall pursue them in their order.

1. God is holy in himself; so he is stiled in my Text, you see, and that by Jesus Christ himself, who, of all others in the world, is best acquainted with his nature, for he came forth out of the bosom of the Father. Indeed it is the attribute that he delighteth in, and therefore he is called the *Holy One* κατ' ἐξοχὴν, very often in the Scripture, to shew that he excells in this regard; so that however there be many others that are holy in a measure, yet he is the *Holy One*, there is not one so holy as he is; And he is known in the Old Testament by the name of the *Holy One of Israel*, which is ascribed to him more then thirty times. The Seraphims which stood before the Throne, *Isa.* 6. 3. cryed out three times a row, *Holy, Holy, Holy is the Lord of Hosts*. And so accordingly the Beasts that stand about the Throne, *Apoc.* 4. 8. rest not day and night, saying, *Holy, Holy, Holy Lord God Almighty*. To shew that God transcends in holiness, he is superlative in this regard; for so *thrice holy* in some Languages is most holy. To say the truth, this is the attribute that makes him glorious; *He is great in power, fearful in praises*, but he is *glorious in holiness*, Exod. 15. 11. In this respect he is a None-such; none to be compared with him, none like him, not among men only, but among the Gods too. *Who is like to thee O Lord, among the gods, glorious in holiness, fearful in praises, doing wonders?* And hence he glories in his holiness, and swears by it. Even as the great men of the world are wont to swear upon their honor, because it is esteemed among them the most sacred and inviolable thing: So God you see, my Brethren, swears by his holiness, Psal. 89. 35. *Once have*

have I ſworn by my holineſs, ſaith God: Once for all, and by my holineſs, having no better or more pretious thing to ſwear by. Let me no longer be eſteemed a holy God, and that I would be very loth, then I inviolably *keep the Covenant that I have made to* David *in my truth.*

So that you ſee the former member of the point is firm, God is holy in himſelf.

Now for the ſecond branch, that Jeſus Chriſt came to him as a holy God, and looked upon him as a holy God when he was making his Petitions to him, you ſee it evidently in the Text, this is the appellation that he gives him, *Holy Father*; His thoughts are taken up it ſeems, more with the holineſs of God, then any other of his attributes, while he is pouring out his prayers to him. 2.

I ſhall not undertake to ſhew why he did ſo, he had his reaſons in his own breaſt, and in his own boſom. Only this is probable, that he did it that he might be an Example, and a preſident to us, that we might learn of him to do as he did; That when we are approaching to the Throne of Grace we might be very much poſſeſſed with deep and ſerious contemplations of the holineſs of God. I ſhall adde no more for proof, but haſten to the Application.

Now is it ſo, that even as God is holy in himſelf, ſo Jeſus Chriſt came to him as a holy God, and looked, *&c.* Then let us learn of Jeſus Chriſt, how to behave our ſelves when we are making our addreſſes to the Majeſty of God, and pouring out prayers to him. We are exhorted very often in the Scripture to be followers of Chriſt, and ſo to walk and act as we have him for an Example. In all his imitable ways and actions, his practice ought to be a rule to us. And therefore let us labour to conform our ſelves to Jeſus Chriſt in this particular, when we are drawing nigh to God in prayer, let our thoughts be taken up with meditations of his holineſs. let them work much upon this attribute of his. Indeed the Saints of the Old Teſtament, when they ſet God upon his Throne, and clothe him with his Majeſty and glory, (as they uſe to do in the beginnings of their prayers) do ſeem to take more notice of other attributes of God, of his power, of his dreadfulneſs, his righteouſneſs, his faithfulneſs, his truth, his mercy, then his holineſs. But under the New Teſtament you know, God hath been ſerved & worſhipped in a more ſpiritual way, and here we have the High Prieſt of our profeſſion Jeſus Chriſt, the moſt unparalleld and matchleſs pattern teaching us by his example, to exerciſe our thoughts upon the holineſs of God, when we are making our approaches to him: And therefore when at any time we ſet our ſelves to pray, let us endevour to affect our ſelves, and to be taken up with deep conſiderations of this attribute of his. *Uſe* 1.

Let our moſt working apprehenſions fix upon his holineſs, and make a deep impreſſion of it in our hearts, that we may carry it along throughout, from the beginning of our ſupplications to the end. It will be ſingularly uſeful to us as I ſhall ſhew you in a few particulars.

1. It will help exceedingly to frame our hearts to put them into ſuch a

posture as the Lord delights in. It's true, the meditation of other of the attributes of God, hath its work upon our spirits when we are drawing nigh unto him: But this, me thinks, hath somewhat proper and peculiar to it self further and beyond the rest. It's true, the apprehension of the Mercy of the Lord will make us to have comfortable cheerful hearts; the apprehension of his truth and faithfulness will make us to have bold couragious hearts; the apprehension of his power and greatness will make us to have trembling and awful hearts: But now the apprehension of his holiness, will make us to have holy hearts, that so we may be like him whom we are making our addresses to: And holiness alone comprises all that hath been said, and much more; our cheerfulness, our confidence, our reverence in prayer, are all but parts of holiness: A holy frame of heart involves and comprehendeth in it all this, and more besides then we are able to express. Indeed what ever God takes pleasure in, as to the temper of his people when they are pouring out their prayers to him, is all contained under holiness: Let them come with holy hearts, and all is well; and this they shall the better do, if they consider with what an infinitely holy God they have to do. Oh, this will raise the heart if it be duly weighed, to such a sweet and pretious frame, that it will be no longer earthly, it will be fit to have Communion with the holy God: And therefore *David* presses the Consideration of this attribute of God, in those whom he exhorts to worship him, by way of preparation to that great business, Psal. 99. 9. *Exalt the Lord our God, and worship at his holy hill, for the Lord our God is holy.*

2. The meditation of the holiness of God, will quicken us, and stir us up as far as it is possible, to cleanse our selves from every sin when we are making our approaches to him. For sin, my Brethren, is against his holiness, yea in directest opposition: And therefore it is known by the name of filthiness and uncleanness in the Scripture. Not only whoredom, and adultery, and fornication, and sins of that kind are unclean, as they are called uncleanness in the abstract, but sin is generally so, as you may see that place for instance, 2 *Cor.* 7. 1. And hence it is, my Brethren, that it is so odious to the Lord, there being nothing in the world so contrary and so opposite to him and to his Nature, as sin is: No man in the world hates any thing, no mans heart abhors, and loaths, and rises against any thing, as the Lords against sin: By reason of his pureness and his holiness, he cannot brook it, *Hab.* 1. 13. he is not able to endure it; He seems, me thinks, to shut his eyes, and to cry out to his people, Oh do not this abominable thing which I hate: And therefore when men will not hold, but commit it, the infinitely holy God is vexed and troubled out of all measure; so he is represented in the Scripture, Isa. 63. 10. *They rebelled against him*, saith the Prophet, *and they vexed his holy Spirit.* Because he was so holy, he was vext the more at sin, which was so filthy.

And truly, my Beloved, if we did seriously consider the holiness of God when we are about to pray, we would not dare to bring this filthy thing into his presence, which is so contrary to this attribute of his, and consequently is so odious and detestable to him. At least we would endeavour

deavour to the utmoſt of our power to cleanſe our ſelves from all the filthineſs of fleſh and ſpirit, to waſh our hands and hearts in Innocency (with holy *David*) and ſo to compaſs Gods Atar, to offer up the Incenſe of our prayers to him. Oh we would ſhake and quiver every joint to think of coming to the Holy God, in the midſt of our pollutions, unpurged and unhumbled for. We would conſider with our ſelves, What will the Lord ſay to me when he ſees me in his preſence, ſo defiled? How will he look on ſuch a filthy and abominable wretch as I am? how is it poſſible but he ſhould hide his eyes from me, when he perceives the hands that I ſpread forth before him are ſo full of gore and blood? how can he chooſe but loath me and abhor me? Do I expect to find favour in his eyes, and come before him with that which he ſo abhors, as if I meant to vex him and provoke him? And therefore if we ever look to ſpeed with God in prayer, let us conſider what a holy God he is, and let us labour to be holy too. Let us be ſeparate from the remainder of the world (as he himſelf adviſes us, 2 *Cor.* 6 17.) and *touch no unclean thing*, and then we have his promiſe, that he will receive us.

The meditation of the holineſs of God, as it will be very uſefull to prepare us, and to make us fit for prayer, ſo it will be very helpfull to us, in the parts of prayer, and that both in confeſſion, and petition, and thankſgiving.

1. It will help to humble us in the confeſſion of our ſins. While we conſider that they are ſo filthy and unclean: and God upon the other ſide, whom we confeſs them to, ſo holy. This cannot chooſe (if it be duely weighed) but ſhame us wonderfully in the preſence of the Lord, that we have been, and are ſo filthy before ſuch an holy God. Indeed we ought to be aſhamed to commit iniquity, being ſuch an odious thing. The Lord hath planted ſhame in man, to be a bridle as it were to check him, to curb him, and to hold him in from ſinfull courſes. But if we have not been aſhamed in the commiſſion, we ought eſpecially to be aſhamed in the confeſſion, as God adviſes *Iſrael, Be aſhamed and confounded for your own wayes*, Ezek. 36. 2. To review our ſins with ſhame, and to cry out as *Daniel* doth, *Dan.* 9. 8. *to us belongeth confuſion, &c.* And *Ezra* in his ſad confeſſion, *Ezra* 9. 6. *Oh my God, I bluſh* (ſaith he) *and am aſhamed to lift up my face to thee.* We ſhould *remember our evil wayes and our doings that are not good, and loath our ſelves for our abominations*, Ezek. 36. 30. we ſhould remember and be confounded, and never open our mouths any more becauſe of our ſhame. We ſhould *caſt aſhes on our heads, and rent our hearts, and cry unclean unclean*, Lev. 13. 45. And there is no one thing that will confound and ſhame us more then the conſideration of the matchleſs purity and holineſs of God, whom by our ſins we have offended. Oh this will make us wonder that he ſhould endure ſuch filthy perſons in his preſence!

2. As it will humble us in the confeſſion of our ſins, ſo it will encourage us in our petitions for the cure of ſin. As it will make us low in our confeſſions, ſo it will make us high in our petitions. For how is ſin, which is uncleanneſs, removed and cured in any of us, but by holineſs? And is it not a comfort to us when we are making our requeſts

for holineſs, that we are praying to the Holy God? who is holy in himſelf, and who is the original of all the holineſs that is communicated to the Creature, who is the Sanctifier of his people. Is it not comfortable that when we come to draw, that we are at the Well-head? If you obſerve, it is the great petition that our Saviour hath to make in the behalf of his Apoſtles and Diſciples, verſe 17. *Sanctifie them with thy truth*, and this he proſecutes throughout. And therefore he begins his prayer for them, *Holy Father.*

3. It will enlarge us in our thankſgivings to the Lord for holineſs, when we conſider whence it came, and by whom it was beſtowed. We ſhall ſee what cauſe we have to praiſe the Lord, the Donor and Diſpenſer of it: As *David* intimateth in that memorable place to this purpoſe, *Pſal.* 97. 12. *Rejoice in the Lord, ye righteous*, (ye that are ſanctified, ye that are holy,) *and give thanks at the remembrance of his Holineſs.* And yet again, Pſal. 30. 4. *Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his holineſs.*

And thus far of the Object of our Saviours Prayer, as he is mentioned by his title Father, and his attribute *Holy, Holy Father.* Proceed we now to enter on the parts of it.

There are two things eſpecially for which our Saviour is a ſuitor to his Father, in the behalf of his Apoſtles and Diſciples; Preſervation and Sanctification. To theſe may be reduced and referred all that he deſires for them; preſervation in my text, and onward to *ver.* 17. Sanctification in the reſt that follow.

Firſt he deſireth preſervation, *Keep them through thy own name.* And this deſire of his, he backs eſpecially with two reaſons, and they are weighty and of great importance. Firſt he would have his Father keep them now, becauſe he himſelf had kept them, and kept them very ſafe till now. *While I was with them in the world*, ſaith he, *I kept them; and none of them is loſt, but the Son of perdition*, but he who was deſigned to be loſt. *And now I come to thee*, ſaith Chriſt, I am to be no more among them, and therefore I beſeech thee now receive them into thy ſpecial care and tuition. Here I reſign them ſafe, and whole, and ſound to thee, I pray thee keep them henceforward as well as I have done to this time. Secondly he would have his Father keep them, becauſe they were in ſuch a dangerous place, where they were in great peril every day, and every hour, where they were hated and maligned upon all hand, and that for the truths ſake. *I have given them thy word, and the world hath hated them*, and ſo on. And therefore I beſeech thee Father, look to them, and *keep them from the evil*, as it is added in the next verſe. The evil of fault, and the evil of pain. Some other things are interpoſed and touched incidentally, which ſhall be handled in their places.

The thing deſired, is firſt in order to be handled, before we pitch upon the Arguments and Reaſons with which our Saviour preſſeth and enforceth this deſire of his; and this, as we have heard, is preſervation. And here we have to be conſidered two things: Firſt the means by which our Saviour here deſires that his Apoſtles and Diſciples might be kept, and that is by or through his Fathers name. *Holy Father, keep through*

through thy own name, those whom thou hast given me. And Secondly the end for which he prayes they might be kept, *that they may be one as we are.* So that you see the supplication of our Saviour Christ is full, he prayes both for the Means and End, desireth that the end might be attained for them by the means.

Begin we with the means by which our Saviour here desires that his Apostles and Disciples might be kept, and that is *through his Fathers name. Holy Father, keep through thine own name, those whom thou hast given me.*

The name of God is generally taken for any thing that makes him known to men, as one man is distinguished from another by his name. Particularly it imports sometimes the attributes of God, now one and then another of them. Sometimes his attribute of mercy, as that is called the name of God, *Exod.* 34. 5, 6. *The Lord descended in a Cloud,* and there proclaimed the name of God. And what was that? *The Lord, the Lord God mercifull and gratious, and long-suffering, and abundant in goodness and truth: Keeping mercy for thousands, forgiving iniquity, transgression and sin.* Sometimes his attribute of Justice, as that is also called his name in the very same place, *who will by no means clear the guilty, visiting the iniquity of the Fathers upon the children, and upon the childrens children, unto the third and fourth generation.* Sometimes his attribute of Power is intimated by his name, as you may see that place for instance, *Psal.* 20. 1. *The Lord hear thee in the day of trouble, the name of the God of* Jacob *defend thee,* that is, the power of God defend thee. And this is that by which our Saviour prayes, that his Apostles and Disciples might be kept, *keep them through thy own name,* that is; through thy own power. And so accordingly the point to be observed, is this.

Doctrine.

They that belong to Jesus Christ, as long as they remain in this world, are kept by the Almighty power of God himself.

It is the prayer of our Saviour for them, in my text you see, *Holy Father, keep them through thy own name, whom thou hast given me,* and therefore out of question they are kept by that name, the almighty power of God. For Jesus Christ is alwayes heard in every thing for which he is a Suitor to his Father.

So that his people are as safe as the power of God can make them. They are committed by him to his Fathers Custody, and he is able very well *to keep that which is committed to him,* as the Apostle *Paul* speaks, 2 *Tim.* 1. 12. And this is clearly intimated in our Saviours speech, *John* 10. 29. with reference to his people, *My Father which gave them me is greater then all.* Greater, in what regard greater in place and dignity? No my beloved, greater in power and in ability. And therefore it is added presently, *and no man is able to pluck them out of my Fathers hand.* Many are willing, but none is able, because his power is infinitely greater then theirs is. So in another place, *he shall be holden up, Rom.* 14. 4. be that is weak

shall

ſhall be held up; how ſo? For God is able to make him ſtand. And *Jude* to the ſame purpoſe, *he is able to keep us from falling*, verſe 24. you ſee our preſervation and ſupport is ſtill aſcribed to the power and ability of God, by which it is apparent what guards us, that we are kept, and kept ſafe by that power. That of the Apoſtle *Peter* is expreſs and full, ſo that we need to add no more for confirmation, *we are kept by the power of God*, ſaith he, *through faith unto ſalvation*, 1 Pet. 1. 5. The point is plain, They that belong, *&c.*

Now to open this a little, becauſe you do not ſee it in the full extent of it, you muſt conceive that ſuch as appertain to Jeſus Chriſt, are kept by the almighty power of God; Eſpecially two wayes. Either by the power of God in them, or by the power of God for them. Either by the power of God aſſiſting, or by the power of God protecting. Either by the power of God within them ſtrengthening, or by the power of God without them guarding and defending. I ſhall ſpeak to theſe in order.

1. They that belong to Jeſus Chriſt are kept by the Almighty power of God in them; aſſiſting them and ſtrengthning them, and fortifying them to ſtand, and to hold out, both in temptations and afflictions. Man is by nature [illegible] a feeble and infirm thing. *So weakned and enfeebled with his fall, that of himſelf he is able to do nothing.* And therefore God communicates his own tranſcendent power to ſuch as he intends to keep and to preſerve, ſo far as they are capable of it. And thus however they be weak in themſelves, yet they are *ſtrong in the Lord, and in the power of his might*, as the Apoſtle ſpeaks, *Eph.* 6. 10. *He ſtands by and ſtrengthens them*, 2 *Tim.* 4. 17. And of this inward ſtrengthning it is that the Apoſtle ſpeaks. Col. 1. 11. *Strengthned with all might according to his glorious power*, that is the power of God himſelf, which he gives in to his people, and ſo corroborates them, makes them ſtrong as Oaks, to bear the burthen that is laid upon them. For if you mark it, the Apoſtle ſaith not, the power of God bears our afflictions, reſiſts and overcomes our temptations for us, but *we are ſtrengthened by his glorious power* to both theſe. *And God is able*, ſaith the ſame Apoſtle, *to do abundantly according to his power that worketh in us*, Eph. 3. 20. Obſerve it well; not his power that worketh *for us*, but his power that worketh *in us*, and that makes us able. So that you ſee my brethren, it is an infuſed thing, there goes forth power and vertue from the Lord to us, and becomes inherent in us. Not as one friend may help another that is weak, with an external ſuccour and ſupport, bearing his heavy burthen for him; but giving him ability himſelf to bear it. Even as a man that hath been much enfeebled with a long ſickneſs, and being now recovered in a meaſure, and his malignant humours purged away, encreaſeth every day in ſtrength: So we my Brethren, having been enfeebled by the fall, *God makes us ſound and ſtrong again, enables us to do and ſuffer what he cals us to.* So that it is an inward and habitual power that we partake, infuſed into the ſoul by God. And God in this reſpect is ſtrong in us. His power is perfected, declared to be perfect in our weakneſs.

Now my beloved, to follow this a little further, this glorious power

of

of his the Lord conveyeth into a Christians soul through Jesus Christ. *The Father hath annointed him with the Holy Ghost and with power*, as the Apostle *Peter* speaks, Acts 10. 38. *And upon him the spirit of power doth rest*, as you have it in the Prophet, *Isa.* 11. 2. That so from him it might be given out to all his people. He is the Conduit-pipe through which the spirit and the graces of it run, obtaining them by vertue of his meritorious intercession from his Father, and so conveying them to every member, as he (by reason of his near communion with the manhood, being more deeply touched with the feeling of their wants) observeth their necessities to be. And so to every one of us is given grace; and what is grace but power to do, and power to suffer? power to stand out, and not to faint or yield in temptations or afflictions? Habitual grace is nothing but the inward strengthening of the soul. *To every one of us, I say is given grace, according to the measure of the gift of Christ*, Eph. 4. 2. that is as he is pleased to distribute.

And as this power proceeds originally from the Father by and through Jesus Christ, so it is wrought immediatly by the Holy Ghost. And hence the strength infused into a Christians soul, is called *the spirit of power*, as you may see, 2 *Tim.* 1. 7. Because indeed it is wrought in us by the spirit. That place of the Apostle *Paul* is cleer and full to this purpose, *Ephes.* 3. 16. where he desireth God in the behalf of that people, *That he would grant them to be strengthened with all might in the inner man.* How so? Why by his spirit, as you may see in that place. And thus you see both that, and how they that belong to Jesus Christ, are kept by the almighty power of God in them.

2. They that belong to Jesus Christ, are also kept by the almighty power of God for them. For even as God is strong in them, so he is also strong for them. And as he makes them strong, so he shews himself strong in their behalf, as the Expression is, 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro through the whole earth, to shew himself strong in the behalf of those whose hearts are perfect with him.* And thus they are preserved and kept, not only by the power of God strengthing and fortifying them within, but also by the power of God protecting them, and helping them without. And therefore it is said *the name of the Lord*, that is, the power of the Lord *is a strong Tower, the righteous runneth to it and is safe*, Prov. 18. 10. Now security of any person that ranneth to a Tower for shelter, consists not in his own strength, but in the strength of the Tower he runs to. A strong Tower will protect a weak man; if he can get within it he is safe. And such a stong Tower is the name, the power of God for the safeguard of his people. And thus you see, he keeps us through his own name, his own power (according to our Saviours prayer in my text) in a way of protection, by giving outward help and succour, when we are in great danger. And this outward help he gives us two wayes.

First sometimes immediately by his own power: he helpeth us himself by his own almighty arm, without the use of second causes, and then his arm is made bare. He brings in succour to his people, as he made the world of nothing, and therefore he is said in Scripture, to create it,

as you may see that place for instance, Isa. 65. 18. *Be ye glad and rejoice for ever, in that which I create, for behold I create* Jerusalem *a rejoycing, and her people a joy.* And thus he kept his people in the fire, and in the water, and in the wilderness, where there were no means at all of preservation, he did it meerly by his own name.

Secondly, Sometimes he helps and keeps his people mediately by his power communicated for that end to second causes: He raises instruments of their delivery, and makes them able to relieve his people, as he did the Judges often. And as it is observed of *David*, when God was pleased to use him for the help of *Israel*, in a time of great distress, he furnished him with power sufficient to go through with the business which he had designed him to. And therefore saith the Lord of that instrument of his, *Psal.* 89. 19, 20. *I have laid help upon one that is mighty, I have exalted one chosen out of the people, I have found* David *my servant, with my holy oil have I annointed him.* Mighty he is to help indeed, but it is because I have made him so, because I have laid help upon him. And so he stirs up some continually to favour and relieve his people; he makes the earth sometimes to help the woman, men that have nothing else but earth in them; but still the power by which they help them is from him. Their power is his power, and therefore when his people are preserved and kept by them, they are kept by his name, as you have it in my text, and his name must have the glory.

This shall suffice for explication of the point, they that belong to Jesus Christ, are kept by the almighty power of God himself. And there is pregnant reason for it. For first of all, no other power but his will keep them, and his is every way sufficient. And secondly his power is mightily engaged to keep them.

Reason 1. They that belong to Jesus Christ are kept, *&c.* because no other power but his will keep them. Kept they must be, and none but this alone will do it. Alas the adversaries power that is against them, is abundantly too strong for any power that can appear for them, but that of the almighty God himself. The power of all the world, and all the strong temptations that are in it, of pleasure, profit, honour, which is bent against the Saints, you will conceive to be a great matter: Yet this is nothing in comparison; this is the least part of their danger. What think you of the power of all the lusts and the corruptions that are in them, that are continually raging, warring? Who is able of himself to overpower and master these? What think you of the power of Satan, and his black confederates, the power of darkness, as it is stiled in the Scripture? All the united strength of hell it self? nothing but the power of heaven is able to outwrestle this: and they that will struggle with it, had need be strengthned by that glorious power.

And hence our Saviour places the security of his Disciples in this *That they are kept by him that is greater then all*, John 10. 29. That is, of greater strength, as I have shewed, so that *none can pluck them out of his hand.*

2. They that belong to Jesus Christ, are kept, *&c.* because as no other power can keep them, so this is mightily engaged to be for them:

And

And that especially two wayes, by the Sons prayer, and the Fathers promise.

1. By the Sons prayer, and that must not be denyed; For this we need to go no further then my text; *Holy Father keep them through thy own name.* It was one of the last requests he made when he was taking leave of this world, and therefore certainly it was successfull. *Simon, Simon,* saith our Saviour, *Satan hath desired to winnow thee as wheat.* But how is *Peter* kept now? Why by our Saviours intercession, *I have prayed for thee that thy faith fail not.*

2. By the Fathers promise; he hath engaged himself by promise to his people many times, that his power shall be for them. The Covenant is a Constellation, and a heap of promises, and he is a God in Covenant with them. So that as he himself is theirs, so all his attributes are theirs too. His mercy to forgive them, his justice to avenge them, his power to keep them.

The Romans were in league with many people, and if those people were in danger, they were obliged in point of honour to defend them; And so they did with as much diligence and care as they did their own City. Even thus it is between the Lord and his people; he is in League and Covenant with them, and he hath undertaken their protection: And therefore if they be in any streight, he is bound in point of honour to set his power on work to save them: And hence it is that they are kept by the almighty power of God as long as they remain in this world.

John. 17. 11.

Keep them through thy own name, those whom thou hast given.

IS it so that they that belong to Jesus Christ are kept, &c. Then in the first place let it serve for information, to let us see where our strength and safety lies. We are in danger every day and every hour as long as we remain in this world; we have mighty enemies both without us and within us; we walk continually in the midst of traps and snares, and gins that Satan and his instruments do lay for us. How are we preserved now, and where is our security? Truly my brethren, not in our own wisdom, grace, strength, &c. but in the name of God himself. We are kept by his power, and not our own. Our blessed Saviour in his prayer doth not commit us to our selves, or any thing that is in us, but to his Fathers own name, *q. d.* They cannot keep themselves by any grace or strength that is within them or without them; and therefore *I beseech thee Father keep them through thy own name.* *Use* 1.

Well then, my brethren, let none of us be strong in his own strength, let us not trust to our own abilities to support us and uphold us, to bear us up, and to safegnard us, in temptations and afflictions. But let us know that grace received and infused is not sufficient of it self to keep us, unless it be corroborated and supported still with new assisting grace and strength from God. And therefore he is said to keep

us who are sanctified, that we fall not. And we are kept not by inherent faith alone, *but by the power of God through faith unto salvation*, 1 Pet. 1. 4. And thus the Lord hath ordered it, that though we are endued with some degrees of grace and spiritual strength, we might be held to a perpetual necessary firm dependance on him, notwithstanding: And therefore when we rely on what we have received already, as if those measures which we have inherent in our selves were strong enough to cope with a temptation, the Lord will let us see how weak it is, by the withdrawing of his succour from us. And this indeed was *Peters* case, he was too bold and confident upon the strength of his inherent grace, he thought no doubt his faith was so impregnable, that no temptation could prevail so far against it, to cause him to deny his Lord and Master; No, not the fear of death it self: and therefore God deserted him in reference to his assisting grace, and so he fell in the temptation; let us be wary of the same error, lest we find the same issue.

Use. 2. Is it so, That they that belong to Jesus Christ are kept, *&c.* This then should teach us to be bold and resolute in all cases, and not to cast away our confidence, how desperate soever our condition be: I say as the Prophet, *Who is among you that feareth the Lord, that walketh in darkness and can see no light? let him trust in the Name of the Lord*, that is, the great and Almighty power of God, *and stay upon his God*, *Isa.* 50. 10. And this was that which *Abraham* trusted in, and stayed himself upon, in such a case wherein there was no likelihood, no probability at all to a humane apprehension. *He staggered not at the promise of God, but was strong in faith, giving glory to God*, Rom. 4. 20. And whereupon did he repose and rest his faith? oh the Almighty power of God, *being fully perswaded that what he had promised, he was able to perform*: And so let us, my Brethren, rest on this power in all extremities and streights, let us hide our selves in the Name of God, and let us not be dashed, or permit our hearts to sink by reason of improbabilities, or want of means: But let us seriously consider with our selves, that Jesus Christ hath, as it were, resigned us up into his Fathers hands, to be kept by his Name, And by that name and power of his, let us be confident we shall be kept, what ever our distresses be.

And more particularly according to the Explication of the point, let us be confident, that if the danger be within, we shall be kept by the Almighty power of God within us strengthening. If our danger be without, we shall be kept by the Almighty power of God without us guarding and defending.

1. If our danger be within, by reason of temptations or afflictions that lye hard upon us, and are about to overcome us, let us take courage to our selves, and resolve we shall be kept by this Almighty power of God within us, strengthening and supporting: And that we shall be strengthned with all might, according to his glorious power. Oh thy temptations or afflictions (thou wilt say) are a crushing burthen to thee, thou art not able to sustain it: Thou wilt cry out as *Job* perhaps, Job 6. 11. *What is my strength that I should hope? Is my strength the strength of stones? or is my flesh of brass?* But man consider, is it thy own strength that thou standest

ſtandeſt in? If it were ſo, I muſt confeſs thy caſe were very ſad indeed. But if thou be ſupported by the glorious power of an Almighty God, why ſhouldſt thou doubt or be diſcouraged? Thus far perhaps (although with many bitter pangs of fear) thou haſt paſt through the midſt of thy temptations and afflictions; thou haſt been ſhaken fearfully, but yet thou haſt not utterly been overthrown and caſt down, thou haſt not yet denyed the *Holy One*, as *Job* ſpeaks; How haſt thou been ſupported hitherto, but by the Name of God himſelf? was it not he that ſtrengthned thee in thoſe diſtreſſes, fears and agonies of thine? and cannot he uphold thee ſtill? Is Gods hand ſhortned, that he cannot help? is any thing too hard for the Almighty?

Suppoſe thy burthen ſhall be heavier yet, as that it may be is thy great fear: Is that any thing to God? is not his glorious Name ſufficient to keep and bear thee up, as well in heavier as in higher trials, that hath kept thee hitherto (it muſt be yeilded) or elſe thou hadſt been overwhelmed in thy troubles? And what now will it be too weak, if thou be brought to greater exigencies and diſtreſſes? Indeed if thou wer't kept by creature-ſtrength, either within thee, or without thee, the difference were very great, I muſt confeſs, between a heavy and a light affliction, But now it matters not at all; it is all one to the Almighty power of God, that will be ſufficient for thee, let the caſe be what it will, or what it can. It may be thou conceiveſt, that if thy burthen were a little heavier, if but a grain or two were added to it, thou wert gone, thou muſt be overlaid, and cruſhed, and broken inſtantly. Oh but remember that of the Apoſtle, Epheſ. 3. 16. *God is able to do exceeding abundantly above all that we can either ask or think, according to the power that worketh in us.* He is able by that power whereby he hath ſuſtained thee ſo long, to ſtrengthen and ſupport thee ſtill; what ever further trial come upon thee, beyond all that thou canſt ask, yea beyond all that thou canſt think, he is able to do more then thou art able to imagine.

If our danger be without, from enemies that ſet againſt us with all 2.
their policy and power, and have reduced us to great extremities and ſtreights; let us reſolve we ſhall be kept by the Almighty power of God without us, guarding and defending. Let us ſay boldly as the Pſalmiſt did in ſuch a caſe, *The Lord is my helper, I will not fear what man can do unto me.* I muſt confeſs, that we are apt to caſt away our confidence, and to deſpair of ſuccour and deliverance. It was the Prophet *Davids* weakneſs, as himſelf acknowledges, *Pſal.* 77. 10. But if we fail at any time with holy *David*, let us come off as he did; let us ingenuouſly confeſs that it is our infirmity, and let us call to mind with him, the right hand of the moſt High. Oh let us think upon the great and the Almighty power of God; for that is intimated by his right hand, which commonly is ſtronger then the left, and ſo let us uphold our fainting ſpirits, when they are apt to ſink within us. As *Luther* did, when one ſuppoſed that the Emperor with all his Forces would fall upon the Duke of *Savoy*, who was the great Protector of the Proteſtants at that time: And where, ſaith he, will *Luther* be then? That holy man returned this ſuddain anſwer, *Aut in Cœlo, aut ſub Cœlo*, either in Heaven, or under Heaven, be-

cause he expected protection from Heaven as long as he lived, and knew he should have possession of heaven when ever he died.

But may we rest upon it then, that we shall have protection from the Name of God in all dangers? That he will keep us through his own Name?

To this I answer, if we belong to Jesus Christ, we may be sure we shall be kept by it, either one way or other, either from the outward danger, or else from the inward dammage; either in a way of deliverance, or if not so, in a way of assistance. The Prayer of our Intercessor in my text shall not be in all respects in vain for us. It's true, the Lord may leave us sometimes in the outward danger, and may not keep us by his power for us; But then he will be sure to keep us by his power in us. If he take not off our burthen, he will give us strength to bear it. And if he do not keep us from the evill, he will keep us in the evil. One way or other we shall have succour from his great Name. If it be not a shield to cover us and protect us, it shall be an arm to underprop us and support us; *underneath us shall be the everlasting arms*, as *Moses* speaks, *Deut.* 33. 27. So that here is comfort still, in any trial or temptation: If we be not delivered from it, we shall be enabled to bear it.

And here lest any of you should look on this as cold comfort, I must tell you that it is a richer mercy to be enabled by the power of God within, to bear a trial, then to be rescued and delivered from it by his power without; this latter we desire most; but out of doubt the first is best for us: For do but weigh it, my Beloved, outward help and outward succor and deliverance by the power of God, is but a common mercy, of which the worst of men partake; yea of which the beasts partake, in this respect he saveth man and beast. How often doth the Lord put forth his power to rescue the vilest of the sons of men, from outward danger; yea the vilest of the creatures! But he supports and strengthens by his grace within, none but his own people. It is the proper and peculiar priviledge of those that are given up to Jesus Christ, to be kept this way by the Name of God. *Paul* was importunate you know, to be delivered from the Messenger of Satan that was sent to buffet him; *For this thing I besought the Lord thrice, that it might depart from me*, 2 Cor. 12. 8. He could not speed in that Petition, he could not get deliverance, but he got support, which was abundantly the richest mercy: And when did God ever say to an ungodly wretch in such a case, as he doth there to the Apostle *Paul*, *My grace is sufficient for thee, and my strength is perfected in weakness?* He hath very often given wicked men sufficient outward succour, but he never gave them yet sufficient inward grace; this is peculiar to his own people.

Use 3. Is it so, that they that belong to Jesus Christ are kept, &c. Then when you are in any danger or distress, have recourse to this power. Seek not so much to outward means and second helps, but say as *David*, Psal. 68. 11. *Lord, do thou give us help from trouble:* If you be kept, it must be by the Name of God, to which you are committed by your Saviour. He saith not to the Father in my text, Let them be kept by humane strength, by worldly succours and accommodations; But *keep them through thy own*

Name:

Name: And therefore when you know not what to do, run to this Tower, the Name of God: *Seek the Lord, and seek his ſtrength*, as the Pſalmiſt counſels you, *Pſal.* 105. 4. For you muſt know, my Brethren, it is not enough to make us capable of having ſure protection in the name and power of God, that we belong to Jeſus Chriſt; No, we may be ſo careleſs of our duty, that we may be deſerted for the preſent of the power of God, and may not have it to relieve us and defend us: And this is that which *Ezra* intimates, Ezra 8. 22. *The hand*, that is, the power of God, *is upon all them for good that ſeek him*: If we neglect him, we may miſs of favour from him, as *Aſa* did in ſuch a caſe, the Lord would not put forth his power to heal him, becauſe he ſought not to the Lord, but to Phyſitians: And therefore when we are in danger any way, from within, or from without, let us lift up our hearts and cry to God, with the afflicted Church, Pſal. 80. 2. *Stir up thy ſtrength and come and ſave us*; and let us ſee that we do it in the way that God would have us, and that we ſeek him in the due order, as the expreſſion is, 1 *Chron.* 15. 13. And to this end I ſhall give you ſome directions.

1. *Seek him early while he may be found* of you; you muſt not run through all your other holds, and fly to all your other ſtays, and when you find that you are diſappointed in them all, then go to hide your ſelves, and not till then in this Name, when you know not what to do; for then perhaps the Lord will ſhut the doors againſt you, and leave you helpleſs in your troubles: And truly it is juſt with God, that they that ſeek not to him, till they be driven out of all their ſhifts, ſhould be neglected by him when they come.

2. Humbly, or elſe the Name of God will not be a refuge to you. You may come to him for ſhelter, but he will not receive you into his protection; No, he will reſiſt the proud, he will keep them out of doors, he will leave them ſuccourleſs in their diſtreſſes. They were ſo proud, and their ſtomachs were ſo high in proſperous times, that they looked not after God, *God was not in all their thoughts*, Pſal. 10. 4. And therefore now when they come running to him, becauſe they know not how to live without him, the Lord will look as little after them; let them do what they will for God. But on the other ſide, my Brethren, there are many ſweet and pretious promiſes of mercy & protection to the humble perſon.

3. Heartily, *with all the heart, and all the ſoul*, for ſo is the direction, *Deut.* 4. 29. you muſt not ſeek him feignedly with half a heart, with a divided ſpirit; for if you do, you may expect ſuch entertainment as is threatned to thoſe diſſembling wretches mentioned Prov. 1. 28. *They ſhall call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me*; and you may look to ſpeed as hollow-hearted *Iſrael* did, Hoſ. 5. 6 *They ſhall go with their flocks and with their herds to ſeek the Lord, and ſhall not find him.*

4. Reformedly, in a way of Reformation, and amendment. It is in vain for a prophane and filthy perſon, ſo continuing, to run to the name of God in his diſtreſſes; He muſt not look for any ſhelter there, he ſhall not come neer God, for God will be ſanctified in all that come near him. He that cannot endure to look upon prophaneſs with his eye, will not

ſhrowd

shrowd it with his wing. But to the Saints, to holy persons, the Lord will be a sure refuge; *The Name of the Lord is a strong Tower*, Prov. 18. 10. *the righteous runneth into it and is safe.*

5. Constantly, we must hold out in seeking God, and that not only in the act, but also in the power and vigor of it: And as the Spouse, though she were long delaid, and though she met with many difficulties and disheartnings, yet she continued seeking still: She followed Christ through every lane and every street, and never left till she had found him: So we must follow God, my Brethren, through all the Ordinances, all the means, all the wayes that lead to him, and though he fly away and hide himself, we must not faint, and languish, but continue and hold out, till we have found him.

Use 4. Is it so, that they that belong to Christ are kept, *&c.* If then we have been kept in any dangers or distresses, let us look up to this Name: let us not rest in the external means, and secondary causes of our succour or deliverance; but let us look beyond them and above them, to the name of God. Let us see this Name of his engraven and enstampt upon them, as the Prophet counsels, Mich. 6. 9. *The man of wisdom shall see thy Name*; and when we see it, let us acknowledge it to be the fountain of our help, the cause of all our succour and deliverance: Let us confess that God (according to our Saviours Prayer in my Text) hath kept us through his own Name. And let his Name have all the glory.

And thus far of the means by which our Saviour here desires, that his Disciples and Apostles might be kept, his Fathers Name; *Holy Father, keep through thy own Name those whom thou hast given me.*

The End for which he prays they might be kept, comes now in order to be handled, *That they may be one as we are.*

A strange expression, if we look upon it with a superficial view. That the Disciples of our Saviour may be one in some respects, is very easie to imagine: But how they should be one, as God the Father and the Son are one, who are so one that they are the very same, the same essence, (for so the union is identical) though they be not the same person, this is hard to be conceived; yet this is the expression of our Saviour to his Father in my Text, *That they be one as we are.*

Which that you may the better understand, my Brethren, you must know that [as] in Scripture is many times a note of similitude, and not of equality. It intimates the truth and the reality of that wherein the likeness stands, and not the measure and degree. I might give many instances wherein that particle is so taken; you may see that place for instance, Luk. 6. 36. *Be you merciful, as your Father also is merciful.* It is impossible for any man to be merciful as God, if you look to the degree: For as the Heavens are higher then the Earth, so are his ways and thoughts above ours, in reference to mercy and forgiveness: But yet we may be merciful as God is, really and truly so, although not so in such a measure. We may be merciful as he, though not as merciful as he. So in my Text our Saviour prays in the behalf of his Apostles and Disciples to his Father, *that they may be one* (saith he) *as we are*, as thee and I are. The meaning is not, that they

they may be one as neerly (that is impossible) but that they may be one as truly as we are. Not that they may be one by a substantial and identical, but by a real union as we are. Not that they many be one in all respects, but that they may be one in some respects as we are.

But you will ask me then, what those respects are? I will shew you in a Word. God and Christ, the Father and the Son are two persons. And yet though they be two persons, they agree in every thing. Though they be divers, yet they never differ; No, they do continually minde the same things, they will and nill the same things, they love and hate the same things: There is an unexpressible agreement and consent between them every way; even so it is exceedingly to be desired, that the Disciples of our Saviour, though they be many persons, yet they may be of one mind, and one heart, and one affection: That they may agree in all things, that there may be no difference, no divisions, no jars, no strifes, no rents among them; but that they may in this respect be one, even as the Father and Son are.

And this, you see, is the great thing for which our Saviour is a suitor to his Father, in behalf of his Apostles and Disciples, that they might be at unity among themselves. This is the end for which he prays they may be kept by the Almighty power of God himself, that as far as it is possible for men to be, they may be one, even as the Father and the Son are one; *Holy Father keep them through thy own Name, that they may be one as we are.* So that the Observation clearly intimated here is this.

Doctrine.

It is a matter of wondrous difficulty, and of high Concernment, for Christs Disciples to be at neerest unity among themselves.

Both these particulars, I take it, are apparently suggested in the words. First, that it is a point of wondrous difficulty; Then that it is a point of high concernment, that all that are bestowed on Jesus Christ, should (as far as men may be) be one, as God and Christ are one. I shall clear them in order, from the Text and other Scriptures.

It is a matter of wondrous difficulty, even for Christs Disciples to be at neerest unity among themselves. Our Saviour saw it to be very hard for them in all things to agree together, and therefore he desires it may be brought about by the Almighty power of God himself; *Holy Father keep them through thy own Name, that they may be one as we are.* He prays his Father to set his own Almighty power about it, to effect it; by which he intimateth that it is no easie matter. It is observable how the Apostle struggles for it, 2 Thess. 3. 16. *The God of peace himself give you peace always by all means:* So that there is no possibility of having peace, unless God himself bestow it, unless he bow the heavens and come down, and work it in the hearts of his people. It is beyond the power of any creature to keep the Saints themselves in unity and peace, unless God himself do it. And so the Apostle having well considered the wondrous difficulty of it, turns himself to God. *Now the God of*

peace

peace himself give it. q. d. I see no other means will do it, and therefore I beseech thee Lord, thou who art the God of peace, do thou thy self make unity among thy people. That phrase of the Apostle is notable to this purpose. Eph. 4. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace.* σπουδάζοντες, The word there used, imports the doing of a thing with much intention, with inward care, and outward diligence, and labour, and endeavour to the very utmost. The setting of ones self about a business strenuously, and with all his might, which would not need, if it were an easie matter. *Endeavouring to keep the unity of the spirit in the bond of peace.* So that you see it is a matter of wondrous difficulty, for Christs Disciples to be at neerest unity among themselves.

But you will ask me how it should be so? A man would think it should be no hard matter for Christs Disciples to be all one: for them who are so closely and so neerly joyned so many wayes, and by so many tyes; who are all one body, one spirit, who have all one Head, one God, one Lord, one faith, one hope, one baptism, to be at unity among themselves. Indeed it is a task almost insuperable to have peace with all the world. To say the truth, it is impossible, as the Apostle *Paul* insinuates in his exhortation, Rom. 12. 18. *If it be possible, as much as lies in you, live peaceably with all men.* But to live peaceably with Saints and fellow-members, for such to be at unity among themselves, what difficulty should there be in this! How cometh it to pass that this is such a hard matter, That the almighty power of God himself is called down from heaven about it?

Why my beloved there be many things even in the Saints and Christs Disciples, that make the matter difficult. And I shall draw them all that I shall mention, to these two heads. There are some things in which they are too much alike, and there are other things in which they differ overmuch; and both of them do make it wonderfully hard even for the Saints to be at unity among themselves.

1. There are some things in which they are too much alike to agree among themselves. They are all (the holiest of them) too carnal, they have too much corruption in them easily to close together. And this is that the Apostle *Paul* observes in the Corinthians, 1 Epist. 3. 3. *Whereas there is among you strife, and envy, and division, are you not carnal?* Is it not very manifest, that there is much corruption, and much flesh in you? And is not this the cause of these dissentions? It may be you are apt to think it to be otherwise, but mark what the Apostle saith James 4. 1. *From whence come wars and fightings among you?* Whence do they come? Why hence they come, will some men say, I am so troubled and molested, I am so grosly injured and abused that I cannot live in peace. Never was any man so basely used, so vilely dealt withall, as I have been, and that by those that are accounted honest men. And hence it is that I cannot be at rest: No, no, saith the Apostle, thou art much deceived, I had as lief thou hadst said nothing. It is thine own wickedness and the corruption that is in thee, that is the true and real cause of all this. *From hence come wars and fightings among you, even from*

from your lusts that warr in your members. And I will shew you what those lusts are, which make it so extremely hard, even for the Saints to be at unity among themselves.

1. They are too proud. The wise man tells us this that *a proud man is in all quarrels, Prov.* 13. 10. And if in all, then in the quarrels of the Saints too. And truly my beloved, were it not for this, there would not be such endless and implacable contentions about matters civil as there are sometimes between those that are Christs Disciples. It is their pride that neither side will stoop or bow; both are high and both are stiff, and so there can no possible accommodation or accord be made between them.

And were it not for pride, there would not be such fierce and implacable contentions about matters doctrinal. This is the true and real cause, why men will not indure to be gainsaid and croft in their opinion, but presently they fret and fume and fall into an everlasting tittle about words, *whereof cometh envy, railing, evil surmisings, and perverse disputings*, as the Apostle shewes, *1 Tim.* 6. 4, 5. Now would you have the character of such a person as carryes matters in this fashion? saith the Apostle, *he is proud, knowing nothing.* He thinks himself a very knowing man, but this is nothing but his pride. And hence it comes to pass that men are so unalterable in their fancies and conceipts, that having once asserted them and owned them, they will not lay them down again (no though they be convinced) for their honours sake. Remarkable and exemplary is the resolution and humility of *Job* in such a case, *Job* 6. 24. *Teach me, and I will hold my peace, and make me know wherein I have erred.*

In which ingenuous disposition, did those who differ in their judgements constantly agree, they might be quickly brought, if not wherein they err, to change their minds, yet to allay them so, with humility and love, that they should never break forth into bitterness against their brethren. But while they have such a deal of pride among them (while they are so alike in this regard) it is impossible they should agree together.

2. It is impossible, even for the Saints, to be in all respects at unity among themselves, because as they are too proud, so they are too selfish. Herein they are too near alike easily to close together. This is indeed the great make-bate, it hath a special hand, and is a violent eager stickler in all the quarrels that are driven to and fro among men. From hence it is that men are so inflexible and so extremly stiff in their opinions, that they will abate nothing, nor yield to nothing for quietness and peace sake; it is their love, not to the truth, but to themselves, it is their self-love. And so it is the selfishness of men that makes them so intent upon their own things that they will have the utmost in a bullness, and urge extremity of right, and will not part with any thing almost to purchase precious peace. It is because they love themselves too well, and because there is so much of this even in the Saints, this makes it wonderfully hard for them to be at unity among themselves.

I might name other things in which they are too much alike to close

so nearly as they should, but these shall serve for that branch.

2. It is a hard thing for the Saints to live at unity among themselves, because as there are some things in which they are too much alike: So there are other things in which they differ overmuch, to close so nearly as they should together. For differences make divisions many times, even among Christs Disciples. And that you may the better look into the business, I will shew you many things in which they differ many times, which render a conjunction and a perfect union infinitely hard to be made and kept among them.

1. They are of divers tempers and of divers constitutions, and those will hardly close together. As divers strings, unless they be of purpose run'd alike, will not be unisons, they will not be of one sound: They may be very sweet apart, but if you strike them all together, they will make a discord; So it is in this case: some of the Saints are of a melancholy sad, and others of a sanguine cheerfull temper. The melancholy doth not like the cheerfull, the cheerfull doth not like the melancholy Saint. Or if he like him in his judgement, he cares not to converse with him, or not so much as least as with another, because he doth not suit his disposition. One Saint by reason of his constitution, (which grace doth never wholly alter,) is very hot and very active: Another Saint is very cold, and very dull. Those two being so unlike, will continually be disliking one another, and it may be censuring: so that it will be very hard to bring them to so near a close as should be between Christs Disciples.

2. They are of divers stations and conditions, in the world, and in the Church. Some are high, and some are low, some are rich and some are poor. The high are ready to despise the low, the low are ready to envy the high. The rich are ready to despise the poor; the poor, *&c.* One of them will be apt on all occasions to be perking at the other. And this will make a perfect union extremly difficult between them.

3. They are of divers interests by reason of their callings, judgements, opinions, habitations, outward substance and estates; and differences will arise and grow from all these; So that it will be hard to keep them quiet, and to hold them close together. *Meum* and *tuum*, is the rise of all dissentions; it is this same thine and mine, that setteth men, yea the best men sometimes together by the Ears. This is my right, and that is thine; this is my place, and that is thine; this is my opinion, and that is thine. If the interest were one, they would be one; but since it cannot be avoided, but it will be so different, in this world; there will be differences now and then even among the Saints themselves. It was upon the point of interest that *Abraham* and *Lot* fell out though they were both good men. And it is noted by the Holy Ghost himself as one especial reason of the strange consent and harmony that was among the primitive Saints, because their interest was one, *Acts* 4. 32. *The multitude of them that believed were of one heart and of one soul.* How so? *They had all things common, neither said any of them that any of the things which he possessed were his own.* The state of those times, my brethren, both admitted and required it, and we see the fruit of it. It is not

so

ſo, and to ſay truth, cannot be ſo in our dayes, and therefore it is much the harder to keep perfect unity among the Saints. When once they ſhall come all to be in one place, in one condition, of one opinion, and to have one inheritance, and ſo to have one common intereſt among them all, when God ſhall be all in all, there will be no more diviſions; but in the mean time it is impoſſible they ſhould in every thing agree together.

4. They are of divers qualifications. *There are diverſities of gifts*, ſaith the Apoſtle, 1 *Cor.* 12.4. Now theſe I muſt acknowledge are intended to beget union. But yet by accident, by reaſon of remainders of corruption in the Saints, they cauſe diviſions. While ſome are of more judgement, and other ſome of more affection, while ſome are of greater, and other ſome of meaner gifts, here are occaſions (I ſay not cauſes, but occaſions) of diſſention, while ſome are ſupercilious, and the other envious. As ſoon as the Apoſtle layes down the diſtinction between ſtrong and weak Chriſtians, *Rom.* 14. 1. there follows diſputation and diviſion preſently. The one deſpiſes, and the other judges. The ſtrong Chriſtian is ready upon all occaſions to deſpiſe the weak. The weak Chriſtian is apt upon the other ſide to judge the ſtrong. The ſtrong ſlights, and the weak cenſures, and ſo there is a woefull breach of unity and peace among them.

By theſe things it is evident my brethren, that it is a matter of wondrous difficulty even for Chriſts Diſciples to be at unity among themſelves. And truly if we ſeriouſly conſider how like they are in regard of ſome corruptions, and how different they are in Conſtitutions, Stations, Intereſts and Qualifications, we will not wonder that the Almighty power of God is invocated by our Saviour to effect it.

John 17. 11.

That they may be one as we are.

AND this for clearing of the former member of the point. It is a matter of wondrous difficulty for Chriſts Diſciples to be at neareſt unity among themſelves. Proceed we to the clearing of the ſecond.

It is a matter of high concernment for Chriſts diſciples to be at neareſt unity among themſelves. As of wondrous difficulty, ſo of very great concernment. It is the firſt thing that our Saviour begs in the behalf of his Apoſtles and Diſciples, *that they might be one:* And prayes his Father to effect it, by his own almighty power. *Holy Father, keep them through thy own name, that they may be one as we are.* By which he ſhews that as it is a hard thing, ſo it is a choiſe thing, a thing of ſpecial conſequence, worthy the putting forth of the almighty power of God about it. 2.

And therefore the Apoſtle *Paul* would have us ſtrain our ſelves to

get it and preſerve it, to do as much as lies in us, even to the utmoſt, as much as it is poſſible for men to do, to ſet all our abilities and all our faculties awork to procure and keep peace, *Rom.* 12. 18. And to this end having perſwaded the Coloſsians to adorn themſelves with mercy, kindneſs, humbleneſs of mind, and with the habits and the acts of meekneſs and long-ſuffering as with glorious robes, he perſwadeth them at length to put on love, which is an uniting grace, a bond of perfectneſs, the uppermoſt garment (as it were) and ſo the largeſt, faireſt, richeſt, and moſt pretious piece of the new cloathing of a Chriſtian: And therefore puts a ſpecial Emphaſis upon his exhortation to it; *Above all theſe things put on charity which is the bond of perfectneſs*: which will unite and join you perfectly together. They are not graces of the meaneſt rank that *Paul* commends to the Coloſsians in the former verſes. Yet having run through all of them, and being come at length to this uniting grace, as to the top and chief of all, he ſets the finger of a hand againſt it, to point it out as ſupereminent: *Above all theſe things put on charity which is the bond of perfectneſs.* How is the Prophet *David* carried out beyond himſelf, and even raviſhed in the contemplation of this pretious unity among the Saints, and therefore calleth others to join in admiration with him, *Pſal.* 133. 1. *Behold how good and pleaſant a thing it is for brethren to dwell together in unity!* The admirable and ſurpaſsing excellency of it, is repreſented to us in the Scripture many wayes. If God will promiſe any ſpecial mercy to the Church, it ſhall be this, Iſa. 11. 6. *The Wolf and Lamb ſhall dwell together, the Leopard ſhall lye down with the Kid, and the Lyon with the Calf, and a little Child ſhall lead them. And great ſhall be the peace of thy Children,* Iſa. 54. 13. If he will give them any choice bleſsing, *The Lord will bleſs his people with peace,* Pſal. 29. 11. If we will pray for any favour worth ſtriving for, it muſt be for Church-peace and unity among the Saints. *Pray ye for the peace of Jeruſalem,* Pſalm 112. 7. that it may be like a City that is at unity within it ſelf. And therefore the Apoſtle is ſo earneſt for it, as it were for life and death, *The God of peace give you peace always, and by all means.* By which he intimateth that as it is a thing of wondrous difficulty, ſo of great concernment for Chriſts Diſciples to be at unity among themſelves. And this I ſhall lay open to you in a few paaticulars.

1. It is of great concernment to the growth of Chriſts Diſciples, and to their thriving in their ſpiritual eſtate. It is obſerved of the Church, *Acts* 4. 32. *that they were of one heart and one ſoul.* And that which ſollows preſently, is this, *great grace was upon them all.* It ſeems they were in the increaſing and the thriving hand by this means. Where there is great peace among the Saints, there is great grace too. Much union brings forth much communion, and much Communion brings forth much holineſs and much grace. When Chriſtians walk on in a ſweet and amicable way, they cannot chooſe but grow exceedingly. But when diſſentions make them to reſerve themſelves, this is extremely prejudicial to the increaſe in holineſs which otherwiſe would be among them. That place of the Apoſtle is very notable to this purpoſe, *Col.* 2. 19. *And not holding the head from which all the body by joints, and bands having*

having nourishment ministred and knit together, encreaseth with the increase of God, being knit together it maketh increase.

2. It is of great concernment as to the growth of Christs Disciples, so also to their comfort, that they be at neareſt unity among themselves; it is a notable expreſſion of the Apoſtle *Paul* to this purpoſe, Col. 2. 2. *That their hearts might be comforted, being knit together in love*: There is the mercy wiſhed them, *that their hearts might be comforted*; and then the requiſite condition and qualification to make them capable of this comfort, *being knit together in love*. Much union, much comfort; little union, little comfort; no union, no comfort: Indeed it is a pleaſant thing for Brethren to live together in unity; but it is a bitter thing to live in diſcord and diſſention; it eats out all the joy and comfort of a man, and fills his ſpirit with vexation: When men are over head and ears in Controverſies and Contentions, eſpecially Saints with Saints, it makes their lives unquiet and uncomfortable to them: You ſhall obſerve how reſtleſs ſuch men are, who are embroyled in troubles, and who are deep in Controverſies and Contentions; they cannot eat, they cannot ſleep, they cannot talk, they can do nothing cheerfully and freely, they are ſo clogged and cumbred with their own impatient and perplexed thoughts: Liſten to them, and you ſhall hear them ever and anon complaining that every one is vexing them, and troubling and moleſting them, ſo that they cannot live in peace. Their wives, their children, and their ſervants cannot be at quiet for them, they are in ſuch a pelting humor upon every light occaſion: Their families are like the middle Region of the air, continually rent and torn with ſtorms and thunders and tempeſtuous ſtirs, which riſe at firſt of a thing of nothing, a thin invifible fume drawn up from the earth: And all this comes to paſs by the diſſentions that they have with others, which takes away the meekneſs of their ſpirits, and with that their quiet too: And therefore you ſhall find a meek and quiet ſpirit joyned together, and made the chief adorning of a Chriſtian, 1 Pet. 3. 4. *Whoſe adorning let it be that of the hidden man of the heart, even the adorning of a meek and quiet ſpirit*: If it be meek, it will be quiet; if enraged, it will be troubled; it will be like the Sea that cannot reſt, whoſe waters caſt up mire and dirt.

3. It is of ſo great concernment, as to the growth and comfort of Chriſts Diſciples, that they be at unity, *&c.* ſo alſo to their keeping in with God himſelf; they muſt have peace among themſelves, if they will have peace with God; if they be angry one with another, God will be angry with them all. If he come in and find his family together by the ears, he will be in a rage too. *Manaſſeh againſt Ephraim, and Ephraim againſt Manaſſeh, and both of them againſt Judah*; and all theſe you muſt know, my Brethren, were within the verge and compaſs of the Church: There were rents and breaches there, they were divided into parties, they were up one againſt another. And what follows? *For all this his anger is not turned away, but his hand is ſtretched out ſtill*, Iſa. 9. 21. And is not this our caſe? Are not the members of the body myſtical of Chriſt divided into factions, that ſtruggle one againſt another (like the twins in *Rebecca's* womb) that bite, and even devour one another? And this I make

make no queſtion; is one cauſe among the reſt why the wrath of the Lord is not turned away. Our wrath is not turned away, and therefore his wrath is not turned way neither. Our hands are ſtretched out one againſt another ſtill, and therefore his hand is ſtretched out againſt us all. We are not yet appeaſed one towards another, and therefore he is not appeaſed towards us: We are making and continuing breaches ſtill among our ſelves, and God is making and continuing breaches ſtill among us: He deals with us juſt as we deal with one another; *With the froward*, ſaith the Pſalmiſt, *thou wilt ſhew thy ſelf froward*, Pſal. 18. 25. We are unjuſtly froward to our Brethren, and he is juſtly froward towards us. As we have done, ſo God hath requited us; *Becauſe that* Edom *hath deals againſt the houſe of* Judah, *ſaith the Lord, by taking vengeance, I will take vengeance upon* Edom, Ezek. 25. 12. *Edom* and *Judah*, you muſt know, my Brethren, came out of the ſame loyns; And truly till we ceaſe from taking our revenge, as we have opportunitie, upon our Brethren, God will not ceaſe from taking vengeance upon us.

4. It is of great concernment to the preſervation of Chriſts Diſciples, that they be at neereſt unity among themſelves. It is one ſpecial means to enable them to ſtand and to hold out againſt their common enemies both without them and within them. It is an eaſie thing to break them and deſtroy them one by one; but if they be united and bound up together, (as the Rods which the *Roman* gave his ſons upon his death-bed) they will not be ſo quickly broken; they will find that their union is their ſtrength and preſervation; *If they ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel, they need to be in nothing terrified by their Adverſaries*, as the Apoſtle ſhews, *Phil.* 1. 27. Indeed they will be terrible and dreadful to them. When Gods Jeruſalem is as a City that is compacted within it ſelf, when ſhe is at unity, then ſhe *is terrible as an Army of Banners*, Cant. 6. 4.

It's true indeed, that Chriſts Diſciples as they have the beſt friends, ſo they have the worſt enemies. But let them be as many and as mighty as they will, if they could but hold together, and if they were reſolved as *Joab* and his brother *Abiſhai*, *If they be too ſtrong for thee, I will come and help thee; and if they be too ſtrong for me, thou ſhalt come and help me:* If either of us be diſtreſſed, the other ſhall come in with all his ſuccour; If thy corruptions, or temptations, or afflictions be too ſtrong for thee, I will come and help thee with my Councels, with my Comforts, with my Prayers, and thou ſhalt deal accordingly with me. If it were thus among the Saints, they would be impregnable againſt all the Oppoſitions that Earth or Hell could make againſt them. They are built up to a ſpiritual houſe, and if they were cemented well together, no ſtorms would overthrow them. That is worth our obſervation, which *Ferus* writes of the Primitive Saints. They were wont, ſaith he, to meet together very often, and there to lay open their ſeveral temptations, their means of reſiſtance, their gracious ſucceſs and happy deliverance: And ſo to counſel, and to comfort, and to encourage, and confirm and ſtrengthen one another. As for my own part, I take very much comfort in the great unity that is to be obſerved among Gods people here in this place, and in the frequent

frequent meetings which they have together. It is a joyfull thing to see their love in the truth, and I am confident they get much strength by it: while others who reserve themselves, refrain communion each with other, withhold their Counsels, Comforts, Prayers, are very weak by this means, and easie to be overcome. And therefore one observeth very well, upon this prayer of our Saviour in my text, that his Disciples are preserved and kept by unity. *Holy Father, keep them through thy own name, and to this end let them be one as we are.* As if the only way to keep them and preserve them, were to make them one among themselves.

It is of great concernment to the furtherance of the Gospel that Christs Disciples, *&c.* The work of Jesus Christ is not to be carried on with much knocking. As in the building of the old material Temple, there were no Axes, no Hammers, nor any other Tool heard, 1 *Kings* 6. 7. so in the building of the Church of Christ, and carrying on the business of the Gospel, the less stir, the less noise, the more progress. If there were not such knocking as we have heard too much of late, this Church-work would go on the faster, and come the sooner to perfection. In the building of *Babel*, you know there was a confusion, *&c.* so the work was wholly hindred and laid by, *Gen.* 11. 7. The workmen understood not one anothers language, and so were forced to desist from that business. And truly there is a confusion hapned in another sort of building in this land, the building not *of Babel*, but of *Sion*, which is a very great impediment to that work. The workmen understand not one another, and by this means the time which should be spent in laying is spent in knocking of the stones and timber, in making and upholding parties, and in maintaining endless controversies and disputes which tend to strife and variance and not a whit to edification. The Axe and Hammer is in use, but the Trowell is laid by. And verily, my brethren, while it so continues, the work of Christ will never go forward. Religion will not thrive among us as it should, till all that appertain to Christ, come to a nearer unity & a more firm accord among themselves. And therefore it is very notable that when our Saviour Christ ascended, and meant to propagate the Gospel, to amplifie and to enlarge the Church, *He gave some Apostles* and so on *for the perfecting of the Saints, and for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, &c.* Mark my beloved, when we come to unity, then the work goes on amain, then we thrive apace in knowledge, then we grow to perfectness, then the Church of Christ goes up: But till the stones be joined close together, there will be no edifying, that is in English, no building. 5.

It is of great concernment to the entertainment of Christ Jesus in the world, that his Disciples be at neerest, *&c.* If they be alwayes wrangling and contending, others will not come among them. No, they will stand off from them, and from the Master which they serve, if he be owned and followed by none but by a company of quarrelsome contentious people. And hence is that Petition of our Saviour in behalf of his Apostles and Disciples at *ver.* 23. of this Chapter. In my text he 6.

prayes

prayes the Father *that they may be one even as the Father and himself were one*. And in the cited verse, he renews the same petition, *that they may all be one, as thou Father art in me, and I in thee, that they may be one in us*. And why so? *That the world may believe that thou hast sent me.* q. d. If my disciples be not one among themselves, if they be rent asunder by a spirit of division, the world will not believe that I came forth from thee who art the God of love and peace, that thou hast sent me down into the world to be a Mediator, and a Peace-maker, to make up all the breaches and the differences between thee and thy people. They will look strangely upon me, and I shall never bring them to believe, that I am come on such an errand as this is. And therefore I beseech thee Father, that I may be entertained under the Notion of a Mediator, that the world may believe that thou hast sent me on this business; do thou take care that my Disciples may be at unity among themselves.

7. It is of great concernment to the happiness of Christs Disciples that they be at neerest, *&c.* Among the eight beatitudes, the third in order falleth to the meek and peaceable, *Mat.* 5. 5. And if the meek and peaceable be blessed, then certainly the fierce and furious are accursed. It is a pretty observation of *Ludolphus* out of *Beda* on that place, Heaven is promised to the pure, *blessed are the pure in spirit, for theirs is the Kingdom of Heaven*; Earth is promised to the meek, *Blessed are the meek, for they shall inherit the earth*; So there remaineth nothing else but hell for the contentious and impure spirit. Ah my beloved, would we avoid the curse, and would we be partakers of the blessing? would we have heaven and earth to be our portion? Let us be pure and peaceable, let us make and keep peace, and so the blessing of the God of peace will be upon us. And therefore *David* having broken out into a passionate and pithy commendation of the unity of brethren, *behold how good and pleasant a thing it is for brethren to dwell together in unity! it is like pretious ointment, &c.* Psal. 133. 2. he shuts up all with this conclusion, *There the Lord commanded the blessing and life for evermore.* There where brethren live in unity and love, there the Lord commands blessing, it cannot choose but come upon them, for the Lord himself commands it. And this blessing it is life, and this life it is eternal. There the Lord commanded the blessing and life for evevermore.

Use 1. Now to proceed to application. Is it so my brethren, that it is a matter of wondrous difficulty and of great concernment for Christs Disciples to be at neerest unity among themselves? Then let this quicken us and stirr us up, who would be taken to be Christs Disciples, to labour after this oneness, and to endeavour to the utmost of our power to get and *keep the unity of the spirit in the bond of peace.* You hear it is a matter of great concernment, and therefore it is worth the striving for: It is a matter of wondrous difficulty, and therefore is not to be had without striving. Now I beseech you my beloved, let us set our selves to this business. There was never greater need then now, when God hath suffered such a spirit of division to possess his own people. And when the members of the body mysticall of Christ are of so many minds, and draw so many wayes, and have sometimes such vehement and hot con-

tentions

tentions and disputes among themselves: So that the Church had never greater reason to cry out, as *Rebecca* sometimes did, when she had parties in her womb, *If it be so, why am I thus?* and therefore we had need to put some spirit into this perswasion, and you had need to put some spirit into your endeavours, and if the Lord will put his spirit of unity and peace into us, it may subdue and overcome the spirit of division which reigns too much abroad in these times. But you will ask me, How may we attain this? and what are we to do, that we may come to be at neerest unity among our selves? Though it be very difficult as you have heard, it may be compassed notwithstanding by the blessing of the Lord, upon the use of these directions.

1. You must endeavour to the utmost of your power to mortifie those lusts and those corruptions that incline you to dissentions. I shewed you formerly in explication of the point, that the cause of our divisions is within, and not without us; They do not come so much from outward provocations, as inward corruptions. *If there were no lusts within, there would be no wars without*, as the Apostle *James* insinuates. And verily if our corruptions, as pride, and passion, and self-love, were throughly mortified within, those outward provocations would never cause such woefull rents and such implacable contentions as they do. And therefore let us set our selves effectually and throughly to subdue these lusts of ours; though they be naturally as dear and near as the members of our bodies, let us persue them to the very death, as the Apostle *Paul* advises, Col. 3. 5. *Mortifie therefore your members which are upon the earth.* Let nothing satisfie us, till we have the life of them. Let us not wound them only, but destroy them; that ought to be the Christians aim, as the Apostle shews, Rom. 6. 6. *that the body of sin may be destroyed.* Our lusts seek our life, either they must dye or we. And they seek Gods life, *Omne peccatum est Deicidium.* And they have sought Christs life, and brought him to a shamefull and accursed death. And therefore let us seek their lives too, and never satisfie our selves till we have the blood of them. Let it be far from any of us to nourish or to cherish our corruptions, to favour them, or to deal kindly with them any way. No let us dash this Babylonish brood against the stones, let us shew them no mercy; And when they are once destroyed, our differences and debates will end with them.

2. As we must mortifie our carnal lusts, so we must chase away out of our hearts our carnal reasonings that foment and nourish discords and dissentions. For these, if we will give them entertainment, will set our hearts on fire of hell. And therefore when our thoughts begin to work apace in any injury or provocation that is offered to us, and to tell us strange things, that it is not to be born, and that it may not be endured, let us smother and suppress them, let us not give place to them, no not for an hour, no not for a moment. It is observed of *Abraham* that *when the fowls came down upon his sacrifice, he drove them away*, Gen. 15. 11. so when such foul and noysome thoughts as these offer to pitch upon our heart, let them have no footing there, no, let us watch them narrowly, that we may suddenly chase them away: And

let us follow the advice of the Apoſtle, *Heb.* 10.24. *Let us conſider one another to provoke to love.* Let us conſider that, and think on that which may ſtir us up to love; let our imaginations work and dwell upon ſuch thoughts as theſe, and not thoſe which lead on to Conteſtation and Diſſention.

3. As we ſhould chaſe away the thoughts, ſo we ſhould avoid the perſons that make and nouriſh breaches and diviſions. It is the Apoſtles Counſel that we ſhould *mark them that cauſe diviſions, and offences, and avoid them*, Rom. 16. 17. Mark them, not to join with them, but to decline them and avoid them. Brethren, you ſhall obſerve that there are ſome of all hands whoſe work it is to make peace, and to compoſe breaches. And there are others on the other ſide who are as buſie as it is poſſible for men to be, to make rents and ſeparations and diviſions. And it is our unhappineſs that theſe dividers work goes onward faſter then the others. Indeed it is an eaſie thing for one to rip faſter then two or three can ſow. Alas how many are there in theſe wrangling times, who are continually medling, and who make this their work and buſineſs, to ſee how they can ſet men one againſt another; how they can blow the coals of diſcord, and kindle them into a flame; how they can heighten the contention and the animoſity that is too high already among thoſe who are in name at leaſt and in profeſſion Chriſts Diſciples. Now I beſeech you my beloved, as the Apoſtle doth the Romans in the fore-alledged Scripture, *Mark theſe men*; let them be of what ſide they will, if they be of this ſpirit, do you ſet a mark upon them, that you may know them another time, and that you decline them, and avoid them. It is a bitter imprecation of the Apoſtle *Pauls*, Gal. 2. 12. *I wiſh they were cut off that trouble you.* Truly I wiſh that they who are the troublers of our *Sions* peace, the main and unwearied ſticklers in our Church-diviſions, who would not have things come to an accord and a friendly compoſition (for ends which they beſt know) I wiſh they were cut off from all communion with the Saints: That all the people of the Lord on all ſides would look aloof upon them, and avoid them as the peſts of this Nation. And certainly if all men would avoid them, and keep off from them, they would have the leſs work, and we ſhould have the leſs trouble.

4. If we would be at neareſt unity among our ſelves, we muſt be furniſhed with abundance of that wiſdom which cometh from above, as the Apoſtle cals it, James. 3. 17. *For that is gentle, peaceable, eaſie to be be entreated, full of mercy and good fruits.* Contentious perſons may applaud their own wits, and think themſelves extreamly wiſe and ſubtil, in making good the quarrels which they undertake: But what ſaith the Apoſtle? ver. 14. *if you have bitter ſtrife and envy in your hearts, glory not, lye not againſt the truth. This wiſdom deſcendeth not from above*; And if it come not from above, from heaven, it cometh from beneath, from earth, from hell, it is *earthly, ſenſual, deviliſh.* What ever mens abilities, or parts, or reaches are, if they be alwayes quarrelling and falling out, as many are, it is apparent that they want this bleſſed wiſdom. To ſay the truth, my brethren, it is want of wit that is much of the cauſe

cauſe of all this: *Anger reſteth in the boſom of fools*; and ſo the wiſe man tells us, *that every fool will be medling*, Prov. 20. 3. It is an honor for a man to ceaſe from ſtrife, but every fool will be medling. It is the property of every fool to do ſo.

You have a ſort of men, my Brethren, that will be at the end of every quarrel. If there be any difference or ſtrife near them, they will be ſure to have a finger in the pie, they will never ſit out. Now would you know what kind of men theſe are? They are a company of fools, a company of buſie medling fools; and were it not for ſuch Idiots we might have much more peace then we have at this day. If men were ballaſted with wiſdom, they would not be a tempering and a making variance as they do: And if indignities and wrongs were offered to them, they would eaſily digeſt them, and poſſeſs their ſouls in patience; and therefore let us labour after this wiſdom, and let us follow the adviſe and counſel of our Saviour, Mar. 9 50. *Have ſalt in your ſelves, and have peace one with another.* Firſt let us have the ſalt of wiſedom in our ſelves, and then we ſhall have unity and peace with others.

If we would be one, and if we would have peace the bleſſing, we muſt 5.
be under the commanding and the ruling power of peace the vertue: It muſt ſit upon the throne in our hearts, as the Apoſtle *Paul* exhorts, Col. 3. 15. *Let the peace of God rule in your hearts.* Brethren, when you are any way exaſperated or provoked, ſo that your paſſions riſe or ſwell, and are ready to break out into intemperate words or actions, when you are hardly able to contain your ſelves, then let the ruling power of peace appear, by ſtilling and compoſing all again: And let this holy diſpoſition be ſo ſtrong within you, that neither pride, nor wrath, nor malice, nor any other luſt may be able to controll it. There is a ſtory that the *Swevians* had a Law among them, that in a fray where ſwords were drawn, if a woman or a child did cry but peace a great way of, they were bound to end the quarrel, or elſe he died that ſtruck the next ſtroke after peace was named. So if your paſſions be at war within you, (to uſe the Apoſtles phraſe) if they be up in arms, and you do but think of peace, or any friend perſwade to peace, let all be huſht and quiet preſently, and let that paſſion die, let it be crucified that dares to ſtir when peace is mentioned: So let the peace of God rule in our hearts, let it triumph in all, and over all our provocations, that we may bear them all with an unmoved and undiſturbed ſpirit.

Let us be earneſt with the Lord in prayer, that he would make and 6.
keep us one among our ſelves: All other means that we can uſe will be of no avail at all, unleſs the Lord himſelf ſtrike in, and interpoſe in this buſineſs. He is the donor and diſpenſer of this rare and pretious bleſſing; and therefore he is called *the God of peace*; It is a name that he delighteth in, and therefore it is often uſed; and he is ſtiled *the God of peace*, not only becauſe he is formally ſo (if this expreſſion be allowable) for *Primum bonum ſumma Trinitatis eſt indiviſio*, but becauſe he is effectively ſo, becauſe he is the Author of peace, as the Apoſtle ſpeaks, 1 Cor. 14. 33. *For God is not the Author of confuſion, but of peace: And he makes*

wars to cease, saith *David*, Psal. 46. 11. he breaks the bow, and cuts the spear asunder: And therefore the Apostle begs this peace of God in such a manner, as if it were to be obtained no where else, and our Saviour of his Father in my Text, *Holy Father, keep them through thy own Name, that they may be one as we are.*

Well then, my Brethren, let us go to him for this blessing, let us not only strive for peace in the use of other means which have been formerly proposed, but let us pray for peace, so especially for the peace of *Jerusalem*: Oh let us pray, and pray hard for Church peace, for peace among Christs Disciples, among Gods own people, for there he uses to bestow it: *My peace I leave with you*, saith our Saviour, and God will give his people the blessing of peace. Oh let us beg him now in these divided distracted times, to give this blessing to his own people; that though *Jerusalem* be not at unity, neither can be at unity with those that are without, yet she may be at unity with those that are within, that she may be at unity within her self; and to this end let us desire especially two things.

1. That God himself would govern all his own people, that he would rule them, and command them so, that they may not break the peace. By nature we are all of us inclined to divisions, destruction and unhappiness is in our ways, *and the way of peace we have not known*: And if the Lord himself should not appease those raging and tempestuous waves that are so apt to rise and swell, if he should not extinguish and put out the fire that is so apt to kindle in the hearts of men, yea of the best men, the world would flame with nothing else but discords and dissentions; And therefore let us earnestly beseech the Lord to do the work which none but he alone is able to perform. To rule and over-rule the hearts (at least of his own people) and by his Kingly power to master and keep down those raging passions that are so apt to rise and swell, to the disturbance of the Churches peace; when his houshold are together by the ears, when they are in a tumult and combustion, let us entreat him to come in among them, and he will quickly make them still as Lambs, all will be hush and quiet presently. It is his own most gratious promise, and therefore we may urge it with the greater confidence, that he *will make the Wolf and Lamb to dwell together*, &c. That he will quiet the tempestuous hearts of men, and make them tame: So that how furious and how fierce soever they were formerly by nature, yet they shall be so meek and gentle now, that they shall yeild to any admonition or perswasion, *yea a little child shall lead them*, Isa. 11. 6. How weak soever he may seem to be, he shall prevail and over-rule them.

2. That God himself would teach all his own people, and the effect of this would be a strange agreement, and a sweet accord among them, even beyond imagination. One cause why they that are professed, and are it may be real Saints, agree no better; and why there are such breaches, and such rents among them, is, because they are not all of them, at least in all things, taught of God. Some of them in some particulars at least, are taught of men, and not of God, and other some are taught of God. And they that are taught of men, will not agree with them

that

that are taught of God; and they that are taught of God, cannot agree with them that are taught of men; and so they are continually wrangling, and contending, and contradicting one another, they can never fadge together: But now when God shall come to teach them all in every thing, then they shall think and speak the same things, then they shall quarrel and contest no more, but they shall all of them agree, and live in unity and love together.

And therefore let us earnestly beseech the Lord to do this, to leave his children now no longer out at School, but speedily to fetch them home, and to teach them all himself. That being all of one School, under one chief Master, and some Ushers under him, they may be all taught one way, and so may all agree together. We have the promise of the Lord for this too, *Isa.* 54. 13. Oh let us urge it hard upon him in such times as these are, *All thy children shall be taught of God*, and mark what follows presently, *great shall be the peace of thy children*; Here is a time for such a promise to be put in suit, and therefore let us press it home, let us take no nay. Let the Lord have no rest, till he teach all his own children, and then he will have a great School, and we shall have great peace.

John 17. 12.

While I was with them in the world, I kept them in thy Name.

THE words now read are part of the Lords Prayer, not of the Lords Prayer which he taught us, but as I shewed in the beginning, of the Lords Prayer which he made for us: Not that which he propounded to us as our pattern, but that which he presented for us as our priviledge, at least for his Apostles and Disciples, and in them for us also. In which have been considered two things; The matter of it, and the reasons of it. The things which Christ desires in the behalf of his Apostles and Disciples: And then the arguments with which he presseth and enforceth his desire: The matter of it, or the thing which he desireth in the behalf of his Apostles and Disciples, is preservation; *Holy Father, keep them through thy own Name*, which we have fully ended and dispatched.

And now we are arrived at the reasons of the prayer, the arguments with which our Saviour presseth and enforceth this desire of his. Whereof the first is taken from his own effectual preservation of them, during the time that he had been among them; and therefore he would have his Father keep them now, because he himself had kept them very safe till now: *While I was with them in the world*, saith he, *I kept them, and none of them is lost, but the son of perdition:* And now I am even ready to withdraw my corporal and fleshly presence from them, and therefore I beseech thee Father, take them into thy tuition, receive them into thy especial custody and care; I had them from thee, and here I render and resign them up again safe, and whole, and sound to thee; I pray thee Father, keep them henceforward, as well as I have done to this day.

This

This passage of our Saviour hath two considerable things in it; a general profession, and a particular exception. First you have here a general profession, that he had safely and entirely kept all those that were bestowed upon him by his Father; *While I was with them in the world, I kept them in thy Name, those that thou gavest me I kept, and none of them is lost.* And then you have a particular exception of *Judas*, who here is stiled, υἱὸς τῆς ἀπωλείας, *the son of perdition.* An Hebrew mannet of expression, that is, *perditioni destinatus & devotus*, as *Beza* reads it, destinated and devoted to perdition. *None of them is lost, but the son of perdition*, who was designed and appointed to destruction. He is lost, and he only.

In the general profession and assertion of our Saviour, I shall desire you to take notice with me of these three things, *viz.* whom he kept; in whose behalf he kept them; and how long he kept them. First whom he kept; those who were bestowed upon him by the donation of the Father, only those, and all those; *Those whom thou gavest me I kept, and none of them is lost:* Secondly, in whose behalf he kept them, in his Fathers. As he had them from the Father, so he kept them as the Fathers, *I kept them in thy Name*, saith he; though they were made over to him by a deed of gift, he kept them notwithstanding in his Fathers Name, and not in his own. He keep them as his Fathers goods, and as a servant in the business to his Father. As if he should have told the world, they are my Fathers, and for him I keep them. Thirdly, how long he kept them; *while I was with them in the world*, saith he; He speaks as if he were in heaven already, because the time of his departure was at hand, he was as good as gone into the bosom of the Father, *while I was with them in the world I kept them.*

But did he keep them no longer then he was with them in the world? No, my Beloved, no longer in the way that he intends: No longer as God manifested in the flesh, and in a visible, and corporal, and fleshly way; and therefore in the verse before which I have finished, he yeelds them up to the tuition of the God-head, and addeth this immediately; *while I was with them* (conceive it corporally) *in the world, I kept them in thy Name, those whom thou gavest me I kept, and none of them is lost.* You see, my Brethren, here are many weighty things, if I should undertake to handle all, I should over-grasp my self, and let fall more then I should hold. And therefore I shall fasten on the first particular observed, which though it be not first in place, and in the order of the words, yet it is first in reason to be handled: Whom our Saviour kept; and they, as you have heard, were those that were bestowed upon him by the Father; *Those that thou gavest me I kept, and none of them is lost*; and here the Observation lies before us.

DOCTRINE.

Doctrine.

Christ hath been wont to keep them safe who are bestowed upon him by the Father.

Those whom the Father gives him, he is sure to keep: So he did when he was conversant upon the earth among them; and so he doth now he is resident in heaven; for *he is yesterday and to day the same for ever:* Then indeed he kept them one way, and now he keeps them in another; then he was with them to preserve them in a visible and fleshly way, by the presence of his body: Now he is with them to preserve them in an invisible and spiritual way, by the presence of his Spirit: And however in the verse immediately before my Text he resigns them to the Father, as if he meant to take no further charge of them; that Father, my Beloved, is the whole God-head, of which himself as God makes one Person: For Jesus Christ as he is man, is not the Son of the first Person of the God-head only, but of all the three Persons. And in my text he speaks as man, for he speaks in prayer here, and prayer is part of worship, and God doth not worship God. And therefore when as man he yeelds up his Disciples to the Father (his Man-hood being now to be withdrawn) he yeelds them to the whole God-head, which is the Father of the Son as he is Man: And consequently Jesus Christ as Man, resigns them to himself as God aswell as to the other two Persons; and so in that capacity he keeps them to this day, and wil do so to the worlds end. Still you see he keeps them safe who are bestowed upon him by the Father.

Now to evince and clear the point, I shall dispatch these two things. First I shall shew you that, and how, the Father gives men to the Son. And then in what respects, and how far forth the Son preserves and keeps them safe who are thus bestowed upon him by the Father.

As for the first of these, that some there are, some certain choice selected ones, whom God the Father in a special manner gives to Jesus Christ, this is apparent in the Text; *Those whom thou gavest me I kept*; Indeed, originally all the world, and all the people in it, appertain to God; his they are, for he made them: So that if Jesus Christ, as he is Man, have any people, it must be by donation from the Father: And therefore he is often said to give men to the Son in the Scripture, especially in the New Testament, according to his promise in the old, Psal. 2. 7, *Ask of me and I will give thee the Heathen for thine inheritance.* And yet you must not apprehend that he doth so bestow them on the Son, that he doth utterly devest himself of all his interest, and wholly pass away his right in them: No, my Beloved, the Father gives men to the Son, just as a great Sheep-master gives his sheep unto his Shepherd, to keep them and to look to them, to save them and answer them again: So Jesus Christ who is the servant of the Father (as he calls him, Isa. 42. 1, *Behold my servant*) receives men from him under that notion: And therefore he is said to keep them in his Fathers Name, and as his Fathers goods,

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goods, as a shepherd and a servant to his Father. It is his own expression in my Text, *While I was with them in the world, I kept them in thy Name; those whom thou gavest me I kept, and none of them is lost.* They are his, you see, to keep them, not to sell them or to lose them; for he is always answerable for them to the Father. Now in this sense the Father gives men to the Son, especially in two respects.

1. In the first place he gives men to him by election; and this he doth from everlasting; He picks out such a certain company of men, and bestows them upon Christ in regard of the decree. There are a people for thee, saith the Father to the Son: So many thou shalt have among the *Jews*; and if that be not sufficient, thou shalt have as many more as thou wilt ask among the *Gentiles*; *Ask of me and I will give thee the Heathen for thine inheritance*, Psal. 2. 7. And therefore God is said *to choose us in the Son*, Eph. 1. 4. as in our Head, and as by designation members of his body. He doth not choose us first, and then after choose Christ; No, he chooses Christ first; he is his first and chief Elect, and then he chooses us in him, appoints us to belong to him. It were unnatural the feet should first come out of the womb before the head; and therefore God observes this method; First Christ the Head comes forth out of the womb of his Decree, and then the others follow. First he electeth Christ to be the head of his Church, and then he electeth us to be the members of his body. And hence perhaps is that expression of our Saviours to the Father, *a body hast thou prepared me, or fitted me*, as it is rendred in the Margent, *Heb.* 10. 5. *viz.* in thy Predestination: Thou hast not only chosen me to be a Head, but in and by the same decree thou hast prepared a body for me. Thou hast culled out a certain company of men, whom thou hast preordained to belong to me, whom thou hast chosen as it were in me, and whom thou hast bestowed upon me to be members of my body.

2. And as the Father gives men to the Son by the decree, so more expressly by the execution and accomplishment of the decree; as he bestows men on our Saviour by election, so further yet by actual union and incorporation. In the first he assigns them, in the second he delivers them, when he takes those very men whom he had preordained from everlasting and puts them into Jesus Christ: There, saith the Father, are the members which I appointed for thee from Eternity. So that now the Son receives them, and hath them in his own possession. And he may say to God the Father as the Prophet doth, *Here am I, and the people which thou hast given me. Thine they were* saith Jesus Christ, *Joh.* 17. 6. They have been thine, I must acknowledge; but now the property is altered, they are mine. Why, which way came you by them? might the Father say. The Son replies, By thy donation, by thy own free gift; *Thine they were, and thou hast given them to me*, as it is added in the next words. So then you see, my Brethren, that, and how, the Father gives men to the Son.

3. Now for the second thing proposed, in what respects and how far forth the Son preserves and keeps them safe, who are thus bestowed upon him by the Father; This will need a little opening, because indeed there is some difficulty in it. And that you may the better understand it,

it, I shall shew you in the first place, how far our Saviour doth not keep them, who are thus bestowed upon him. And in the second place how far he doth.

1. He doth not keep them that they do not suffer. Though Christ be with his own Disciples in the Ship, there may be a storm upon it, and a very dangerous one. They may be under heavy tryals, and afflictions, both within them and without them. Christ may expose them, though they be his own, to bitter persecutions in the world, yea to the greatest miseries that humane cruelties can devise to inflict. And when in the extremity of their distresses they run crying to him, as they are about to sink, *Master save us we perish*, Christ may seem to be asleep, to wink at all this misery of theirs, to make as if he knew nothing, and as if he did not dream of the intolerable pressures that lye upon his poor people.

2. He doth not keep them that they do not sin, and that most grievously, sometimes with hideous circumstantial aggravations. How fearfully have many fallen, who have indeed belong'd to Jesus Christ? We have very sad examples of it in the Scripture. *Peter* was one of them, concerning whom our Saviour tells his Father in my text, *those whom thou gavest me I kept.* And indeed he prayed for *Peter* in a special manner, *that his faith might never fail*, that it might not wholly fail, so as to be quite lost and utterly extinct in him. Yet after this you know, he fearfully sinned notwithstanding, so as in some respect to deny the Lord that bought him, and that in a stupendious way, with dreadful Oaths, yea, more then so, with bitter curses, and direfull imprecations too. What sin almost may not Christ leave a person to commit, whom he hath taken into his custody?

3. But now my brethren, in the third place, though Christ do not keep them that they do not suffer, and though he do not keep them that they do not sin, who are bestowed upon him by his Father, both by election and incorporation: yet he doth keep them that they do not perish. All that are so bestowed upon him he keeps so that they are not lost, as you have it in my text, *Those whom thou gavest me, I kept* saith he, *and none of them is lost.* They may suffer grievously, their sufferings may deprive them of the life of nature, but they cannot deprive them of the life of grace. They may be persecuted, but they cannot be forsaken totally and finally. They may be cast down, but they cannot be destroyed, as 2 *Cor.* 4. 9. They may be destroyed as men, but they can never be destroyed as Saints. In this respect they are like Mount *Sion* that can never be removed. The wind may may drive away the chaff, but all the storms of persecution shall never blow away one grain of good wheat.

So they may sin exceedingly, but they can never sin to death. Any sin they may commit (if you respect the matter of it, for of that I speak, not of the manner of Commission) but that against that Holy Ghost. *There is a sin to death*, saith the Apostle, 1 *John* 5. 16. to death, not in the merit of it only (for so is every sin to death if we look to the desert) but to death in the event, so that eternal death and con-

demnation is the infallible and unavoidable effect and issue of it. And this Christ surely keeps his people from, so that they never fall into it. *He gives his sheep eternal life, and they do never perish*, as himself speaks, *John* 10. 28. And though they be not kept in all respects to preservation, either from sinning, or from suffering, yet they are kept unto salvation, notwithstanding both these, 1 *Pet.* 1. 5.

And thus you see the point is clear, that Jesus Christ doth keep them safe who are bestowed upon him by his Father, in the sense before expresst. Not safe from sinning and from suffering, but safe from losing, whatever their afflictions, whatever their trangressions be. *Those whom thou gavest me, I kept*, saith he, *and none of them is lost.*

Object. But you will interrupt me with our Saviours own exception in the very next words, *but the Son of perdition; none of them is lost but the Son of perdition*, so that one of them was lost who was bestowed upon him by the Father.

Sol. To this some answer, that the particle But is not *exceptive*, but *adversitative*, and so doth not at all imply that *Judas* was bestowed upon our Saviour by the Father. *Those whom thou gavest me I kept, and none of them, no not one of them is lost.* But as for *Judas*, he indeed is gone, being none of that number. He is not given to me by election, but is indeed *the Son of perdition.*

But if it be allowed to be exceptive, and so that *Judas* was in some respect bestowed upon our Saviour by the Father, it will not follow that he was so bestowed upon him as the rest were. Indeed the Father gave him *Judas* for outward Ministration as the rest of the Apostles, but not for inward union and incorporation as the rest. He gave him *Judas* for a Servant as the rest, not for a member as the rest; he was not bestowed upon our Saviour by election as the rest, for he was a reprobate, and therefore *called the Son of perdition.*

But why then doth Christ except him? Because he was in some respect bestowed upon him as the rest, and for ought appeared then in all respects. And therefore though our Saviour Christs exception be improper, as to the Grammar of the words, as *Calvin* very well observes upon the Text, yet it is not improper as to the sence of those that heard him. For any thing that they were able to discover, he was as much bestowed on Christ, as any of the rest of the Apostles. And therefore though this [but] might have been spared, if all things had been rightly understood, yet it was very necessary with respect to them who thought far better of that hypocrite then he deserved. *None of them is lost* saith Christ, *but* he who though he be accounted for the present of the number, yet he is indeed and will in time appear to be *the Son of perdition.*

1. Now is it so that Jesus Christ doth keep them safe who are bestowed upon him by the Father? They are exceedingly mistaken then who hold and teach, that Christ may and doth often lose those whom the Father gives him: And that not only for outward Ministration, but even for inward union and incorporation; That he that is in Christ to day, may be out of Christ to morrow; That he that is elect to day, may

may be reprobate to morrow; that he that is to day an heir of salvation, may be to morrow a child of perdition.

A Doctrine infinitely prejudicial to the honour of our Saviour, as if he were regardless of that which is bestowed upon him by his Father, and looked upon it as not worth the keeping. As if he were unfaithfull to the trust that is reposed in him by the Father. He commits a people to him to be kept and saved by him. The Father doth it to this very end, that *he may give eternal life to as many as he hath given him*, John 17. 2. And what doth Jesus Christ abandon them to ruine and destruction notwithstanding? No, my beloved: mark what *John* the Baptist saith, John 3. 35. *The Father loves the Son*, saith he, *and hath given all things into his hands*; you must conceive it, all things of one sort he hath bestowed upon him; so that he hath put them into his hand, to honour them and to keep and preserve them: all his elect and chosen people: for all things of another sort he hath (as the Apostle speaks) put under his feet to tread upon them and to ruine and destroy them. But what doth Jesus Christ with those his Father gives him in the former way? why as his Father would he should do: he keeps them and *he gives eternal life to them*, as it is added in the next verse. Yea they *have everlasting life* (as that is the expression there) they have it in the present world in regard of inchoation, and are as sure of the perfection of it in the world to come, as if they had it in their own possession. And to affirm that such may perish and be lost for ever, is to make the Son of God unfaithfull to the Father, which is a horrid derogation. 1.

Or if not so, at least unable to preserve them from destruction; Save them he would, but it is not in his power. Whereas the Apostle tell us that *he is able to save his people to the utmost*, Heb. 7. 25. And he himself who is the truth it self affirms, that none shall pluck them out of his hand, *John* 10. 28. The world would, the devil would, the flesh would, many would, but none shall. He hath power to overtop them and to master and controul them, so that they shall not have their will in this business.

And as this Doctrine, that they may be lost whom God the Father gives to Jesus Christ, is very prejudicial to the honour of our Saviour, so to the comfort of his poor people. Alas, my brethren, what solid and enduring comfort will the best condition that they can be in, afford them, if they be not sure to keep it? Suppose *they give all diligence to make their calling and election sure*; yea, suppose they make it sure; Though they be sure they are elect, they are not sure they shall continue so; by this doctrine, they may be reprobates to morrow; suppose they prove themselves whether they be in Christ or no; Suppose they prove they be in Christ; they cannot prove they shall continue so; by this doctrine, they may be out of Christ to morrow. And is not this cold comfort? Ah my beloved, how will it sting the soul that is about to take her flight for another world to be at such uncertainty, when all the consolation she can have is only this, that for the present she belongs to Christ, but the next hour before she get away out of the world, he may lose her and disown her, and so she is undone for ever. 2.

John making mention of the *Locusts* that crawl out *of the bottomless pit* (and they are Antichristian Teachers) affirmeth that they shall torment men, Apoc. 9. 5. and that with exquisite and horrid torture: *it shall be like the torment of a Scorpion that striketh a man*, as it is added in the next words: which torment they shall put men to by teaching Antichristian doctrine. And truly, my Beloved, this doctrine of the possibility of falling quite away from Christ, and being lost by him for ever, after the most sweet experience of his love, and after all his deerest kisses and embraces of a poor soul, is one of the most venomous and bitter stings with which these Scorpions strike men. Oh my Beloved, what exquisite and racking pangs and agonies of fear and horror, this may cast a soul into, in the sad hour of temptation, desertion and dissolution, no tongue of Men or Angels is sufficient to express.

Use. 2. Is it so, that Jesus Christ doth keep them safe who are bestowed, *&c.* You then that are delivered up into the hands of Jesus Christ by the donation of the Father, triumph and be exceeding glad in the security of your Condition. Believe it, you can never perish, be your afflictions, or temptations, or corruptions what they will, or what they can: depend upon it, you are safe as to the main. If you belong to Jesus Christ, he hath undertaken for you to the Father, and he will see that you shall not miscarry. Let the flesh, and let the world, and let the Devil pluck at you with all their power, and might, it is in vain; they shall not get you off from Jesus Christ. They may pluck you, and pluck you violently in his hand, but they shall never pluck you out of his hand: No, my Beloved, he that hath received you from the Father, will be sure to answer you safe and sound to him again: And in the great day of account, he will bring you forth and say, Here am I, and the people which thou hast given me; *Those which thou gavest me, I kept, and not one of them is lost.* Indeed, my Brethren, if your preservation depended on your own care, strength, ability, you were in very great hazard: But seeing this depends upon the care and power, and faithfulness of Jesus Christ, what can be added to your safety? Now the better to assure you, & settle you in this particular, I shall lay down a few particulars as an immoveable foundation, upon which this comfortable truth is built, that Christ will surely keep them safe who are bestowed upon him by the Father. And they are of three sorts. Either such as respect the Father who bestows a people on the Son; or such as respect the Son on whom this people are bestowed, or such as respect the people who by the Father are bestowed upon the Son.

1. As for the first of these, you may be sure that Christ will keep you safe, if you have been bestowed upon him by the Father, out of love, and out of duty to the Father.

First he will keep you out of love to God the Father: What do you think that Christ will lose that which his Father gives him? we would not lose the gift but of an ordinary friend, especially if he be dear to us, as I have noted heretofore, and much less would we lose a Fathers gift; we would keep such a thing with all the care and diligence we can. Now Jesus Christ loves his Father better then we can love ours, and therefore as he had us from the Father, so he will surely keep us for the Fathers sake.

Secondly,

Secondly, As he will keep us out of love, ſo out of duty to the Father; For as Man and Mediator he is a ſervant to the Father, And as the Father hath beſtowed a people on him, ſo he hath given him an expreſs command to keep them, and he hath given him ample power that he may keep them: And conſequently Jeſus Chriſt will certainly preſerve them, out of duty to the Father: in reference to his injunction that he may not diſobey him: in reference to his intention and expectation, that he may not diſappoint to him.

First in reference to the injunction of the Father, Chriſt will ſurely keep us that he may not diſobey him. For you muſt know, my Brethren, that the Father, as he hath given us to Jeſus Chriſt, ſo he hath withall commanded him to look to us, and to ſee we do not periſh. *This is the Fathers will*, ſaith Chriſt, *that of all which he hath given me, I ſhould loſe nothing*, Joh. 6. 39. And he came down into this lower world to do the will of him that ſent him. And therefore certainly he will be very careful of this ſpecial charge of his: he will obſerve it very ſtrictly and exactly. He will be infinitely wary that he loſe nothing of the Fathers goods, which he hath given him to keep, and required him to keep, that ſo he may approve himſelf a faithful ſervant.

Secondly in reference to the intention of the Father, Jeſus Chriſt will ſurely keep us, that he may not diſappoint him: For as he hath received a ſtrict command, ſo he hath withall received full and ample power to keep us: His Father hath beſtowed it on him to this very end, as himſelf acknowledges, Joh. 17. 2. *As thou haſt given him power over all fleſh, that he might give eternal life to as many as thou haſt given him*, and conſequently that they might not periſh: So that this is the Fathers aim, you ſee, which Jeſus Chriſt will never fruſtrate; he hath beſtowed upon him large authority and power to this purpoſe: Power over all fleſh that he may give eternal life to ſome fleſh, to as many as God hath given him. Indeed if he were only veſted with authority and power over that fleſh which God intends that he ſhall keep and ſave, it would fall ſhort in this buſineſs; For there is other fleſh that would reſiſt and hinder our ſalvation. There is fleſh within us, I mean our luſts and our corruptions; and there is fleſh without us, I mean the world and worldly men that would oppoſe this great work; and therefore God hath qualified Jeſus Chriſt with power ſufficient to reach his end in this deſign of his. He hath not only veſted him with power over the fleſh to which he means that he ſhould give eternal life: *But he hath given him power over all fleſh, that he may give eternal life to as many as he hath given him*; that other fleſh may not reſiſt him and diſappoint him in this great buſineſs; and therefore let the fleſh without us, and let the fleſh within ſtruggle; we may be confident that we ſhall have eternal life, in ſpite of all their oppoſition: For God hath veſted Jeſus Chriſt with full power, to this end, and to this purpoſe, that he may give it, and that none may hinder it.

2. As Jeſus Chriſt will ſurely keep us for his Fathers ſake, ſo he will keep us for his own ſake, and for the property and intereſt which he himſelf hath in us; For you muſt know, my Brethren, that we are not nakedly

nakedly entrusted with our Saviour as a servant, in which respect he is engaged to keep us out of duty; but more then so, we are bestowed upon him as a Son, in which respect he is engaged to keep us out of property, and this is that which makes us safe indeed. If Jesus Christ were but an hireling, and if the sheep were not his own, he might leave them as a prey to the devouring and ravening Wolf, as he himself informs us in that same Similitude, Joh. 10. 12. *The hireling flees and leaves the sheep, because the sheep are not his own, and cares not for the sheep, and the Wolf catcheth and scatters the sheep.* But Jesus Christ is not the Shepherd only, but the owner of the sheep; he keeps them not for wages, but for love, and for the property he hath in them, and therefore certainly he will be careful of them to the utmost. Those whom the Father gives him, he will keep: Indeed they are the Sons portion, *The Lords portion is his people*, Deut. 32. 9. And what follows? *He keeps them as the Apple of his Eye.* What do you think that Jesus Christ will lose his portion which his Father gives him? That he will be so wretchless, that he will not keep his own? his own goods: Nay, more then so, his own members, the very apples of his Eye. Will he suffer men or Devils to rent away his limbs from him, to pluck his very eyes out of his head? take this and take all.

3. We may be sure that Jesus Christ will keep us safe, who are bestowed upon him by his Father, as for his Fathers sake, and for his own sake, so for our sakes too: And that upon a double reckoning or account. For first of all we cost him dear, and secondly, we are very dear to him.

1. We cost him dear; he paid a great price for us, and therefore he will know how he goes from us. We cost him prayers; he hath not one of us among the Gentiles without asking: *Ask of me, and I will give thee the Heathen for thine inheritance*, saith the Father to the Son, *Psal.* 2. 7. Otherwise I will not. Christ is faign to beg for us before he gets us of the Father.

Nay, more then so, we did not cost him breath only, but we cost him blood too; *He is the Lord that bought us*, as the Apostle *Peter* calls him, and bought us not with gold and silver, and such corruptible things, *but with his own most precious blood*, 1 Pet. 1. 19. And if he lose us in the end, he hath a very ill bargain. No, my Beloved, we may rest upon it, that Jesus Christ will never suffer the purchase of his prayers, the purchase of his blood to perish; he never spent his breath, and much less will he spend his blood in vain.

2. And as we cost him dear, so we are very dear to him: His heart is infinitely set upon his Church and people, he loves them out of all measure, so that you may be sure he will be loth to see them perish. He looks upon them as his Jewels, *Mal.* 3. 17. and as his own peculiar treasure, *Psal.* 135. 4. And he will keep his Treasure and his Jewels safe, take his trash who will.

And thus you have seen the grounds, on which you may be confident, that if the Father have bestowed you on the Son, he will not lose you; No, you are safe enough, depend upon it, it is impossible that you should ever perish, or miscarry.

But

But you will interpose and say perhaps, *This Doctrine serves to make men negligent, and careless, and secure; For if they be preserved and kept so absolutely safe by Christ, they need to take no care to keep themselves.* Object.

For answer, let it be considered, 1. That Christ doth keep men by themselves. And hence saith the Apostle *James*, This is Religion for a man *to keep himself unspotted of the world*, James 1.27. And *Paul* advises *Timothy to keep himself pure*, 1 Tim. 5. 22. And 2. if any of you who belong to Christ, remit your watch and grow secure, and neglect to keep your selves, though Christ will not lose you, yet you may lose Christ as the Church did when she lay upon her bed, and would not open, *Cant.* 5.6. You may be wofully deserted by him both in regard of grace and peace: And though you cannot fall away, yet you may fall most fearfully to the dishonor of the Lord, and of Religion, and the irreparable wounding of your Names while you have a day to live. Though you cannot wholly lose the inward habits of your graces, yet you may lose the exercise of them. And though you cannot lose the Essence, yet you may lose the sense and comfort of all the graces that you have; Though it be utterly impossible that you should perish in reality, yet you may perish in your own conceit and apprehension; you may be brought to such a sad condition, that you may look upon your selves as reprobates and cast-aways, and think your selves undone creatures: And though Christ will not suffer you to go to hell, yet he may make you cry in your heart and in your bones, as *David* did, and set you on the rack of such unutterable agonies, and horrors and affrightments, that you may feel a Hell in this world. Sol.

Now for a last use of the Point, this may afford a seasonable admonition to all the Deputies and under-Officers of Jesus Christ. If Christ who is the Fathers servant, and the Fathers Shepherd, do keep them safe who are committed to him by the Father, you then who are the Servants, and the Shepherds and the Officers of Christ, should learn of him, to keep them (safe as far as lies in you) who are committed to your custody, and care by Jesus Christ. Use 3.

1. Ministers are Christs Shepherds in the Church, as Christ is the Fathers Shepherd; and as the Father commits his people to the Son to keep, so Christ commits them to his under-Officers, and to his Ministers to keep; and therefore it concerneth them to hearken to the advice of the Apostle to the Elders of *Ephesus*, Act. 20. 28. *Take heed to your selves, and to all the flock over which Jesus Christ hath made you Overseers to feed the Church of Christ, which he hath purchased with his own blood*; yea, to the admonition of Jesus Christ himself to *Peter*, Joh. 21. 15. Simon *son of* Jonas, *lovest thou me?* dost thou love me? dost thou indeed? why if thou dost, *Keep my Lambs, feed my Sheep*. If you have any love to Christ your Master, see that none of his be lost by your default, by want of any pains you could have taken with them, in heat by day, and cold by night, for want of any admonition, or instruction that you could have given them: And be assured of this, that if any of them perish by your carelesness, and your neglect, you will have a very sad account to make, when the day of reckoning comes; their blood will Jesus Christ require at your

your hands: Oh let it not be said of you that you do not *custodire gregem sed perdere, non pascere sed mactare.* Not keep the sheep but lose them; not feed the flock, but feed upon it: Be sure that you be faithful to your great trust, that you may give up your account with joy; and that when Christ shall call you to a reckoning, you may say to him, as he doth to his Father in my Text, and say it truly, *Those whom thou gavest me I have kept, and not one of them is lost* by my means.

2. So Magistrates are Christs servants, his Shepherds in the Commonwealth, as they are called 1 *King.* 22. 17. And they must learn to keep them safe who are committed to them to be kept as Christ doth. They must be very careful of the sheep of Christ that none of them miscarry in their hands. And to this end they must do two things.

1. They must chase away the Wolves, that seek to prey upon the sheep of Christ. The Wolves that prey upon their persons or estates. These you must either make to fly, or break their jaws, as *Job* did, and pluck the prey out of their teeth. The Wolves that prey upon their souls, that bring in soul-destroying errors, *damnable heresies*, as the Apostle calls them 2 *Pet.* 2. 1. There are some errors which whosoever holds them and continues in them, *suffers loss, yea perisheth for ever*, as the Apostle speaks, 1 *Cor.* 3. 15. But there are others in which if any man continue, he himself is lost for ever. Now they that bring in those destroy the sheep of Christ: and therefore they that keep his sheep, must take course with such, according to the power which the Law of God and Man hath put into their hands.

2. They must be very tender of the sheep of Christ, which he hath given them to keep, as *David* was; *Alas these sheep, what evil have they done?* And as he ought to be, who is a Type of Christ, is stiled *a hiding place from wind, and a covert from the Tempest*, Isa. 32. 2. where the poor sheep might fly for shelter in a storm, and there find sure refuge.

Preached at the Assizes.

Now I beseech you honourable and respected, who are the Ministers of Christ, be you such to his people. Let them have protection from you, let them be kept safe by you. Oh do not see them injured and undone, if you can help them. Oh do not see them [illegible] if you can save them. Keep them as you desire that Jesus Christ should keep you, for those who will assuredly find favour at the last day, are they of Jesus Christ, and favour at your bar now. I speak not this that you should bolster any out in any evil, God forbid; but that you should be very careful that those who appertain to Christ, be not so far neglected by you, as to be over-born unjustly, and maliciously by those who are enemies to Christ and them. Oh be a covert and a hiding place to them. Make them ashamed who report (I hope untruly) that many times a modest man finds less respect and countenance then [illegible] day of Christ. And be wise in all your actings, and administrations, have a careful eye upon the little flock of Jesus Christ, to fence it [illegible] that no damage come to it; that [illegible] Oh the counting time is come, you may not [illegible] down your heads, but may appear before the presence of your glorious Lord with exceeding joy, that you may rejoyce in Christ, and Christ may rejoyce in you, to see how well and faithfully you have approved your selves in his service.

John

John 17. 12.

But the Son of Perdition.

AND thus of our Saviours general profeſſion, that he had ſafely and entirely kept all thoſe that were beſtowed upon him by his Father; *Thoſe whom thou gaveſt me I kept, and none of them is loſt.*

Proceed we now to his particular exception of *Judas*; *but the ſon of perdition; none of them is loſt, but the ſon of perdition.*

How, and upon what account *Judas* is excepted here from the reſt of the Apoſtles, you may remember I have ſhewed you fully heretofore. And therefore I ſhall touch no more at the Exception. But I ſhall faſten on the appellation that is given him who is excepted here: *The ſon of perdition.*

Now he is called *the ſon of perdition*, not only to imply that he was a loſt creature, as conſidered in himſelf; but more then ſo, that he was deſtinated and appointed to be loſt in the eternal Counſel and Decree of God, that he deſigned him to deſtruction. A manner of Expreſſion very uſual with the Hebrews, as *Calvin* and ſome others after him obſerve upon the Text. Now this our Saviour mentions, not to lay the fault of the deſtruction of this wretched man on Gods Decree, or to take it off from *Judas*; But to make it to appear, that though he were a loſt creature, yet the election of the Lord remained firm, and ſtood unalterable notwithſtanding: For he was not elected, but reprobated and appointed to perdition.

This being the intention of the phraſe, the Obſervation clearly offered to us here is this,

Doctrine.

That God in his Eternal Counſel and Decree hath appointed and deſigned ſome certain ſpecial perſons to deſtruction.

This was the caſe of *Judas* in my Text; he was *Perditioni deſtinatus ac devotus*, deſtinated and devoted to perdition: And therefore when he was deſtroyed and loſt, the Holy Ghoſt obſerveth of him, that *he went to his own place*, Act. 1. 25. that is to Hell, the place which was appointed for him from Eternity: And therefore *Bildad* ſpeaks of ſome *whom God hath caſt away*, Job 8. 4. And *Job* of ſome *who are reſerved to deſtruction*, Job 21. 31. The Wiſe man tells us that God hath *made the wicked for the day of evil*, Prov. 16. 4. *The Lord made all things for himſelf*, his own glory; yea, *even the wicked* for the glory of his Juſtice to be declared and manifeſted on them *in the evil day*, the day which is ſo to them: That is, the day of judgement and perdition of ungodly men, as the Apoſtle *Peter* calls it, 2 Epiſt. 3. 7. to which day they are reſerved, as the ſame Apoſtle ſpeaks; you muſt conceive it in the everlaſting pur-

pose and decree of God, 1 *Pet.* 2. 9. As there are vessels of mercy ordained to glory, so there are *vessels of wrath prepared to destruction*, Rom. 9. 22. Not only by their own misdeeds, but in some sence by the decree of God. Meritoriously indeed and in desert they are prepared for it only by themselves, and by their own sins. But in design they are prepared for it also by the Counsel and the fore-appointment of the Lord. And this indeed is specially intended in the place. Or else wherefore doth the Apostle for clearing of the Justice of the Lord in this particular, fly to his ἐξουσία, his absolute and soveraign power, which he hath over all his creatures, to bestow them at his pleasure, either to wrath, or to salvation: Even as the Potter is at liberty to mould his clay, to what shape and to what use he pleases, either to honour or to dishonour. The answer had been ready and at hand, if God had had no finger in the business, in preparing men to wrath, no not so much as by determination and decree, *Paul* need not have said he did it by his absolute and Soveraign power. No, if it had been so, he might have said, God did it not all, he prepared them not at all, ordained them not at all, but they prepared themselves to wrath and to destruction. But this he could not say; for it were quite against the saying of the holy Ghost, *Jude* 4. where he makes mention of some certain men, *who were before of old ordained to condemnation*. Not only fitted for it by themselves, but preordained to it by another, and that is God. Yea the Apostle *Paul* doth clearly and expresly intimate that God appointeth some to wrath, in that memorable place to this purpose, 1 *Thes.* 5. 9. where stirring up the Thessalonians to exemplary holiness of life, he quickens them with the consideration of the high preferment which he and they and others had in that which is indeed the richest and the choicest mercy of the Lord, *For God hath not appointed us to wrath*. Others he hath, but this is our prerogative that God hath not appointed us to wrath, (as he hath done many others,) but to obtain salvation through our Lord Jesus Christ. So that the Point is plain you see, that God in his Eternal Counsel and Decree, hath appointed and designed, *&c.*

To open this a little to you, that so you may the more distinctly understand it, you must know, that there are two parts or acts of the decree of God, in reference to these whom he appointeth to destruction; *viz.* a negative, and a positive act.

1. The first of these, the negative act, is nothing else but preterition, non-election, Passing by, and not electing some particular and special men to that beatitude and glory which others are appointed to. This is that will of God, by which he hath determined not to save them, but even to leave them in their lost condition, that they may perish everlastingly. Now this, my brethren, is expresly and apparently implyed and included in election. For when God chooses some, it follows evidently, that there are other some remaining, on which that act of choosing doth not pass. When *David* went to fight against *Goliah*, he chose him five smooth stones out of the brook; Who doth not presently conceive that he refused other some? If all be taken, it is no election: so that election

election carries in it the first act of reprobation, preterition, passing by. When some are chosen, there are other some refused; when some are taken, there are others left.

2. But now there is another act of the decree of God in reference to those whom he appointeth to destruction, which we have called a positive act. For as God leaves men, in the first place, in their sins, and in their lost condition, and doth not choose them to salvation: So in the second place, he resolveth with himself to condemn them and to destroy them for the sin in which he leaves them, and so to glorifie his Justice in them. And this is that which some have stiled predamnation, damnation in the purpose and decree of God. For it is one thing to decree the condemnation of such as are not chosen to salvation: and it is another thing actually to condemn them, by executing the decree upon them. Now of this second act of the decree of God it is that we speak in the conclusion we are handling, That God in his Eternal Counsel and Decree hath appointed and designed some certain special persons to destruction.

But you will ask me, Why hath God done so? What is the reason of this Act of his? What doth induce him to ordain men to destruction?

First, I will shew you what is not the reason; And in the next place I will shew you what it is.

1. The sins of men are not the reason why God ordains men to destruction; they are the cause indeed why he destroyes them, but not why he ordaines them to destruction. Its true, sin is considered in this second act of reprobation, which we have stiled predamnation. For as the Lord condemns men for their sins, in the great and dreadful day, so he accordingly decrees from everlasting to condemn them for their sins. He doth in time, as he decrees from all eternity; Just so and no otherwise. But mark it my beloved, however sin be thought upon in the decree, yet it is not the moving cause of the decree, but only of the execution of it. And as it is not the fore-sight of faith and holiness upon the one side that inclineth God to choose men: so on the other side it is not the foresight of infidelity and disobedience that inclines him to reject them and appoint them to damnation. Indeed God damns men for their sins, yea he decrees to damn men for their sins; but yet it is not for their sins that he decrees it. Sin is the Cause, and is considered as the cause of the accomplishment of the decree; but not of the decree it self.

But if sin be not the reason then why God appoints men to destruction, what is the reason then?

2. Truly there is no reason out of God, no moving or impulsive cause of the decree out of his own bosome. His *will* is the only reason why he appointeth some to wrath, and others to salvation: the pleasure of his own will. *He hath mercy on whom he will, and whom he will he hardneth*, as the Apostle speaks, *Rom.* 9. 18. And therefore the Apostle in that very Chapter concludeth the decree of God, both of election, and of reprobation, to be absolutely free from any motive or inducement

ducement out of God himself, because it passed upon the children, *Jacob* and *Esau* being yet unborn, having neither done good or evil, as you may see at large, Rom. 9. 11, 12, 13. *For the children being not yet born, that the purpose of God according to election might stand, not of works but of him that calleth, it was said, The elder shall serve the yonger, &c.* As it is written, *Jacob have I loved*, that is to choose him; *and Esau have I hated*, to reject him. And consequently neither election nor rejection was of works, not of any thing in them, seeing it took hold upon them before they had a being in the world.

Yea but it will be said perhaps, though they were yet unborn, and though they had done neither good nor evil, yet God fore-knew, and God foresaw they would be born, and that in time they would do good or evil, and so accordingly he moulded his decree, electing him whom he foresaw would do good, rejecting him whom he foresaw would do evil.

But how then was it not of works, if it were of works foreseen of the one side or the other? will works foreseen stand better with the freeness of the purpose and decree of God, then present works or works in being? Not a whit. And therefore this is clearly and apparently the force of the Apostles reason. The decree of God is free, and not of works: it is not caused by any thing that man doth: For it took hold of *Jacob* and of *Esau*, being yet unborn, before they had done either good or evil, or were considered doing good or evil as a motive or inducement to prevail with God to choose the one or to refuse the other.

So then you see the reason of the point. Some certain men God appointeth to perdition. Why? because he will, because it is his pleasure so to do.

Object. But you will say perhaps, *This is very hard measure, that God should predestinate men to destruction, upon this account because he will.*

Sol. And is it not as hard measure, that the Creator should not be allowed to have his will upon his creature? If you could make a thing of nothing, you would look to have the free disposal of it at your own pleasure. Nay, my beloved, to use the instance the Apostle gives, *the Potter looks to have the free disposal of his clay, and of the self same Lump to make one Vessel to an honourable, another to a sordid use.* Or if he please, as soon as he hath finished them, to dash the one to shivers, and to save the other. If any ask a reason of him, it is enough for him to say that he doth this because he will, because it is his pleasure so to do. He made it, and he may destroy it; And yet he gives but form to what he makes, he works on matter made before by God. But God creates a thing of nothing, he gives it form and matter too, and why may not he dispose it as he will? Why should not his authority and power be yielded and allowed to be as great upon the creature which he makes of nothing, as the Potters on the clay which he could never make?

And yet what ever Gods decree concerning any man may be, which he reserveth in his own breast and bosome, he never damneth or destroyes a man till he deserve it. The Potter breaks a vessell it may be for no fault at all, but to satisfie his fancy, or to manifest his power, and to shew what he can do. But God the great Creator of the world,

doth

doth never so with any creature, if he dash any man to pieces, it is because he hath deserved it very justly by his sins. If he condemn him, there is a meritorious cause. And he may truly say to such a person, Thy destruction is of thy self.

But in the second place it will be said perhaps by some, *If this be so, that God in his Eternal Counsel and Decree, hath appointed and designed some certain special persons to destruction, it is in vain for such to hear and pray, and use the means of attaining to salvation. They were as good to sit still and do nothing: for all will be to no purpose. If they be reprobated, they must be destroyed: the Counsel of the Lord must stand.* Object.

If they be reprobated? But who are reprobated, can they tell? Hast thou known the mind of the Lord? Art thou assured that thou art reprobated and appointed to destruction? If so indeed, there were some colour for thee to neglect the means of attainment to salvation. But know, my brethren, that it is impossible for any man to be infallibly assured of his reprobation without immediate revelation, as perhaps Saul was. It's true, he may be sure of his election: never of his reprobation. The Scripture urges and perswades men to assure the one, never to assure the other. It giveth marks and evidences of the one; it gives no evidences of the other. Indeed the sin against the Holy Ghost (where it is found) follows after of reprobation: but who is able to determine whether he be guilty of this sin against the Holy Ghost, or no? As for my own part, I am confident that God hath ordered matters so, that no man shall be able to determine that he is rejected by him. And that to this intent, that all men may be held in diligent attendance on the means of reconciliation and attonement with him, not knowing what the issue and event may be. And what then? wilt thou take that to be certain which is very doubtfull, and on so weak a ground as this, neglect and slight the means, which may for ought thou knowest, be powerfull to the salvation of thy pretious soul for ever? Wilt thou conclude thou art rejected, and do as if this resolution were infallible, when yet it is apparently a most uncertain thing, of which thou canst not be assured? When the decree concerning reprobation is a secret and doubtfull thing; and the command requiring thee to make thy calling and election sure is a plain and certain thing: wilt thou neglect the precept and command that lies before thee, and walk by the decree that is obscure and hidden from thee? Sol.

Shouldst thou not rather reason in the case in hand, as Merchants and Adventurers in worldly things are wont to do? Perhaps the Lord may have a blessing yet in store for me; Once I am sure he hath required me to use the means, and therefore though there be some hazard in it, I will not be behind in my endeavour; at his command I will let down the net. Even so perhaps the Lord may have appointed me to life and glory: once I am sure he hath commanded me to use the means of attaining to salvation: And therefore though I know not what the issue and event may be, I will attend upon them, be carefull in the use and practice of them, to the utmost of my power. I know, if I neglect them, I must perish: if I use them, I may live eternally: And therefore I will rather

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give all diligence to make my calling and election sure, then thus adventure my immortal soul upon such hazzard and uncertainty as this. And who can tell but that the Lord may yet be gracious that my soul may live?

Use. 1. Is it so that God in his eternal Counsel and Decree hath appointed and designed, *&c.* hence then it follows that all men are not chosen to salvation; And consequently they are very much deceived, who hold and teach that God in his Decree, hath not perfectly precisely pitched on any special individual men, appointing them to life and glory: But that he hath elected all upon condition that they repent, believe and persevere in holiness and grace unto the end. And on the other side, that he rejecteth no man absolutely from salvation, but (as their own expression is) *suspenso manet animo, si forte resipiscant*, The Lord suspendeth his determination, expecting their repentance that they may be saved.

A Doctrine evidently crossing with the truth which we have plentifully proved and confirmed from the Scripture, that there is a particular and special reprobation, and therefore cannot be an universal election. Now that you may not be misled in this particular, or drawn to think that God hath chosen all men to salvation on condition, leaving it wholly to themselves and to their own free wils, either to ratifie it, or infringe it; so making his decree like a *Novetint universi*, If men believe not, persevere not, then the election must be void. Otherwise, if they believe and continue to the end, it must remain in full power, strength and vertue. I say, that this corrupt opinion (which is so confidently vented now adayes) may not take with any of you, I shall lay down some arguments against it, and answer others that are brought for it.

This universal and conditional election overthrows the end of God, all which he aims in all his Counsels and Decrees, and in all his dispensations, *viz.* the glory of his free grace. This was that which the Lord had in his eye when he appointed men to glory, even *that he might make known the riches of his* own *glory*, on those which he prepared to glory, as you have it, *Rom.* 9. 22. Now how shall he attain this end by choosing all men to Salvation, if they will themselves? how is the glory of his mercy magnified and advanced? where is the freeness of his grace more to one man then another? since he doth alike for all, electeth all alike to glory and salvation; prepareth heaven no more for one man then another: so that if any man be saved, he may thank himself, he may glory in himself, and not in God. And therefore it is very notable that the Apostle making this the end of the decree of God, *viz.* the glory of his grace, withall discovers that he electeth men to life, not according to their wills, as they will either choose it, or refuse it, but according to his own, *Eph.* 1. 5, 6. *Having predestinated us by Jesus Christ, to the praise of the glory of his grace.* How so? according to the pleasure of his will. To shew that he works freely in the business without impulsion or provocation from external causes. And so he must if he will attain his end. If it be to the glory of his grace, it must be according to the pleasure of his will. So afterwards, *ver.* 11, 12.

11, 12. *We are predestinated that we should be to the glory of his grace. And to this end we are predestinated according to his purpose who worketh all things after the Counsel of his own will.* If he will glorifie his grace in this business, we must be saved according to his will and pleasure, and not according to our own. His will must have the first and greatest stroke in this mercy.

This universal and conditional election, as it overthrows Gods end, so it hinders our duty. It cannot choose but wonderfully cool and dead our hearts in rendring thankfulness to God, when we consider with our selves that he hath done no more for us in this business of election and salvation then he hath for all the world. Our Saviour Christ endeavouring to quicken his Disciples to thanksgiving, shews them the priviledge and the preferment which they had in the mercy of the Lord, *Mat.* 11. 25. and 13. 16, 17. And the same course the Prophet *David* takes with *Israel*, Psal. 147. 19, 20. *He shewed his word to Jacob, his statutes and his judgements to* Israel. *He dealt not so with other Nations,* and therefore you are specially engaged to praise the Lord. And certainly that soul shall find it self most quickned and enlarged to the praises of the Lord, that sees his special and peculiar favour to it self, which millions are rejected from. Oh, will the soul consider with it self in such a case, Why hath God pitched on me neglecting others? whence was it that he took me into his decree? what did he see in me, more then in those whom he laid by? why he did choose me? In our elections who are men (beloved) there is something still that carries and inclines us to a choice. Some fitness in the object of it, some relation to our selves, some motive or inducement that prevails upon us. But now my brethren, we are all alike to God in the act of his election; we lay together in the same corrupted Mass; all weltring in the same blood, and tumbling in the same gore; and when he came to choose a little number in comparison of those he left, Oh what a mercy was it that he should pitch on thee and me! which if he had not done, we had been lost for ever. Truly, my brethren, did we sit down and weigh it well in our advised and deliberate thoughts, it would transport and carry us beyond our selves. It would make us to break out with the Apostle, *Eph.* 1. 3, 4. *Blessed be God who hath chosen us*: us who deserved no more then others, who were no fitter for his choice then others. And yet us, when he hath rejected others. *Oh blessed be the Lord for this mercy.* But now, my brethren, none of this, if all be chosen to salvation with this condition that they will accept it, they may have it if they will; The damned reprobate in hell by this account hath as much reason to be thankfull as the triumphant Saint in heaven. Why, may this wretched Caitiff say, God did as much for me as him; only indeed I did not so much for my self. And may the glorified Saint in heaven say, The Lord hath done as much for those in hell, as ever he hath done for me. He hath elected them as well as me, and he hath assisted them as much as me; for he is to all alike; only they have not used their own free-wills as well as I have done, and this is the only cause that they are damned, and I am saved. And therefore I will ever thank my

self

self and not God. At least I have no greater cause to think him, then the damned have. If there be any difference between them and me, it is not God that made it, but my self. God did for them and me alike. And that they are not in the same condition with me, the only reason is, because we did not for ourselves alike. And therefore they are every way as much obliged and bound to God as I am.

3. This universal and conditional election doth in some respect set up man above God. God for his own part chooseth all men to salvation, he would have all men to be saved. How comes it then to pass, whence is it that they are not saved? Because they will not themselves. God will, and they will not; who carries it in this business? Their will takes place, and not Gods. The will of God you see, by this opinion, is ordered and disposed by the will of man. He chooseth all men on condition; but his final resolution and absolute determination is suspended upon the operation of the will of man; He is at liberty to make it good, or make it void at his pleasure. If he will be saved, he may; if not, he must be damned, though God for his part have ordained him to salvation. What is this but to make God in some respect an underling to man? to make the will of God subservient to the will of man, which is a most blasphemous derogation. Indeed by this opinion the Lord doth not so much in the business of election and salvation as man doth. God chooseth man upon condition if he do thus and thus; but man is he that strikes the stroke, and that makes it all sure. So that he elects himself much more then God doth; Whereas our Saviour saith to his Disciples, *you have not chosen me, but I have chosen you*, John 15. 6. Not you me by your deserts and the good use of your free will; but I you of my free favour.

I shall add no other arguments against universal conditional election: But proceed to answer such as the assertors of it bring for it.

1. *Object.* They confidently urge that place of the Apostle, 1 *Tim.* 2. 4. *God will have all men to be saved*: therefore he electeth all, appointeth all men to salvation.

1. *Sol.* But what if we should understand it, not of his will of Counsel and Decree, but of his will of Precept and Command. God will have all men to be saved, that is, he wlleth and commandeth all men to repent and to believe the Gospel, that they may be saved.

2. Or if we understand it of his Will of Counsel and Decree, that he appointeth all men to salvation, the meaning is not *singula generum*, but *genera singularum*. Not all men universally without exception, but some of all sorts, of all callings, of all Nations, some of all. A manner of expression very usual, as I might give you divers instances out of the Scripture: It is said *that all* Judea *went to* John *the Baptist and were baptized of him in Iordan*, that is, some of all parts; *That Christ healed all diseases*, that is, some of all kinds. So in the place forealledged, *God will have all men to be saved*, that is, some of all sorts. And this was necessary to be urged in opposition to the Iews, to check their folly and presumption, who in a kind of envious pride, restrained election and salvation to themselves alone, as if no other people should be saved but they: And in favour of the Gentiles, over whom the Iews insulted as a rejected and a

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lost people, forbad the Gospel to be preached to them, would not endure to hear of turning to the Gentiles: Therefore to check the one, and cheer the other, as the condition of the times required, the Apostle tells them, *God will have all men to be saved, as well the Gentiles as the Jews without exception.*

3. Or if he would have all men to be saved, of all sorts and of all Nations, How is it that they are not saved? for who hath resisted his will? Assuredly, my Brethren, if God would have all men to be saved, all men universally, it is because he cannot save them, that they are not saved. The only cause why any one doth not what he desires and wills to do, is because there is a failing in his power; and were it not for want of this, there is no one in the world but would bring his will to pass. And therefore to affirm that *God desires and wills that all men should be saved* without exception, and that the reason why he doth not save them, is the obstinacy and perverseness of their wills, by which they finally resist the work of grace, and hinder God from doing his desire and will upon them, is to make God too weak for man, who hath the better of him in the contestation: which is blasphemous.

It is objected further, If God elect not all men to salvation, he is partial, since all were in the same condition. Object. 2.

To this I answer, why should he not be partial, if you will call it so, in the disposal of a free gift, preferring one before another? Why should he not do with his own what he pleases? this is not matter of debt, or matter of justice, but matter of mercy. Suppose he choose a few, what is he therefore bound to choose all? Indeed he is not bound to choose any. Sol.

But if he choose a few only, and leave the rest who are incompar[illegible] the greater number, to perish in eternal flames and torments, though he be not partial, it may be thought that he is cruel. Object. 3.

To this I answer, That he is infinitely unutterably merciful that he chooses any soul out of the corrupted mass, takes such a loathsome and polluted creature to himself. And that he leaves the rest in that forlorn condition whereunto they brought themselves, and from which he is no way bound to free them, he is manifestly just; and if he be but just, he is not cruel. Sol.

Yea, but he doth not only leave them in their sins, but determines to condemn them for their sins in the pit of Hell for ever. And is not this a piece of justice to condemn them for their sins? Do not their sins deserve the Condemnation? So that if you look one way, he is merciful; and if you look the other, he is just: and if you lay them both together, mercy triumpheth over justice. The Lord is infinitely gracious that any are appointed to salvation; and he had been but righteous if all had been appointed to destruction. True, he rejecteth more then he electeth, but mercy is more glorious in electing one, then justice in rejecting all. For justice doth but take them as it finds them, but mercy makes them what it finds them not. There is a cause of justice in the creature; there is no cause at all of mercy. When God rejecteth men, he determines to condemn them for their sin & disobedience; but when he electeth them, he determines not to save them for their grace and their obedi-

ence. Somewhat moveth him to damn, nothing without him moveth him to save, so that if any be appointed to salvation, if all be not appointed to destruction, his mercy hath the hand upon his justice.

Object. *Yea, but God hath received a ransom and a price for all: So that if all be not designed by him to glory and salvation, he must be unjust to take the price of their deliverance from destruction, and all the while to appoint them to destruction. How can this agree together?*

Sol. To this I answer, God hath received a price for all indeed, a price of worth enough for all, but not intended to be paid for all, neither by him the giver, nor by Christ the sufferer: So that in property of speech the Lord hath not received a ransom for any reprobate: Christ paid it not for any such; *he prays not for the world*, and much less doth he pay for them; the Father took it not for any such, but only for his own Elect, who shall assuredly be made partakers of the glory purchased by it unto all Eternity.

There are many more objections, but some are frivolous, and some blasphemous; the thoughts of men will work without measure, and without end upon such points as these are. But I must silence all of them with that of the Apostle in the same case, Rom. 9. 20. *Nay, but O man, who art thou that replyest, answerest again, disputest against God?* All the objections that are made almost against the point in hand, are against God too: against his mercy, justice, power, &c. If you have any thing to say for God, it is worth the hearkning to; otherwise you have your answer, *Who art thou that disputest against God?* do but consider, who art thou?

Use. 2. Is it so, that God in his Eternal, &c. How should this make us to admire at the transcendent riches of his grace, and love to us, whom he hath chosen to salvation! *Paul* makes it an especial aim of God in his Decree of Reprobation, *To shew the riches of his glory on the vessels of mercy*, Rom. 9. 23. And if we weigh it well, we shall easily discern that it doth strangely heighten the exceeding love of God. Had he ordained all men to salvation, even so his mercy had been out of measure great. But that he hath ordained any of us to salvation, when on the contrary he hath ordained so many millions to destruction, whose state in Nature was no worse then ours, whose strength in nature was as great as ours, to exempt them from damnation, whose care to be reconciled was no less then ours, till God was pleased in mercy to prevent us; how should this sweeten the favour of the Lord to us in this respect, and even ravish us with admiration of his free grace! The Lord delights to amplifie his love by this, *He took not Angels, but the seed of* Abraham, *Heb.* 2. 16. *Was not* Esau Jacobs *brother?* saith the Lord: Yet *I loved* Jacob, and *I hated* Esau. *Mal.* 1. 2, 3. Whose soul that hath tasted of it, can choose but be amazed at it? Hath God preferred me before Angels? before so many thousands in the world? Oh the unsearchable depth of his love to me! How doth it pass all knowledge!

John

John 17. 12.

That the Scripture might be fulfilled.

AND thus of our Saviours general assertion, that he had safely and entirely kept all those that were bestowed upon him by his Father; *While I was with them in the world, I kept them in thy Name; those thou gavest me, I kept, and none of them lost.* And likewise of his particular exception of *Judas*, who here is called *the son of perdition*: *None of them is lost, but the son of perdition.*

Now in the following words, that none might be offended at the loss of *Judas*, or stumble at his ruine and destruction, our Saviour Christ goes on to shew, that as it was designed and fore-appointed in the eternal Councel and Decree of God, so it was fore-told in Scripture. It was not only fore-ordained, but it was fore-shewed too: So that in his destruction there fell out nothing otherwise, then as it was expresly and apparently declared before in Scripture. The Scripture was not croſt and contradicted in it, but verified and fulfilled, *None of them is lost, but the son of perdition, that the Scripture might be fulfilled.*

But you will ask me what Scripture? where did the Word of God foretel the ruine and destruction of this wretched man; I answer, *David* prophesied clearly and expresly of it many hundred years before, Psal. 109. 8. *Let Satan stand at his right hand. When he shall be judged, let him be condemned, and let his prayer become sin; Let his days be few, and let another take his office. Judas* you know was self-condemned, and self-executed too, and so his days were few by that means. And when he had destroyed himself, his place and Office of Apostleship was supplyed by another. But you will say perhaps, *Judas* is not named by *David* in the fore-alleadged Psalm. And therefore though the prophesie seem to agree to him and his condition, yet how are we assured that he is aimed at in particular in that prediction? Why, my Beloved, though the Prophet *David* do not name him, the Apostle *Peter* doth apply that Scripture to him, *Act.* 1. 20. For having said in the fore-going verses, *This Scripture must have been fulfilled, which the Holy Ghost by* David *spake before concerning* Judas: He comes at length to this in the alledged verse, *For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his Bishoprick*, or Charge, or Office *let another take*, so that when he was lost and fell from his Apostleship, you see, that Scripture was fulfilled.

And yet you must not apprehend the loss of *Judas* to be caused by that prædiction, as if the Prophesie concerning him, did really contribute any thing by way of active operation and efficiencie to his destruction. Though I acknowledge the expression of my Text may seem to look a little that way, *None of them is lost, but the son of perdition.* And he is lost *that the Scripture might be fulfilled.* But you must know, my Brethren, that he had been lost, though his destruction had never been foretold in Scripture. He was not lost the rather because his loss was pro-

phesied, but it was propheſied becauſe he was before from all eternity appointed to perdition: And being propheſied, when the event fell out accordingly, it looked as if the propheſie had been the cauſe of his deſtruction: So that the particle [that] (as a very learned man obſerves upon the Text) *Judas* was loſt [that] *the Scripture might be fulfilled*, denoteth not the true, but the appearing cauſe only. Yet this much it ſuggeſts withall, which ſhall be our obſervation;

DOCTRINE.

That whatſoever is foretold in Scripture, ſhall ſurely be accompliſhed and fulfilled.

The iſſue and event ſhall anſwer the prediction every way, in all reſpects. And therefore it is often noted, not in my Text alone, but elſewhere frequently, that ſuch and ſuch things came to paſs, *that the Scripture might be fulfilled*, as you may ſee that place for inſtance, Mat. 2. 14, 15. Joſeph *aroſe and took the child, and departed into* Egypt, *That it might be fulfilled which was ſpoken by the Prophet, ſaying, Out of* Egypt *have I called my Son*: And after in the following verſe, Herod *ſent forth and ſlew the children from two years old and under: Then was fulfilled that which was ſpoken by the Prophet, ſaying, In* Rama *was a voyce heard, Lamentation and weeping, and great mourning,* Rachel *weeping for her children, and would not be comforted, becauſe they are not.* And ſo in many other places the Apoſtles very carefully obſerve the punctual and exact accompliſhment of the antient Propheſies; and ſpeak ſometimes in ſuch a manner, as if things came to paſs for no other cauſe but this, becauſe they were foretold in Scripture, and *that the Scripture might be fulfilled*. Whereas indeed they had been done, though they had never been foretold, becauſe they were fore-determined; only they would have us know, that whatſoever is foretold, ſhal certainly be done in Gods time: *It is eaſier* ſaith our Saviour, *for Heaven and Earth to paſs away, then for one title of the Word of God to fail*, Luk. 16. 17. that is, to miſs of execution and accompliſhment; Fail it may in the Letter and Paper of it, but not in the fulfilling of it; *No*, ſaith our Saviour, *Heaven and Earth ſhall paſs away, but my Word ſhall not paſs away*; Mat. 24. 35. Heaven and Earth are more inconſtant and variable, then my Word is; and therefore the Apoſtle *Peter*, ſpeaking of the Propheſies of Scripture, ſaith that they are ſure, 2 Pet. 1. 19. *We have*, ſaith he, *a more ſure Word of Propheſie, whereunto ye do well that ye take heed*: Not as if the Prophets words or writings were in themſelves more ſure then the Apoſtles, but to the Jews they were more ſure; For they received the Prophets words and writings, but they rejected the Apoſtles. Well, ſure the writings and predictions of the Prophets are you ſee, we may reſt ſafely upon them, and conclude, That whatſoever is foretold, *&c.* And it muſt needs be ſo my Brethren: For

1. The Author of the Propheſies is unchangeable and true, and conſequently, whatſoever he foretels, or any Meſſenger of his from him, muſt ſurely be accompliſhed and fulfilled.

1. The

1. The Author of the Propheſies as well as other parts of Scripture is unchangeable, *He is the Lord that changeth not*, Mal. 3. 6. *He is yeſterday, to day, the ſame for ever*, Heb. 13. 8. And therefore what he ſaith muſt come to paſs; men ſay ſometimes that they will do a thing to day which yet they alter and revoke again to morrow. But if God ſay a thing to day, he will ſtand to it firm to morrow, he will not change his reſolution; *He is not as man that he ſhould lye, and as the ſon of man that he ſhould repent.*

Object: *But he hath ſeemed to repent, and to change his reſolution in many things foretold in Scripture: For inſtance, he foretold by* Jonah *that* Nineveh *ſhould be deſtroyed, at the end of forty days*, Jonah 3. 4. *yet when they were expired, he did not as he had foretold, ſo that he altered in appearance; yea it is ſaid expreſsly*, that he repented of his Commination, *ſo that he brought it not to execution*; God repented of the evil which he had ſaid, that he would do unto them, and he did it not, *Jonah* 3. 10.

Sol: For clearing this, you may remember that univerſal rule which God lays down, for the better underſtanding of all Prophetical Prædictions in a way of Commination, *Jer.* 18. 7. The ſum is this, that they have all of them annexed to them, or implyed at leaſt, if not an expreſt condition; And ſo had this againſt the *Ninivites*; *Yet forty days and* Nineveh *ſhall be deſtroyed*; conceive it, if they be not humbled, that was the reſerved condition. But they were humbled & repented; though they were preſerved, God did not otherwiſe then he determined, and yet indeed he is ſaid to have *repented* becauſe he did ſo that he ſeemed to repent: For as a man if he have threatned that thus and thus he is reſolved to do, and after do not ſo, if he have power, is ſaid to change his mind, and to repent of what he ſaid: Even ſo the Lord when he had threatned *Niniveh*, and had concealed the condition, becauſe he ſpared it afterwards, and did not juſt according the letter of the Commination, is ſaid to have repented, becauſe he ſeemed to do that which in a man would have diſcovered change and alteration of his reſolution. And even as anger is aſcribed to the Lord, *Non per affectum, ſed per effectum*, as the Schoolmen ſay; The paſſion or affection of it is not properly attributed to God, but the effect and fruit is, *Vengeance is mine, and I will repay it.* Even ſo repentance is not in the nature of the Lord, but the effect and iſſue of it is uſually aſcribed to him. The recalling or undoing of a thing which as far as we could judge by his words, or by his works, or our deſerts, or any other evidence that was before us, ſeemed unto us to have been his intent and purpoſe to have done.

2. And as the Author of the Propheſies, as well as other parts of Scripture, is unchangeable, ſo he is true; Yea, *He is the God of Truth*, as the Prophet *David* ſtiles him, *Pſal.* 31. 5. And therefore that which he foretells muſt be accompliſhed and fulfilled. Obſerve it well, my Brethren, the Prophet doth not ſay, He is the true God in himſelf, and in his nature, but *he is the God of Truth* in his diſcoveries, and in his revelation of himſelf to men. All that comes from him is truth, *He is the faithful and the true witneſs*, Apoc. 3. 14. Not only true and faithful as a God, but true and faithful as a witneſs. In all the teſtimonies that he gives of himſelf;

ſelf, or of his Son, or of his works already done, or intended to be done, there is nothing elſe but truth. He cannot be the Author of a falſehood, *it is impoſſible*, as the Apoſtle tells you, Heb. 6. 18. *It is impoſſible that he ſhould lye.* He can ſooner deny himſelf, put off his Deity, ceaſe to be God, as father an untruth, and therefore that which he foretels muſt be accompliſhed in his ſeaſon.

3. And as the Author of the Propheſies is unchangeable and true, ſo the Word of God it ſelf, of which the Propheſies are part, is ſo alſo. The Word of God is unchangeable and true, even as God himſelf is, and therefore all the Propheſies and the Prædictions of it muſt be accompliſhed and fulfilled.

1. The Word of God is an unchangeable, an unalterable Word; when he hath ſaid a thing, and ſaid it abſolutely, that muſt ſtand, there is no revocation of it in the ſenſe that he hath ſaid it. *Thy Word, O Lord*, ſaith holy *David*, *is ſetled in heaven*, Pſal. 119. 89. It is an Eſtabliſhed thing, never to be removed again. And therefore it is ſaid to be *ſetled in heaven*; There are great changes here below continually, but there is none above in heaven: and there the Word of God is ſetled above the reach of any alteration. *All fleſh is graſs*, ſaith the Apoſtle, 1 *Pet.* 1. 24. *all the glory of man, as the flower of graſs; the graſs withereth, and the flower thereof fadeth away, but the Word of the Lord endureth for ever.*

2. And as it is unchangeable, ſo it is true; yea, it is the Word of Truth. It is an Epithite that is impoſed upon it often: *Thy Word is true from the beginning*, ſaith the Pſalmiſt to the Lord, *Pſal.* 119. 160. And ſo it ſhall be to the end. And therefore it is added preſently, *The judgements of the Lord endure for ever*, not in their being only, but their truth. You know the Scripture is often called *a teſtimony*, or *a witneſs*: Either it is a teſtimony that the Father gives us of the Son, or that the Son gives us of the Father; either it is a witneſs to us of things that have been done, or elſe (which is a little ſtronger) it is a witneſs to us of things that ſhall be done. Now this is a condition abſolutely neceſſary to a teſtimony or a witneſs, that it declare the truth and nothing elſe. Or elſe how ſhall it be depended and relyed upon? and ſo how ſhall the Scripture be *the Word of Faith*, as it is called, unleſs it be *the Word of Truth*? How ſhall this teſtimony challenge faith from us, unleſs it utter truth to us? How ſhall it be believed, if it be not wholly true? and therefore truth is frequently aſcribed to it as a witneſs: *The teſtimonies of the Lord are ſure*, ſaith *David*, Pſal. 19. 7. That which they tell, hath been; and that which they foretell, ſhall ſurely be accompliſhed and fulfilled.

Uſe 1. And this by way of uſe and application, may ſerve for terror in the firſt place unto thoſe againſt whom there is any thing foretold in Scripture, in a way of Comminaton: for it ſhall ſurely be accompliſhed and fulfilled. How ſhould they tremble for fear of God, and how ſhould they be afraid of his judgements, though only hanging in the threatning? How ſhould their hearts diſſolve within them, when they hear his threatning words denounc't againſt them? How ſhould the Adulterer tremble when he hears that flaming Commination, *Whoremongers and adulterers God will judge!* how ſhould the drunkard tremble when he hears thoſe dreadful woes that are

are denounced to drunkards, up and down the Prophets everywhere? How ſhould the wretched worldling tremble, when he hears that dreadfull threatning, *that no covetous perſon hath any inheritance in the Kingdom of Chriſt and of God?* How ſhould the lier, and the dogg that barks and ſnarls and ſnaps at holineſs, and the unclean wretch tremble when they hear that ſuch ſhall have their *everlaſting portion in the lake that burns with fire and brimſtone!* And ſo for other ſinners againſt whom there are heavy things foretold in Scripture, how ſhould they ſhake and quiver, when they read and hear them!

But alas there are abundance who ſteel and fortifie their hearts againſt them, who give no credit to the threatnings of the word, as if they were but *bruta fulmina*, but empty cracks: who when they hear them thundred out againſt them, ſay with *Iſrael*, Jer. 5. 12. *It is not he, neither ſhall evil come upon us, nor ſhall we ſee ſword or famine.* Oh my beloved, do not belye the Lord in this faſhion; do not delude your own ſouls. Believe it, *Judgement is towards you*, as the Expreſſion is, *Hoſea* 5. 1. although it be not actually upon you. The wrath of God commeth, it is a comming ſtill, and in the end, depend upon it, it will come home. What do you think that if you do ſuch things, you ſhall eſcape the vengeance of God? No, be aſſured that if you perſevere without repentance, you ſhall feel it with a witneſs. There is not any thing denounced againſt you in the Scripture, but ſhall be fulfilled upon you to the utmoſt.

And Secondly, it ſerves for ſweet and pretious comfort to the Church, ſince all the good that is foretold in Scripture, ſhall ſurely be accompliſhed and fulfilled. You that are members of the Church, look over all the Book of God, collect together all the promiſes contained in it, from the beginning of it to the end; conſider all the choice and pretious mercies that are contained in thoſe promiſes, and ſatisfie your ſouls with a certain expectation of them all. There is not one of all thoſe promiſes ſhall fall unaccompliſhed to the ground, or fail of execution in the Lords time. And therefore look on all the good things promiſed there as ſure mercies, (ſo they are called the ſure mercies of *David*) which ſhall not fail you when the ſeaſon comes. And when you meet with any thing that ſpecially concerns you in ſuch a caſe or ſuch a condition, that might be a ſupport and comfort to you in affliction and the like, Oh give not way to one unbelieving thought, do not forſake your own mercies. Remember it is the word of the Lord, which (as the Angel ſaid) *ſhall be fulfilled in its ſeaſon.* *Uſe 2.*

And ſo for any good thing that is foretold in Scripture to the Church, as there are glorious things you know foretold concerning it in after times, that God will raiſe it to an admirable ſtate of glory and felicity, which while the world continues, ſhall not be overthrown again: Let us not make any queſtion but they ſhall abſolutely and compleatly be accompliſhed and fulfilled. And therefore let us ſtrengthen and confirm our hearts in the aſſured expectation of it, and let us put thoſe promiſes in ſuit in our Petitions, as *Iſaiah* in the ſame caſe, *Chap.* 62. 1. And let us ſtand upon our watch-towers waiting for the execution of them

them. Let us account it our especial happiness, that we live under promises that shall surely be accomplished, though they should be never fulfilled in our time. Let us embrace them as the Fathers did, yea though they be afar off. Oh let us hugg them and take especial joy and comfort in them. And though the Lord should take us hence, before he bring them into act and execution, yet let us cheer our hearts with the apprehension of the happiness and glory that shall be upon the Church, after we are dead and gone. And so dye with our arms full of promises, and our hearts full of faith, and our souls full of comfort.

Use 3. To pass on to a third use; Since this is so that whatsoever is foretold in Scripture, shall surely be accomplished and fulfilled: whatsoever is foretold in a way of Commination, or in a way of Consolation, by way of threatning or by way of promise: Let us endeavour to believe both, and act our faith upon them. Let us work up our hearts to give a firm and full assent to all the threatnings, and to all the promises, though that which is delivered in the Scripture either way be never so improbable, never so much against corrupt reason, never so impossible to a humane apprehension. Let us depend upon it, that the word of God shall be fulfilled to the very utmost. Let us imitate the faith of the antient Saints of God, as I shall give you some examples of it in reference to both of these, both to the threatnings and the promises of Scripture.

1. As for the threatnings, That which the Lord denounced to *Noah*, that he might publish it to all the world, that he would utterly destroy all flesh from off the earth, and by a flood of water too, was as improbable as any thing almost could be, as like to be derided by the wise men of the world; Yet *Noah* being warned of God, believed it, and so accordingly prepared the Ark, as you may see, *Heb.* 11. 7. And so that Commination by the Prophet *Jonah* was almost incredible, that *Nineveh* so flourishing, so glorious, and so great a City, should be *destroyed in forty dayes*; and yet it is observed, to the praise of *Nineveh that they believed God*, that is, the word of God, his threatning message sent them by the Prophet; *Jonah* 3. 5.

2. So for the promises of Scripture, how improbable soever, the Saints of old have closed with them. What an unlikely promise was it that was made to *Abraham*, that he should have a Son when he was full a hundred years of age, and a seed that should be as innumerable as the stars of heaven? and that by *Sarah* too, a withered and a barren woman? What strong objections might they both have brought against it? And yet they did not argue, but believed that it should be just as the Lord had spoken: as the Apostle speaks of *Abraham*, Rom. 4. 20, 21. *He staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God.* Yea, and of *Sarah* too, though she were somewhat doubtfull and incredulous in the beginning, yet even of her he saith, *She iudged him faithfull that had promised.* That great and Master promise of the resurrection of the body from the dust, is far above the principles of nature and philosophy, and therefore the Philosophers at

Athens

Athens laughed at it. Yet *Job* believed this seeming Paradox, as he profesſes, *Job* 19. 26. *I know* ſaith he, he uſes ſuch a word you ſee as intimates a full perſwaſion. I am confident of this, *that though after my skin worms deſtroy this body, yet in my fleſh I ſhall ſee God.* And ſo let us, my brethren, whatſoever is foretold in Scripture, let us ſtedfaſtly believe that it ſhall ſurely be accompliſhed and fulfilled. 1

And thus of the firſt argument or reaſon, with which our Saviour preſſeth and enforceth his petition to his Father, in behalf of his Apoſtles and Diſciples, that he himſelf would undertake the keeping of them; *Holy Father, keep them through thy own name.* Which hath been taken, as you may remember, from his own effectual preſervation of them during the time that he had been amongſt them. And therefore he would have his Father keep them now, becauſe he himſelf had kept them, and kept them very ſafe till now. *While I was with them in the world I kept them.*

Before our Saviour adds a ſecond reaſon to enforce this ſupplication and requeſt of his, he interpoſes a diſcovery of the end, why he preſents it, and why he is ſo earneſt in it: Saith he, I put up this Petition to thee while I am reſident in this world; I do it in the hearing of my Apoſtles and Diſciples, that they might have their comfort much encreaſed by this means. *And now I come to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.*

So that the words you ſee are the account our Saviour gives his Father of the Petition which he makes for his Apoſtles and Diſciples, or rather of the circumſtances of the making of it. Why he makes it in the world, why he did not defer the making of it till he came to heaven, and ſate down at the right hand of his Father, there to be an everlaſting Interceſſor for his people, but rather choſe to make it here before he went, in the preſence and the ears of his Apoſtles and Diſciples, while they were by, and hearkning to him. *Theſe things,* ſaith he, *I ſpeak in the world, that they might have my joy fulfilled in themſelves.* And here we have two things to be examined and reſolved.

What our Saviour means by his joy, which he would have fulfilled in his Apoſtles and Diſciples, why he calls it His joy, and not theirs. *That they might have my joy fulfilled in themſelves,* not their own joy fulfilled, but *my joy fulfilled in them.* And, 1.

How this joy ſhould be fulfilled by his preſenting this Petition for them to his Father, in their hearing, before he left this world, which way this circumſtance ſhould tend ſo much, and be ſo available to the accompliſhment of that joy. 2.

As for the firſt of theſe, our Saviour calls the joy which he would have to be fulfilled in his Diſciples, *his joy.* Not that he was the ſubject of it, or that it was inherent in himſelf. But either, Firſt, becauſe he was the object of it, *that they might have my joy,* that is to ſay, the joy which they take in me, *fulfilled in themſelves.* Or Secondly, as *Calvin* thinks, becauſe he was the author of it. *That they might have my joy,* the joy which they have from me, *fulfilled in themſelves.* 1.

1. But how ſhould this preſenting this Petition for them to his Father in their hearing, how ſhould this circumſtance conduce ſo much to the fulfilling of the joy within them?

Truly, my brethren, it might be very helpfull to it many wayes. Either as it manifeſted Chriſts affection to them, and his care of them, in which they could not but exceedingly rejoyce. What he would do in their behalf, when he was come to heaven, was not ſo clearly known to them. But this he did before he went, in their hearing, he earneſtly beſought his Father to take ſpecial care of them, to keep them through his own name; they heard it with their own ears, how earneſt and importunate he was, which could not chooſe but be an extraordinary comfort to them, that Jeſus Chriſt ſhould have ſuch dear and ſingular regard to them.

Or elſe it might fulfill their joy, as it aſſured them of their ſpecial preſervation, after Chriſt was gone from them.

There is no queſtion to be made, they were in many doubts and fears when he was about to leave them. And had he gone without diſcovering any care of their ſafety, their ſorrows would have been increaſed. If he had only prayed in ſecret for them to his Father, and deſired him to keep them, this would have added to their ſafety, but what would this have added to their joy? But when they heard him being ready to depart, to yield them up in ſuch a ſerious ſolemn manner to his Father, and to make this his laſt requeſt to him while he was here in this world, that he would keep them, this could not but aſſure them that they ſhould be kept, and ſo fill them full of joy. And hence our Saviour having put up that Petition for them, *Holy Father, keep them through thy own name*; And that becauſe *while I was with them in the world, I kept them*; Adds this immediately, *and now come I to thee: and theſe things ſpeak I in the world*, before I come; I ſpeak them here among them, that my Diſciples being ear-witneſſes to my importunate and earneſt interceſſion for them, may have the joy, either which they take in me, or which they receive from me, the more abundantly fulfilled in themſelves.

The words thus opened, yield us out three Obſervations.

First, Chriſt is the Author and Original of the joy of his people.

Secondly, Jeſus Chriſt would have his people to be full of holy joy.

Thirdly, Their perfect knowledge of his interceſſion for them, is one ſpecial means to fill them full of this joy.

Doctrine.

Chriſt is the Author and Original of the joy of his people.

If they have any true and real joy, it comes from him, they have it from the Lord Chriſt: And therefore it is called his joy, becauſe originally it is his, and comes from him to them by way of diſpenſation and communication, *that they might have my joy fulfilled in themſelves.* So in

another place he tells his Apoſtles and Diſciples, that if they were obedient to him, they ſhould abide in his love; And adds immediately, *theſe things have I ſpoken to you, that my joy might remain in you*, (that is to ſay) the joy that I give you, *John* 15. 11. Indeed it is the fruit and the effect of Chriſts kingdom, erected in the hearts of his people, as the Apoſtle ſhews us, Rom. 14. 17. *His Kingdom is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt. You ſhall be ſorrowfull*, ſaith Chriſt to his Diſciples, *but your ſorrow ſhall be turned into joy*, *John* 16. 20. And who can turn it into joy but Chriſt only?

But you will ask me how and in what reſpect is Chriſt the Author of the joy of his people? Beloved, I might inſtance in a multitude of things, but I ſhall draw them all to three heads. Chriſt is the Author of the joy of his people,

As he is their Prophet to inſtruct them. The ſtate of ignorance my brethren, is a ſtate of darkneſs, ſo it is often ſtiled in Scripture. And that is an uncomfortable ſtate, full of fear, and full of ſorrow. But when Chriſt comes with light, and information, and inſtruction, when he becomes a Prophet to them, he gives them extraordinary comfort. In that he gives them light, he gives them joy; for both of them are joyned together, Pſal. 97. 11. *Light is ſown for the righteous, and joy for them that are upright in heart.* 1.

As he is their King to rule them: you heard but now that his kingdom ſtands in joy. And hence his ſubjects are exhorted to rejoyce in him, *Pſal.* 149. 2. *Let the Children of* Zion *be joyfull in their King.* Now as a King, my brethren, he is many wayes the author of the joy of his people, I will name a few of them. 2.

1. As he ſubdues their enemies, and gives them peace. And this he doth, my brethren, for he is the King of *Salem*, and the Prince of peace. And when he doth it, he is an extraordinary comfort to his people. When he ſubdues their enemies within them, and ſo gives them inward peace. When he maſters and brings under their ſtubborn and rebellious Luſts and ſtrong corruptions which are ſuch a daily trouble and vexation to them. O what a joy is it to his people, when (according to his Covenant) he ſaves them from thoſe enemies! then they ſerve him without fear, *Luke* 1. 75. and if without fear, then certainly with great joy: So when he ſaves them from their enemies without them, and ſo gives them outward peace; then he gives them joy too. Such times have ſtill been celebrated and obſerved with extraordinary gladneſs and rejoycing. Eſpecially when *Babylon* goes down, the arch-enemy of his Church and his people, then Chriſt hears many Halelujahs, for the Lord God omnipotent reigneth. Then they that ſtand upon the glaſſie ſea, are in a very chearie frame, They ſing the ſong of *Moſes* and the ſong of the Lamb, *Juſt and true are thy wayes, O thou King of Saints.*

2. As a King Chriſt is the Author of the joy of his people as he gives them his ſpirit. For this he doth under the notion of a King, and when he doth it, then he fils them full of joy. The Spirit is the Comforter, that is his name, ſo he is ſtiled very often, to ſhew us what his Office,

work, and business is: And therefore joy is made a companion of the Spirit, to shew us that they use to go together, Act. 13.52. *The Disciples*, saith the Text, *were filled with joy, and with the Holy Ghost*: and the Apostle tells us, that joy is one especial fruit of the Spirit, Gal. 5. 22. *The fruit of the Spirit is love, joy*: And hence the Holy Ghost is called *the Oyl of gladness*, Isa. 45. 7. As it is *the Oyl of gladness, it makes glad the heart of man, and it makes his face to shine*: And consequently when our King pours out this Oyl upon his people, he pours out joy and gladness with it. Then his joy is fulfilled in them, because they have this oyl from him; *He is anointed with it above his fellows*; it flows down from him the head, even to the lowest members of his body.

3. As a King Christ is the Author of the joy of his people, as he dispenses recompences and rewards to them: For this he must do as a King too, and when he doth it, he makes them overflow with joy; and therefore he will have them to be out of measure glad, even in the expectation of it, Luk. 6. 23. *Rejoyce and leap for joy*, saith he: and why so? *for great is your reward in heaven*: And if they have such cause to be transported in the expectation, how much more in the fruition? When Christ shall say to every one of his, as *Mat.* 25. 21. *Enter thou into the joy of thy Lord*, into the self-same joy which I thy Lord and Master entred first into, and took possession of before thee: Then indeed the joy of Christ shall be communicated to them. Then they shall have his joy fulfilled in them to the very utmost.

3. Christ is the Author of the joy of his people, as he is their Priest to sacrifice and intercede for them. Both ways he is the Fountain of their comfort. I shall a little touch them in their order.

1. As he is their Priest to sacrifice, he is the Author of their joy, for by this means he satisfies the justice of his Father for them, he frees them from the guilt of all their sins, he reconcileth them to God: And is he not in this respect the cause of extraordinary comfort to his people? Is it not a sad thing for a person to live at enmity with God who made him, and will judge him in the great day? If peace with God be so infinitely sweet, is not enmity with God full of fear, and full of horror? is it not a doleful thing for any person to be dead in Law, bound over to the everlasting wrath and vengeance of the great God, in danger every hour to be haled and dragged away to execution, and to be cast into the lake that burns with fire and brimstone? and is it not a joyful thing to be delivered out of such a state as this is? Now this our Saviour as a Priest hath done for his people, in a way of satisfaction, and so hath given them cause of exceeding great joy, as the Angel intimates when he informs the Shepheards where he was born, and what he was to do, Luk. 2. 10. *Behold I bring you good tidings of great joy.*

2. As Christ is his peoples Priest to intercede for them, he is the Author of their joy: It is an extraordinary comfort to them, that Christ appears in heaven for them in all causes, to offer up and to second their Petitions, to plead the causes of their souls before his Father; and therefore in my Text, he gives them as it were a taste of his future Intercession, that thereby they might guess what he would do when he was come to heaven;

heaven; and that to this end he might repleniſh them with joy and comfort: *Theſe things ſpeak I in the world, while I am yet among them, that they might have my joy fulfilled in themſelves*, That hearing what I do now, while I am here, they might a little gueſs what I am like to do hereafter, when I am once ſate down at the right hand of my Father, and ſo might be full of comfort, yea though I am departing from them, while they conſider with themſelves, If he do ſo much now, ſurely when he comes to heaven, he will do much more.

Is Chriſt the Author and the Fountain of the joy of his people? Then *Uſe 1.* certainly they that are out of Chriſt can have no true and ſolid joy, becauſe they are divided from the Fountain of it: They cannot have his joy in them, becauſe they have no union with him: and therefore they are frequently forbidden to rejoyce in Scripture, let their caſe otherwiſe be what it will, or what it can: *Go to ye rich men, weep and howl*, ſaith the Apoſtle *James*, chap. 5. 1. Why, might they ſay, why ſhould we weep, for we have all things at our hearts deſire? yet *weep* ſaith the Apoſtle there, although not for the preſent miſery, yet *for the miſery that ſhall come upon you. There is no peace*, and conſequently no joy to wicked men: And therefore this me thinks ſhould caſt a damp upon the mirth and jollity of ſuch people. There are very many of them, who though they be as lewd, and vitious, and prophane as it is poſſible for men to be, yet they are out of meaſure chearful, they give themſelves to nothing elſe but mirth and joy. Now I beſeech you ſeriouſly conſider with your ſelves, whence comes this joy? you have it not from Jeſus Chriſt, who is the Fountain only of the joy of his people, and conſequently it is feigned and unſound. And therefore ſay to this falſe joy of yours, as the Wiſeman counſels you, *What is it that thou doſt?* Is there any true cauſe why we ſhould be thus over-merry? have we any reaſon for it? Examine it, and you ſhall find that it is mad laughter, as it is ſtiled in the Scripture: For as a mad man laughs he knows not why, even ſo do wicked and ungodly men; they have no reaſon to rejoyce, but rather to lament and howl, and melt away in ſorrow.

Is Chriſt the Author, *&c.* Then I beſeech you my Brethren, do you *Uſe 2.* fetch your joy and comfort thence: Drink you out of the Fountain, and not out of broken ciſterns. It is the fault of many, who do indeed belong to Jeſus Chriſt, they draw not all their comfort from him, but too much from other things, perhaps from creatures: Nay, which is worſe, ſometimes from ſinful and unlawful pleaſures: and ſo they have much joy within them, which they never had from Chriſt, of which he is not the Author. However they be full of joy ſometimes, his joy is not fulfilled in them, but their own. Oh, my Beloved, think upon it when you rejoyce ſo much in worldly comforts, in houſes, and eſtates, and means, and friends, and outward ſuccors, is this the joy of Chriſt in you? did it come from Chriſt to you? be you ſure you had it there? Nay, my Beloved, when you rejoyce ſometimes in ſinful ſatisfactions and delights, is Chriſt the Author and the Fountain of this joy in you? Alas, this is an earthly, ſenſual, ſinful joy. The joy of Chriſt which he beſtows upon his people is an heavenly, ſpiritual, holy joy; ſuch as no worldly thing

thing can raiſe in you, ſuch as the world can neither give nor take from you: And therefore I beſeech you who are Chriſts, go not to the world, and much leſs to the Devil for your joy: Fetch not your comfort from any of theſe things below; but go to Jeſus Chriſt, and fetch it there, he hath enough in him, and that which he hath is right. Rejoyce not in the creature, but in Chriſt, *and then rejoyce with exceeding great joy, with joy unſpeakable and glorious*; that when your hearts are dilated to the utmoſt, when they are full up to the brim, and even over-flow with joy, it may be truly ſaid of you, that not the joy of this world, and much leſs the joy of ſin, but the joy of Jeſus Chriſt, his joy is fulfilled in you.

JOHN 17. 13.

That they might have my joy fulfilled in themſelves.

DOCTRINE. 2.

That Jeſus Chriſt would have his people to be full of holy joy.

THis he declares to be his purpoſe and intention in my Text, the thing at which he aims in making this Petition in behalf of his Apoſtles and Diſciples, while he was in the world among them, and while he was in their hearing; *Theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.* By which it is apparent, that Jeſus Chriſt hath a ſingular regard to the comfort of his people, that he would have their hearts repleniſhed with the conſolations which they have from him. He is not ſatisfied that they have ſome degrees of joy begun; No, he deſires to have this joy compleated and fulfilled in them to the very utmoſt.

And therefore in the Chapter next before, he gives them counſel and direction how they might attain to this, how they might come to have their hearts brim full of holy joy; by which he makes it to appear, that he for his part was willing that it ſhould be ſo, Joh. 16. 24. *Ask and ye ſhall receive*, ſaith he, *that your joy may be ful.* The Apoſtle hath a phraſe that looks much this way, 2 Cor. 1. 5. *As the ſufferings of Chriſt abound much in us, ſo our conſolation alſo aboundeth by Chriſt*; *q. d.* The conſolation which we have by Chriſt, which he diſpenſeth, and communicateth to us, is an abundant conſolation. He doth not give us ſlight and ſlender comforts, his conſolations are not ſmall; No, it is uſual with him when his hand is in, to exceed and to abound, to do over and above for his people; *Be you glad and rejoyce for ever, in that which I create*, ſaith he, Iſa. 65. 18. *For behold, I create* Jeruſalem *a rejoycing, and her people a joy*; Though there be no appearance of it for the preſent, no probability from whence it ſhould ariſe, yet I will do it out of nothing: I will not only make them joyful, but a rejoycing and a joy; I will make them all joy.

But

But not to rest in generals, I shall proceed to shew you more particularly and distinctly, that Jesus Christ hath made it sufficiently to appear, that he would have his people to be full of joy: and this he hath done many ways.

By publishing the Gospel to them, which as it is a Gospel of Salvation, so of Consolation; and therefore it is called εὐαγγέλιον, good news; or as the Angel tells the Shepherds, Luk. 2. 10. *good tidings of great joy.* In which respect it is very notable, that when our Saviour was about to preach the Gospel, he was anointed with the Spirit; which is called *the Oyl of gladness. The Spirit of the Lord is upon me;* saith our Saviour, *because he hath anointed me*, Isa. 61. 1. And what follows? why then *he preaches good tidings to the meek, he binds up the broken-hearted, proclaimeth liberty to Captives, and opening of the prison doors to those that are bound there*, which is very joyful tidings: *He comforts those that are in sorrow, appoints to those that mourn in Sion* (not to those that mourn abroad, but to those that mourn in Sion, in the Church,) *beauty for ashes, the Oyl of joy for mourning, and the garment of praise for the spirit of heaviness:* So that you see, my Brethren, it is all joy, and all comfort. By which it is apparent, that our Saviours special aim and drift in publishing the Gospel, is, that the people might be full of joy. And therefore it is much to be observed, that when our Saviour entred on his Ministry, assoon as he had been baptized and tempted, he preached his very first Sermon, upon this comfortable Gospel Text, *Luk.* 4. 17. to shew what was to be the main intent and drift of his ministry. 1.

Christ gives his people pretious promises, and seals them with his own blood, *that they might be full of joy.* Indeed this is the great end, my Beloved, both of the promise, and of the confirmation of it. It's true, if Christ had been reserved, if he had kept his purpose and intention in his breast, and in his bosom; if he had made his people no promise, the execution of his merciful designs had not been less sure and certain in it self, but it had been less sure to us, we had not had the less benefit, but we had had the less comfort, For he would surely have fulfilled his own intentions to his people, though he had never been obliged by promise to perform them. 2.

So, when the promises were made, there is no doubt they would have been observed and kept, though they had never been confirmed: yet Christ hath ratified them with his own blood, as the Apostle shews us, Heb. 9. 16. *Not with the blood of Bulls and Goats, but with his own most pretious blood.* And why hath he done this? why doubtless, that there might be nothing wanting to his peoples comfort. The promise is not made a whit more certain by our Saviours sealing of it with his blood, but we are made the more certain: The promise is not made a whit the more sure, but we are the more assured, and so we have the more comfort. What do we think of God, that he who is the God of Truth, would not have kept his promises, that he would have broken with us, had they not been thus confirmed? No, certainly my Brethren, he would have been firm and constant, but we might have been assaulted with continual doubts and fears, we should not have attained to such unshaken and such sweet assurance.

assurance. And therefore Christ hath set his seal to all the promises, he hath sealed them with his blood, to this end, *that we might have strong consolation*, as the Apostles phrase is, *Heb.* 6. 18. He hath shed his blood you see, that our comfort might not be weak, but strong comfort, that our joy might not be incompleat, but full joy.

3. Christ gives his people glorious Ordinances, that they might be full of joy. For Ordinances are not for our profit only, but they are for our comfort too. Oh how was *David* taken with them? How did they fill his heart with joy? when he was banished from them for a time, how did he melt to think upon the overflowing Consolations he had sometimes found in them? How did his heart pant and gasp after them? Oh with what self-consuming wishes did he long to be restored to them? *One thing have I desired of the Lord*, saith he, *Psal.* 27. 4. No question he desired many things, but one thing he desired above the rest, *that he might dwell in the house of the Lord all the dayes of his life, to behold the beauty of the Lord, and to enquire in his Temple* where publick Ordinances were dispensed: Which shews the infinite delight he took in them. I might distinctly shew how special Ordinances serve for the comfort of the Lords people; *I will bring them to my Mountain, saith the Lord, and make them joyfull in my house of prayer*, Isa. 56. 7. So for the word, Jer. 15. 16. *Thy word was to me*, saith the Prophet there, *the joy and the rejoycing of my heart. With joy shall ye draw water*, saith the Lord, *out of the wells of salvation*, Isa. 12. 3. Some understand the Ordinances by the wells in that place. You see particularly then what the end of Christ is, in giving Ordinances to his people, and what use they serve for. Not only to help forward their Salvation, but their Consolation too. By which it is apparent, that even in these dispensations he hath a great aspect upon their comfort.

4. Christ gives his people clear discoveries and revelations of himself, *that they might be full of joy*: you may observe how they were overjoyed to whom he shewed himself after his resurrection from the dead, they were not able to contain themselves. And so when Christ reveals himself to any soul at this day, when he comes in and shews himself to it, it is sometimes almost transported to an extasie of joy. Especially when he hath hid himself awhile, then such discoveries of himself are out of measure sweet and pretious. When this Sun of righteousness hath been overcast awhile, so that the Saints have walked in darkness dayes and years without a glimps of this reviving light, Oh with what inward ravishment doth it break forth upon the soul again! The wife while she enjoyes the constant presence of her loving husband, it may be thinks not much upon it, she is not much affected with it. But if he have been long away, so that she hath not heard for many years neither where her husband is, nor when he means to come again, and after all her fruitless expectations of him, hath resolved with her self, that out of question she shall never see him more, and then at last, when she is wholly out of hopes, in strikes her husband on a suddain at the door, she is not able to contain her self for joy, his presence is incompanably sweet and pleasing to her. Even so when poor distressed souls have waited long for Christ, and thought

that

that they ſhould never ſee him more with comfort, and then at length he comes and ſhewes himſelf to them; his gratious preſence is extremely pretious; He makes them full of joy with his countenance, as the expreſſion is, *Act.* 2. 28.

Chriſt ſends the Comforter to his people, that they might be full of joy: when he promiſed him you know to his Apoſtles and Diſciples, they were full of ſorrow; and he did this as an antidote againſt it. *Come, be not troubled,* ſaith our Saviour, *I will ſend you another Comforter that ſhall abide with you for ever,* John 14. 16. *I* have been a Comforter to you, I confeſs; but ſeeing I am ready to depart from you, I will not leave you comfortleſs, no, *I will ſend you another Comforter;* one that ſhall comfort you as much as I have done, and one that ſhall ſtick to you too, and ſhall not leave you, as I am about to do, but *ſhall abide with you for ever.* So that you ſee one ſpecial end of Chriſt in ſending down the Holy Ghoſt into the hearts of his people; is to comfort them and cheer them; to be to them not only a ſpirit of Sanctification, but a ſpirit of Conſolation, and ſo diſcovers that he hath a great regard to the joy of his people. 5.

Chriſt gives deliverance to his people, *that they may be full of joy.* He hath divers other ends why he becomes a Saviour to them in the day of their diſtreſs; but this is not the leaſt of all, that he may put new joy into their hearts, and a new Song into their mouths. When he appears to the ſalvation of his people, in doing ſo he appeareth to their joy, as you may ſee, *Iſa.* 66. 5. That is the End and Driſt of his Appearance. 8.

Chriſt hath purchaſed Heaven for his people, *that they might be full of joy;* For Heaven, as it is a place of the heigth of holineſs, ſo it is a place of the heigth of happineſs. Here indeed we are in *Bochim,* in a place of weeping; we go through a vale of tears, and digg up Wells; but they are of ſalt water, the rain alſo fills the pools. But when we are arrived at Heaven, we ſhall weep no more, but all our tears ſhall be wiped from our eyes. We ſhall not have a wrinkle in our faces, nor a tear upon our cheeks, nor a ſad thought upon our hearts, but all ſhall be ſmooth and clear and ſweet, and that for ever. Then we ſhall be full of joy; Chriſts joy ſhall be fulfilled in us, yea *we ſhall have the fulneſs of joy,* Pſalm 16 uls. Indeed full joy importeth nothing but enough to fill us, ſo much as we are capable of, as is commenſurate to our capacity, as we are able to receive. But on the other ſide the fulneſs of joy importeth all the meaſures and degrees of it; So that there can be nothing added to it; there is nothing wanting to it to make it abſolute in all reſpects; It is not to be raiſed higher any way; And this hath Chriſt prepared and purchaſed for us. By theſe things it is evident that Jeſus Chriſt would have his people to be full of holy joy. 7.

But wherefore will he have it to be ſo? Why would he have his people to be full of holy joy?

Out of ſelf-reſpect he would have it to be ſo, becauſe by reaſon of the neerneſs of his union with his people, he hath a kind of ſharg in their comfort. As his joy is their joy, according to his own expreſſion in *Reaſon* 1.

my text, *that they may have my joy fulfilled in themſelves*: So upon the other ſide, their joy is his joy. And as there is a ſocial glory of the head and of the members; as the School-expreſſion is; *as Chriſt is glorified in the glory of his people*, 2 Theſ. 1. 12. ſo there is a ſocial joy of the head and of the members, Chriſt rejoyceth in the joy of his people. The Comfort of the members redoundeth alſo to the Comfort of the head. As Chriſt delights in the proſperity, ſo in the joy of his people. When they are joyfull, *he rejoyceth over them with joy, and joyeth over them with ſinging*, as his own expreſſion is, *Zeph.* 3. 17.

Reaſon 2. Chriſt would have his people to be full of holy joy, to recompence them for their ſorrow. They are deſcribed to be ſuch as mourn, *Mat.* 5. 4. That uſes to be firſt with them, they uſe to begin there; But then they do not uſe to end there. And therefore it is added preſently, *for they ſhall be comforted. Bleſſed are they that mourn, for they ſhall be comforted*: And Chriſt would have their comfort to be anſwerable to their ſorrow: *That as his ſufferings have abounded in them, their conſolation alſo may abound by him*, as the Apoſtle ſpeaks, 2 *Cor.* 1. 5. Indeed *they go forth weeping, bearing pretious ſeed*, as you may ſee, *Pſal.* 126. 6. They ſow in ſhowry weather, in a weeping time. In ſuch a time did *David* ſow the ſeed of true repentance for his ſin; he wept ſo much that he made his bed to ſwimm, *and watered his Couch with his tears*: In ſuch a time did *Peter* ſow the ſame ſeed, in a time of bitter weeping, *Mat.* 26. *ult.* But then the harveſt makes them ample recompence, for all the dark and ſad and ſhowry weather in the ſowing time. They come again with joy, and they bring their ſheaves with them. They ſcatter it by grains, but they gather it by ſheaves; they have twenty, thirty, forty, yea an hundred fold for one.

So that if any now ſhould ask me, You ſay that Chriſt would have his people to rejoyce; but what? would he not have them mourn too? Yes he would have them mourn, but in order to rejoycing. Sorrow is an unperfect paſſion, and is not for it ſelf, but for ſome higher uſe, as all the reſt of the declining paſſions or affections are. As hatred is for love, and fear for confidence, ſo ſorrow alſo is for joy, unto which it is ſubſervient. As lancing is not for it ſelf, but for eaſe and remedy: and as a potion is not properly for ſickneſs (though it cauſe it for a ſeaſon) but for health: ſo ſorrow is for joy, and joy is the end of ſorrow in the Saints. And Chriſt intends it to be ſo, *You ſhall be ſorrowfull* (ſaith Chriſt to his Diſciples) *but your ſorrow ſhall be turned into Joy*, John 16. 20. *He gives to them that mourn in* Zion, *beauty for aſhes, the oil of gladneſs for mourning, and the garment of praiſe for the ſpirit of heavineſs*, Iſa. 61. 3. *The ranſom'd of the Lord* go out lamenting, but they *return to* Zion *with Songs and everlaſting Joy upon their heads*, Iſa. 35. ult.

Reaſon 3. Chriſt would have his people to be full of holy joy, that they may be large in duty. Sorrow is a kind of ſtraightning the heart, a ſad heart is a ſtraigthned heart, it is ſhut up, it cannot pray, it cannot praiſe, it can do nothing with enlargement. And therefore the Apoſtle calleth mourning στενοχωρια, a contraction of the heart, 2 *Cor.* 2. 4. And I appeal for this to thoſe whoſe ſpirits are oppreſt with ſadneſs and dejection, whether

whether it do not make them indiſpoſed to duty, unfit to hear, unfit to pray, and in a word unfit for any part of Chriſts ſervice. But holy joy, upon the other ſide dilates the heart, it ſpreads it, and it widens it, and conſequently doth not only make it fit for duty, but it makes it large in duty. It makes it to abound, and to exceed in every ſervice that is ſuitable to joy; It carries it beyond the ordinary rate. And therefore Jeſus Chriſt would have his people to be full of joy, that they may be full of fruit, and that they may abound in his ſervice.

Is it ſo that Jeſus Chriſt would have his people full of holy Joy? Then firſt it ſerves to cenſure thoſe who ſeek to hinder the Joy of Chriſts people, and to imbitter all their comfort with ſpitefull moleſtations, and vexations; who like the Cananites are thorns in their ſides, and daggers at their hearts. Jeſus Chriſt would have his people to rejoice, yea to be full of Joy as their very hearts can hold; but they will not ſuffer it, but alwayes ſeek as much as lies in them to interrupt their comfort, and to diſturb their peace and joy. They diſturb them by their perſecutions with the hand and with the tongue, and which is worſe, they diſturb them by their ſins; They rail at holineſs and holy men, blaſpheme religion, and the name of Chriſt, of purpoſe to diſquiet and to vex his people, who cannot chooſe but mourn and weep for theſe things. Juſt like the Sodomites of whom the Apoſtle ſpeaks, 2 Pet. 2. 8. *who vexed the righteous ſoul of* Lot *from day to day with their filthy converſation.* But yet this difference we may obſerve, they did not their prodigious villanies of purpoſe to diſquiet *Lot* (for ought we find) What think we, ſhall their portion be, my brethren, then, who paſs the Sodomites in villany, whoſe wicked deeds are yet ſet forth for an example, ſuffering the vengeance of eternal fire? *Uſe* 1.

Is it ſo that Jeſus Chriſt would have his people full of holy Joy? Then in the ſecond place it taxeth ſuch among the Lords people who waſte away themſelves in heavineſs and diſcontent, who are ſo far from promoting the deſign of Chriſt in this particular, that they rather ſtrive to croſs him, and even waſte away their hearts in pleaſing ſadneſs and affected diſcontent; and ſurely there are many ſuch among Chriſts own people who even give themſelves over to ſorrow, and wilfully thruſt away this Joy from them. Now I beſeech you my beloved, conſider what the will of Chriſt is, and let him have his will in this buſineſs, uſe all means poſſible to have your hearts brim-full of holy Joy; And to this end I ſhall preſcibe you ſome directions. *Uſe* 2.

Be converſant and ſtudious in the word of Chriſt. There is the fountain of living waters, whence every may draw ſufficient to refreſh his fainting ſoul in all his troubles and afflictions. *The ſtatutes of the Lord are right*, ſaith David, *rejoycing the heart*, Pſal. 19. 8. *Through comfort of the Scriptures we have hope*, ſaith *Paul*, Rom. 15. 4. (Philoſophers indeed have taught us many wayes to fence and fortifie our hearts againſt ſorrow.) But when the Lord ſhall ſet afflictions home upon the ſoul, and put a ſting into them too, there is nothing in the world that can cement and cheer us, but the comfort that is fetched out of the Scripture. We may run in our diſtreſs to other means as *Saul* when he was 1.

pestered with a melancholy humor to the minstrel; but we shall find that nothing goes the right way, and that we grasp at nothing but some empty succors of contentment, unless we comfort our selves with these words, as the Apostle *Paul* speaks, 1 *Thess.* 4 *ult.* *David* was cut short of nothing that the world could have afforded to revive his drooping spirit; yet he professeth freely, that he must have fainted unless he had been staid with better comfort: *Unless thy Word had been my comfort, I should have perished in my affliction*, Psal. 119. 92. And in another place he cries out, *Remember thy Word unto thy servant, upon which thou hast caused me to hope*; this is my comfort, my only comfort in my trouble, *Psal.* 119. 49, 50. And therefore at this Fountain let us draw if we mean to have comfort; but chiefly let us wait upon the publick preaching of the Word of God, which is called the Ministry of reconciliation, in which there are divulged glad tidings of good things, which should carry something in the power and efficacy of it to work joy: For God doth commonly dispense it rather by the way of hearing then by the way of reading the Scriptures: And hence saith *David*, *Make me to hear of joy and gladness, that so the bones that thou hast broken may rejoyce*, Psal. 51. 8. It is the Publique Ordinance, it is the Publique Ordinance that is the Interpreter one of a thousand that comforts the dejected soul, as you may see, *Job* 33. 23.

3. Imploy your serious thoughts upon the meditation and survey of that delitious place, where *there is fulness of all joy and pleasures for evermore*, into which you that are Christs, assoon as you are past through the veil of tears, shall enter, and there continue and abide for ever: There is the place where you shall sigh and weep, and mourn no more, where all your tears will be wiped away from your eyes, and surely did you think upon this joy with which you shall be filled there to over-flowing, this would preserve you here from being swallowed up with over-much sorrow; we *rejoyce*, saith the Apostle. How? not in the fruition; No, *in the hope of the glory of God*, Rom. 15. 4. Indeed the Saints of God while they compass and carry their afflictions according to their present state, are very pensive and disconsolate, and so at once they do an injury to Christ, who hath reserved such pretious comforts for them in the world to come: And to themselves who have received good assurance that they shall certainly enjoy them in their season; but did they walk by faith, and not by sight; did they not look so much upon the difficulties that they meet with in the way, but on the things that are not seen, the invisible pleasures of which they shall be made partakers in the end, they should soon find cause enough *of joy unspeakable and glorious*; yea, even amidst the greatest tribulation of this present life; you see how frolike the poor Worldling is, if he have gotten a few thousand pounds, and built a goodly house, and bought a little earth about it; and yet his title to it is so uncertain and unsound, that the very following night for ought he knows, the Lord may turn him out of all, and take away his soul from him, and make him roar in Hell before the morning. But you who by the hand and seal, and earnest of the Lord himself, have a most certain title to that happiness and joy which neither tongue of men or Angels can ex-

expreſs; if you have but a wicked diſobedient child, a froward wife, a ſickly body, or a low eſtate, do waſte away your lives in heavineſs and diſcontent, and ſo you undervalue heaven, and the incomparable riches of Chriſts mercy to your ſouls. And whence proceedeth this, but from the fleſhineſs of your corrupt hearts, while you walk by ſenſe only? and therefore I beſeech you, take a little pains to make your ſelves conceive and underſtand your happineſs, and ſpend a little time upon the contemplation of the bleſſedneſs that is reſerved for you in the heavens, and this will draw and ſwallow up your preſent ſorrows and afflictions.

Uſe 3. Is it ſo that Jeſus Chriſt would have his people full of holy joy? you then who have your hearts replenished with it, take heed that neither ſin nor Satan ſteal away this Jewel from you, which is the legacy that Chriſt bequeathed you when he was even about to leave this world. But firſt, before I preſs you any further in this kind, this caution would be fitly interpoſed; be ſure the joy you have be Chriſts joy, the joy which he works by his Spirit, which he would have you to be full of, and that you have *his joy fulfilled in your ſelves*, for you muſt know my Brethren, that as there is a kind of joy that is a fruit and effect of the Spirit, as the Apoſtle *Paul* ſtiles it, *Gal* 5.22. ſo there is another kind that is a fruit and effect of the fleſh; there is a laughter that is madneſs, a rejoycing that is not good, as the Apoſtle hath it, *Jam.* 4. 16. And *nulla eſt verior miſeria quam falſa lætitia*: There is no truer miſery than falſe joy and feigned felicity. A very hypocrite may have his raptures and flaſhes of exceeding comfort. The ſecond ground you know received the Word of God with joy; and thoſe that followed *John* the Baptiſt, *rejoyced in his light*; and ſuch as after fall away, may find a kind of taſte and ſweetneſs in the Word of God, and in the powers of the world to come. And therefore we had need to prove the joy and comfort that we have, whether it be Chriſts joy, the joy which he works in his people by his Spirit. The marks to try it may be ſuch as follow.

1. The joy of Chriſt which he works by his Spirit, is chiefly moved with ſpiritual things. It's true, there is a joy allowable for earthly bleſſings; as when the Lord vouchſafes us rain and fruitful ſeaſons, and the like; in doing ſo he fills our hearts with joy and gladneſs, *Act.* 14.17. But this is as if we rejoyced not, as the Apoſtle *Paul* ſpeaks, 1 *Cor.* 7.30. it is not worthy to be named with the joy that ariſeth from the ſenſe of the favour of God and ſpiritual bleſſings conferred on our ſouls. Here then examine, my Beloved, when your joy is moſt; when you are freed from ſome affliction, or when you have obtained conqueſt over ſome corruption? when inward grace, or elſe when outward wealth, when Corn and Wine, and Oyl increaſeth? Alas, how evidently do the greateſt part of men diſcover the unſoundneſs of their joy? who take abundantly more comfort in theſe outward things, the thriving of their Trades, their ſpeeding of their pleaſures and paſt-times, then in the thriving of the means of grace, or any other thing that moſt eſpecially concerns Gods glory or the Churches good? They make it to appear where lies the root and Fountain of their joy, and conſequently of what kind it is, which if they be deprived of their riches, or honors, their hearts like *Nabal*

dye

dye within them, their joy is dashed, and their comfort gone. Whereas the Saint of Christ whose heart is filled with spiritual joy, retains it in a measure in the loss of earthly things, and professeth with the Prophet *Habbakuk*, chap. 3. 17. *Though the fig-tree shall not blossom, neither shall there be any fruit in the Vine, if the labour of the Olive fail, and the field yeild no meat; if the Flock be cut off from the fold, and there be no Herd in the stall, yet I will rejoyce in the Lord; yea, I will joy in the God of my salvation.*

2. The joy of Christ which he works by his Spirit, proceeds from a conscience testifying good, and not from a conscience testifying nothing. *For our rejoycing*, saith the Apostle, *is this, the testimony of our conscience*, 2 Cor. 1. 12. There is as *Barnard* stiles it, *Conscientia mala & quieta*, an evill conscience that is quiet, which being lulled asleep by Satan, saith nothing to disquiet him that owns it, and so he lives as jocund and as merry for a time as he whose heart most really acquitteth him from any thing that may disturb or interrupt his joy. But yet this kind of comfort, because it comes from nothing else but a Vacation in the Court of Conscience, (if I may call it so) a respit of the accusations there, is most uncertain and unsound. Assoon as term begins again, when Satan as he seeth occasion, shall set the sins of such a man before his face, when conscience shall awaken and accuse, that joy and comfort will be turned into sorrow, yea into such tormenting pangs of horror, that no tongue is able to express. But if thy joy arise from a conscience testifying good, that in simplicity and sincerity of heart, thou hast had thy conversation in the world, this is the joy that Christ would have fulfilled in thee.

3. The joy of Christ which he works by his Spirit, hath its matter within, and not without the person rejoycing. There be many (my Beloved) That have nothing in themselves, whereof they have a just occasion to rejoyce, and therefore seek it up and down without. And from this kind of joy the Apostle *Paul* dissuadeth as unsound, Gal. 6. 4. *Let every man prove his own work, and he shall have rejoycing in himself alone, and not in another.*

Now men are said to rejoyce in another, especially in two cases: As first, when they compare themselves with such as are extremely vitious and prophane, and finding that themselves are not so bad as many others are, they cheer and comfort up themselves with this, as the Pharisee did, *I thank thee God*, saith he, *that I am no extortioner, &c. I am not as other men are, nor as this Publican*, Luk. 18. 11. and yet they may be bad enough for all this. And secondly, when men take comfort only in the good opinion that others have conceived of them, and not in any good that hath a true and real being in themselves. And this St. *Paul* suggesteth is a false deceitful joy, and therefore presseth *every man to prove his own work*, to sift and try his own actions, and if on tryal they be good indeed, then he hath ground and matter to *rejoyce in himself and not in another.*

And now my Brethren, are there not too many such among us, who when they look on drunkards, whoremongers, blasphemers, and men

of

of the most infamous and vitious lives, that pass them and exceed them in prophaneſs, take joy and comfort in themſelves, but never prove their own works, their own lives. And thus while they compare themſelves with others more looſe and vitious then themſelves, they rejoyce in another and not in themſelves; they think themſelves are very good, becauſe others are more evil. And even as *Jeruſalem* juſtified *Sodom*, *Ezek.* 16. 5. ſo drunkards and adulterers juſtifie them, and are occaſion of their joy. Others there are who finding that they have obtained a good opinion and repute with others, and that they are approved by men of judgement, and of conſcience too, are comforted in this exceedingly; and here is the foundation of their joy: Oh ſuch a godly man, or ſuch a Miniſter approves of them, and is familiar to them; and hence it comes to paſs that when they once begin to loſe the good opinion and conceit of men, they are like perſons ſtrucken in the head, their joy is blaſted and their comfort gone, becauſe the ground and matter of it was without, and not within. O then let us endeavour my Beloved, to have our comfort in our ſelves; and if it have a ſpring and fountain in the heart, it will not fail; there will be a ſufficient ſupply of joy and comfort there, though men neglect us, and caſt away their good opinion of us: Whereas if it proceed from that which is without us, it will be like a ſtanding Pool that is not nouriſhed with the Spring, but with a ſodain fall of rain; aſſoon as heat of Summer comes, away it dryeth and is ſeen no more.

And now my Brethren, having proved your joy, and found it to be right, the joy of Chriſt, which he would have to be fulfilled in you, preſerve it as your lives, and ſee that neither ſin nor Satan ſteal away this jewel from you; and to this end, you muſt eſpecially beware of ſinning againſt Conſcience, which is the ſubject and the ſeat of joy. As long as you do well to Conſcience, Conſcience will ſay well to you; but if you wound your Conſcience with the guilt of ſin, Conſcience will wound you with the horror and the ſting of ſin; and if by ſinning againſt light you waſte your Conſcience in regard of grace, Conſcience will waſte you in regard of peace and comfort: yea, it may ſet you on the rack of ſuch affrightments as no tongue is ſufficient to expreſs. What was the cauſe that *David* cryed ſo often in his bones, and in his heart, that they were broken, that it was melted in the midſt of his bowels, but becauſe he ſinned ſo groſly againſt the light of his own underſtanding, and the convictions of his own conſcience? But if in ſincerity you have your converſation in the world, this will be your rejoycing. And if you walk according to the rule, *peace ſhall be upon you & upon the Iſrael of God*. This joy of Chriſt ſhall be fulfilled in you, and your joy ſhall none take from you.

And thus we have diſpatched the firſt and ſecond Obſervation, Chriſt is the Author and Original of the joy of his people, Jeſus Chriſt would have his people to be full of holy joy.

Doctrine.

DOCTRINE 3.

Their clear and perfect knowledge of his intercession for them, is one especial means to fill them full of this joy.

It is the means our Saviour uses in my text, and certainly it is available to this end. That he might cheer the hearts of his Disciples, and repleniſh them with comfort, he lets them hear him pleading for them to his Father. He doth it in their preſence, and while they are liſtning to him, as being very well aſſured that this will make their joy abound, and overflow the banks. And this is the account he gives his Father of the buſineſs, having been very earneſt with him to keep them through his own name, as he himſelf had done, as long as he had been among them, and urged many things in their behalf. *These things*, ſaith he, *I ſpeak in the world*, before I come away to thee, I ſpeak them here among theſe men for whom I am a Suitor to thee, in the ears of my Apoſtles and Diſciples, who are by and liſten to me, that being witneſſes themſelves to my importunate and earneſt interceſsion for them, they may by this means, *have my joy fulfilled in themſelves*.

True, you will ſay, this was an extraordinary comfort to them for the preſent, but what was this to them after Chriſt was gone from them? Or what it this to us in theſe times?

Yes, my beloved, it was much to them, even after Chriſts departure for the fulfilling of their joy: For when he was aſcended into heaven, they could on all occaſions, reflect upon the prayer that they heard him make in their behalf, while he was converſant upon the earth: when they were in any fear or any danger, when they were even ready to be overcome with griet and ſorrow, they could conſider with themſelves, We perfectly remember that while our Maſter was among us, we heard him earneſtly beſeech his Father for us, that he would keep us, and that he would Comfort us, and that he would Sanctifie us, and that he would ſave us, (as all thoſe things and many more you ſhall obſerve along the Current of his prayer here,) and we ſhall ſurely find the fruit of it in ſuch a time as this is. Yea, we have reaſon to believe that what he did for us, in a way of interceſſion, while he was here upon the earth, he doth the ſame in heaven to this day, and will do till we follow him to that place. And why then ſhould we not be cheerfull in the midſt of theſe troubles? And this our Saviour clearly aims at in the words, *These things ſpeak I in the world, while I am yet among them, that they might have my joy fulfilled in themſelves*: That hearing what I do now while I am here, they might a little gueſs what I am like to do hereafter, when I am once ſate down at the right hand of my Father to be an everlaſting Interceſſor for them, and therefore might be full of comfort, yea though I am departing from them, while they conſider with themſelves, If he do ſo much now, ſurely when he comes to heaven, he will do much more.

And as for us who live in theſe times, it is a means to fill us full of comfort too, Chriſts ſpeaking theſe things in the world, and ſo giving us

us a taste of his future intercession: For hence it comes to pass that this prayer of our Saviour being uttered in the ears of his Apostles, it is pend accordingly, and left upon record in Scripture. And so we have a specimen, a form, a modell of our Saviours intercession for his people, which he hath left behind him, for us to look upon on all occasions, and to gather comfort from. What he doth in heaven for us, we are not able fully and exactly to discover. But this he did on earth before he went; he did it openly, and there is a memorial of it, for ever, in the Church. And by this we may conjecture what he doth in heaven for his people at this day, and will do to the worlds end. For certainly he is not less regardfull of them now in Heaven (which is the most proper place of acting the second part of his Mediatorship which consists in intercession) then he was upon the earth.

So that whatever our Condition be, how sad or sorrowfull soever, if we would know our Saviours intercession what it is for us in heaven, we may survey this counterpane thereof on earth, which is recorded for this very end, That we may have an exemplar, and a pattern of it continually lying by us in the Scripture to have recourse unto, and to fetch overflowing comforts from in all cases.

Now to cleer this a little further to you, I shall proceed to shew you in a few particulars, that the perfect knowledge of our Saviours intercession is one especial means to fill his people full of holy joy.

1. It is a means to comfort them exceedingly in reference to all the oppositions of their enemies, whether without them or within them. Do you not think it was a comfort to the Host of *Israel*, when they had got a Champion to stand up for them, against the daring insolencies of *Goliah*, who had so long defied the armies of the living God? It made them even shout for joy. And so it is a comfort to the poor soul, when he hath been long contending with the world which sets upon him mightily with all its blandishments and its allurements on the one side, and with its threats and persecutions on the other side, and with the Devil who furiously assaults him with his fiery darts, and his violent temptations, and with his own corruptions and his lusts, that warr against the soul as the Apostle speaks: And when he is about to faint and sink away, he considers with himself, Why though I have all these against me, yet I have Jesus Christ for me, and he is pleading hard on my behalf, that I may not have the worst in these Encounters, but that I may be more then a Conqueror. I seem to hear him saying to me, These enemies of thine have desired to winnow thee, and to destroy thee, *but I have prayed for thee that thy faith may not fail*; Thy courage and thy strength may fail a little, but thy faith shall never fail. When Christ was here upon the earth, he earnestly besought his Father for me, *that he would keep me through his own name.*: and what he did on earth, I know he doth in heaven much more; and he cannot be denyed. So that I am as safe as the Almighty power of God can make me.

Oh what a matchless comfort and encouragement is this! The poor perplexed soul but now was tossing on the boystrous waters of violent temptations, and of raging passions, and of furious

rious lusts, and even ready to be cast away: But now as *David* speaks, the soul is glad because it is at rest, and it is brought to the desired haven. Ah my beloved, when a man who is mightily assaulted by corruptions and temptations, and persecutions and afflictions, and when the stones and buffets are about his soul, can look up as *Stephen* did, Acts 7. 56. *and see the heavens opened, and the Son of man standing at the right hand of God*, this cannot choose but fill him full of comfort. Nay sayes the soul, If thou art there pleading for me to the Father, and standing up in my defence, I know it is impossible that I should perish or miscarry.

2. The knowledge of our Saviours Intercession for his people, is a means to comfort them in reference to all the accusations that are laid against us at the barr of Gods justice. The Law comes in with a black bill against us, layes very heavy things to our charge, and taxes us with many grievous violations of it, which we are no way able to deny, *Sathan* for his part, is the grand accuser of the brethren, and he objecteth heynous things against us, and layes it on with full load; And then our consciences perhaps accuse us, as fast as any of the other two. They are not able to gainsay the allegations, either of Sathan or the Law, but are forced to acknowledge, that all the curses that are written in the Book of God, are very justly due to us. What shall we do, or how shall we keep up our hearts from sinking into utter desperation in such a case as this is? As for our parts, we have nothing to alledge in, or of, or from our selves, why the sentence of the Law should not be pronounced against us; But this is that which fills us full of Comfort, that Jesus Christ hath enough to say for us, and that he sits in heaven for this very end to make intercession for us, when any thing comes in against us there, to appear in our behalf, and to plead our cause. *If any man sin, we have an Advocate with the Father*, saith the Apostle, 1 John 2. 2. *and he is the propitiation for our sins.* We have such an Advocate as is a propitiation: So that when Sathan, and when sin accuses, and makes a dreadfull noise against us, he can wipe all off again with one word: Saith he, This person hath offended, I confess; but what of that? There is a full propitiation made, it is well known that I have done it; and what hath any one to say to this man? If he have out-sinned my satisfaction, even let him be condemned. But if not, let him be acquitted; or what do I sit here for? How can this choose but ravish and transport the soul into an Extasie of joy, and make it to triumph with the Apostle, Rom. 8. 33. *Who can lay anything to my charge? who is he that condemneth?* Let me but see the man that durst to do it. So that no marvail though our Saviour Christ be called παράκλητος in the forecited place, which signifieth both a *Comforter* and *Advocate*: To shew that Jesus Christ doth comfort us exceedingly, by undertaking for us as an Advocate, and pleading for us with the Father.

3. The knowledge of our Saviours Intercession for his people is a means to comfort them in reference to the many weaknesses and imperfections of our own prayers. Oh how are we dejected and cast down sometimes, when we are dull and flat and cold and speechless in our addresses

to

to the Majesty of God. When we are so deserted, and our hearts are so shut up, that (as *Hezekiah* once) we cannot speak in prayer, but only chatter like a Swallow, *Isa.* 38. 14. when we know not what to say, nor what to plead, we are so barren, when we are destitute of matter and expression, this puts us many times into a very sad condition and overwhelms our hearts with sorrow. As *David* once complained in such a case, Psal. 77. 3. *I remembred God*, saith he, *I was troubled, I complained, and my spirit was overwhelmed.* But now, my brethren, is it not a matter of exceeding comfort to consider, that we have an Intercessor to help us out with all this? That he puts in to God the Father for us, and takes our Suites into his hands; That he excuses what is wanting in our prayers, and supplies it in his own; That he is lively there where we are dull, that he is quick where we are flat, that he is full where we are short. My Client saith our Advocate, means this and this, this is the meaning of the spirit in him. He is not able to express himself as many others can, but this is that which he intends and aims at. His words are not so ready and so apt, but he hath as sincere a heart as the most voluble and fluent of them all: and he is one, for whom I have laid down my life, and shed my blood, for whom I have deserved all the good that he can ask, and stand in need of. And therefore I beseech thee Father, let him have what he desires, give him a speedy and a gracious answer for my sake. Ah my beloved, is it not able to fill our hearts brimfull of joy, when we remember that we have such an Advocate as this is?

The knowledge of our Saviours Intercession for his people, is a means to comfort them in reference to the defects of all our graces. For we come short in all of them, there is not one of them compleat. There is much lacking in our faith, as the Apostle speaks, 1 *Thes.* 3. 10. and so there is in all the rest which spring from faith. For if there be a failing in the root, there cannot choose but be a failing in the branches. And this is that which makes us walk so heavily and sadly many times, when we consider with our selves how slender the degrees and measures of our graces are, so, that we know not where to find comfort. What shall we do in such a case to keep our spirits from despondency? Why truly among many other wayes, this is a very special one to fix our thoughts upon the intercession of our Saviour for us, and to consider seriously with our selves, that this is one great business that he urges to his Father, that he would sanctifie his people; That he would give them out more grace, and more holiness. This prayer of our Saviour in my text, as I have hinted formerly, is but a Counterpane of the perpetual intercession that he makes for his in heaven. And it consists especially of two branches, which comprehend the two main things that he desireth of his Father for his people, Preservation and Sanctification. The latter he is large upon, *sanctifie them with thy truth*, and so on. They were sanctified before, for they were not of the world, and he desires they might be sanctified yet more; That they might have larger measures of all the graces of the spirit. And is not this an extraordinary

comfort to those who are but meanly furnished, and who have but a slender stock of grace, that Jesus Christ is alwayes interceding to his Father in their behalf for a more full supply? It was a suit that he began on earth, and he is still pursuing it in heaven to this day, and will do to the worlds end, he will never give it over; so that we may be confident we shall have such degrees of holiness and grace bestowed upon us, as are necessary for us.

9. The knowledge, &c. as it assures us of his dear love to us, and his tender care of us. What our Saviour doth in heaven in a way of Intercession, if it were unknown to us, though it might profit us and benefit us very much, it could not comfort us at all. But when we know that Jesus Christ hath such a singular regard to us, and that his heart and his affections work towards us so sweetly, and so strongly now he is in heaven, at so great a distance from us (I mean as he is man) that he is always taking all advantages, to further and promote our holiness with his Father, and speaking to him upon all occasions for our good, and in a word, that he is so extremely kind and loving to us, so infinitely tender of our welfare every way; This cannot choose if it be duly weighed, but fill our hearts up to the brim, and make them over flow with joy.

Use 1. Now is it so my Brethren, that the assured knowledge of our Saviours Intercession is one, &c. If then we would abound in this heavenly affection, let us exactly study, and throughly pry into our Saviours Intercession, that we may know as much of it as we are able to attain to. We are here in an unquiet and unstable world, in which we meet with many causes of discomfort from within, and from without, and many times they take extremely deep upon us, so as almost to make our lives a burthen to us. Now if we would be free from such distempers, let us endeavour to look more into our Saviours Intercession. And if we understand it well, it will fill us full of comfort, that will swell high, exceedingly above all the afflictions of this present life. Indeed the intercession of our Saviour is of it self a large volume, too much for us to read over, and that Volume sealed too, shut up in heaven, that we cannot open it, or look into it: But he hath given us a brief *compendium*, and a short abridgement of it, in the Prayer that he made for his Apostles and Disciples, and in them for all the Church, that is or shall be to the worlds end, that we may read it and acquaint our selves with it: He spake that prayer in the world, that they might hear it from him, and so might have his joy fulfilled in them: And that we might hear it from them, and so might have his joy fulfilled in us. In which regard, my Brethren, it is left upon record in publique in the Church for ever, that all his people might have recourse thereto, on all occasions for their Comfort. And therefore when we are in any trouble, when sorrow seizes deep upon us, let us study this prayer in all the parts and branches of it, that from thence we may conjecture what he doth in our behalf, now he is sitting at the right hand of his Father. And this let us depend upon, that if he spake one word in our behalf in any case while he was here upon earth, he speaks a hundred for us now he is heaven. And truly if this Counterpane of our Saviours Intercession were dived into and

studied

studied more, there would be more holy joy among the Saints, Their troubles and their sorrows would be less, and they would be more full of comfort then they are.

JOHN 17. 14.

I have given them thy Word, and the world hath hated them.

AND thus of the first argument, with which our Saviour presseth and enforceth his Petition to his Father in behalf of his Apostles and Disciples, that he himself would undertake the keeping of them: Which hath been taken as you may remember, from his own effectual preservation of them, during the time that he had been among them: Together with the reason which he interposes why he made this Petition for them in the world.

Proceed we to the second argument with which he backs it, and it is taken from the place in which he was about to leave them, wherein he was assured they would stand in need of special preservation from his Father: And therefore he desireth him to keep them through his own Name, because our Saviour for his own part, was even ready to depart from them, and to abandon them in such a place, where they would be in danger every day, and every hour, as being hated and maligned upon all hands, and that for the truths sake. *I have given them thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world.*

So that the words have in them a discovery of the condition and estate of Christs Disciples in the world, together with the causes of it. First the condition and estate of Christs Disciples in the world is mentioned here, although not in the first place: and it is such as cannot but be grievous and uncomfortable to them; For they are very ill beloved; yea, they are hated universally almost; *the world hath hated them*, saith Christ. And then the causes of it are annexed, by what means it comes to pass that they are so maligned in the world, and this is not for any evill that is in them, or done by them. But either first, because they receive the Word of God, not into their knowledge only, but into their practice and obedience too, *I have given them thy Word, and the world hath hated them*: So that it hates them for the Word, and for the Truths sake. And secondly because they are not of this world, but of another; therefore the world is so envenomed, and so malitiously bent against them: *The world hath hated them, because they are not of the world, even as I am not of the world.* They like them much the worse, because they are in this respect like me. At this time let us look into the condition and estate of Christs Disciples in the world, *the world hates them.*

The world is taken divers ways, I think more differently then any other phrase almost in Scripture. Sometimes we find it used for elect and sanctified, sometimes for reprobate and unsanctified persons. Some-

times

times for the elect and sanctified, as you may see that place for instance, Joh. 4. 42. *This is the Christ the Saviour of the world*, that is, of all the chosen and elect of God, not limited to *Jewry* only, but whersoever scattered over all the world. *God was in Christ* (saith the Apostle) *reconciling the world to himself*, 2 Cor. 5. 19. Not all the world at large, but all his chosen people, whatsoever, or wheresoever living in the world. Sometimes the world is taken for reprobate and unsanctified men: So that, *The world lies in wickedness*, 1 Joh. 5. 19. as *Austin* intimateth the distinction, there is *mundus mundus*, *& mundus immundus*. Indeed it is so differently taken, that sometimes they that are hated, are the world, and sometimes they that hate them, are the world: And in this latter sense, you are to understand it in my Text: *The world*, that is, the reprobate and wicked of the world, *hath hated them*, saith our Saviour to his Father; *Them*, whom? why them *whom thou hast given me*, as you may see, if you look a little back on the fore-going verses. Them whom thou hast bestowed upon me, and whom I have received and entertained for my Disciples, them hath the world hated. So that you see,

DOCTRINE:

It is the manner of the world to hate them that are Christs Disciples.

They that belong to Jesus Christ are usually but ill-beloved among ungodly and unsanctified men. The world is generally set against them, to malign them and oppose them, and do them all the spite and mischief that they can. So it was in Christs time, and so it will be to the worlds end: And therefore it is made the Epithite of wicked men that they are such as hate the righteous; you may see that place for instance, *Psal.* 34. 21. They are not only angry with them, but they hate them, and that to the very death. They desire their extirpation and destruction, that they may have no more a being; no nor so much as the memorial of a being, if it might be possible, *that their name may be no more remembred*, Psal. 83. 4. And therefore you shall find the Saints complaining often of the hatred of the world, and of the rage and malice of ungodly men against them. And Christ fore-warning his Disciples what they must expect in this world, *You shall be hated*, saith our Saviour, *of all Nations*, Mat. 24. 9. That seems to be very much; yet in another place he goes further, *You shall be hated of all men*; you must conceive it of all worldly wicked men, *Mat.* 10. 22. I shall add no more for proof; you see it is the manner of the wicked world, &c.

But what should be the reason why they hate them so? It may be you will ask as *David* once, *What hath the righteous done?* what evil hath he wrought? what have Christs Disciples done, that they are so maligned in the world? Why truly, my Beloved, if you would know the reason of it, it is not for any evil they have done, that they are so railed at, and that they have so much ill will on all hands; there is no just and real cause of all this hatred which they suffer from the world: No, my Beloved, as they hated Christ himself without a cause, as *David* once complained as his

his Type, *Psal.* 35. 19. so they hate Christs Disciples too, those that belong to Christ, without a cause, without any just cause. So that you see here is a Doctrine, of which no man in the world can give you one good reason. It is the manner of the wicked world to hate them that are Christs Disciples; but it is without reason, without any good reason: However they have reasons to themselves, such as they are, of this hatred. And I might give you many such reasons, more then a good many: For though there be not any reasons why they should, yet there are many reasons why they do hate Christs Disciples, and I might be large upon them: But I shall confine my self to those which Christ hath mentioned in the Text it self.

The wicked world hates Christs Disciples, because they entertain the Word of God, because they love it and obey it, and conform their lives to it; and this is the account our Saviour gives his Father of the business, *I have given them thy Word, and the world hath hated them*; as if he should have said for that cause: I have so given them thy Word; that they have entertained it as thy Word in their faith, and love, and practice, and obedience; and hence it is that they are so maligned, and despitefully entreated in the world. And so it is at this day; As long as men make no account and reckoning of the Word, as long as they profess it only, but are not very zealous for it, nor very careful to walk in every thing exactly by it, they may live pretty quiet with their neighbors: But if they come once to contend, and that with earnestness for every truth that is contained in the Word, if they will not in any case, by any means depart in any thing from that Rule, the world will be about their ears upon a sodain, and shew a great deal of malignity and rage against them. 1.

But why should this exasperate the world against them, you will ask me? I cannot tell you why it should, but I will tell you why it doth: For by this means they cross the world, and they condemn and shame the world. And this is that which sets the world so much against them.

By this means they cross the world; and this they are not able to endure, it makes their very hearts to rise against them: And they cross them three ways, they cross them in their judgements, and they cross them in their wills, and they cross them in their lives and conversations. 1.

1. First by this means they cross them in their judgements and opinions. Till men receive the Word of God, they can in every thing conform their judgements and opinions to the world. They can think as they do, and they can speak as they do; they can agree and hold with them in every point, and so they walk on lovingly together, there grows no difference or debate between them. But when they come to entertain the Word to be their rule in every thing, both in opinion and in conversation, now they are forced to differ from the world, to clash with them, in many things to contradict and oppose them, and gain-say them. And this breeds disaffection and dislike, yea enmity and hatred against them: Nay, they are forced sometimes, if they will keep exactly to the Word of God, to cross the world in those opinions which they are most intent upon, and for which they are most eager; and this they can by no means bear from them: As they that entertained Christ to be the Son of God,

and

and the Saviour of the world, when he was conversant upon the Earth, and in the times that followed next after his Incarnation, Passion and Ascension, they did exceedingly enrage the world against them: The generality of men would not endure to hear of Christ, or the Religion that embraced and worshipped him; and therefore whosoever undertook to own him and profess him, was sure to meet with all the violence and rage and malice that the world could pour upon him. He might have crost the world in many other truths, and not have found so ill measure; but this drew out their rage and malice to the utmost: And this is that (as I conceive) which our Saviour Christ aims particularly at in my text, *I have given them thy Word*, thy Gospel Word; of that he speaks, and they have entertained it and embraced it, and therefore *the world hates them*. And if you look into the stories of the Church, you shall observe that whosoever closed with the Gospel in those early times, and professed the faith of Christ, from which the world was so exceedingly averse, he was exposed thereby to all the misery that humane cruelty, &c. could devise to inflict.

But after when this Gospel-Truth came to be better setled and digested in the world, so that they were content to hear of Christ and his Religion with a little patience, then there rose up other things in which they would not be gain-said: As to leap down to *Luther's* time, who ever stuck to him, and to the doctrine which he taught, against the Pope and his adherents, got the world about his ears. And so in every age, there are some passages of holy Scripture, and the truths delivered in them, against which the world is violently bent: and whosoever sticks to these, the world hates him out of measure, and doth him all the mischief that it can. And therefore this is called the Word of Gods patience, Apoc. 3. 10. *Thou hast kept the Word of my patience*, that is, thou hast not only kept my Word in general, but more particularly thou hast kept those portions of my Word, and those parcels of my Truth, which must have patience to the keeping of them. A man may keep some Truths delivered in the Word without patience, as being universally received by all, opposed by none: But there are others, which if a man maintain and hold them, he shall surely suffer, he shall be persecuted for them. And he that keeps these notwithstanding, keeps the Word of Gods patience. The patience which God works in his people.

2. They that embrace the Word of God, as they cross the wicked world in their opinions, so they cross them in their wills: They cannot do in every thing as the wicked world would have them; they cannot yeild to every thing, which they obtrude and force upon them, and this is another reason why they are so exasperated and enraged against them. Were it not for the Word of God, to which they are resolved to yield obedience, they might comply in every thing, and so the world and they might be very good freinds. But when the Word forbiddeth what the world requireth, & that most vehemently too perhaps, they are forced to cross the world, and and so the Word brings the world and them out. These men, say they, are so precise and holy, that they must have Scripture for every thing they say or do, they will do nothing but what they have

have a warrant for our of the Word of God. But we will make them stoop and yield, and we will make them turn another leaf ere we have done: and when they cannot have their wills, because the other cannot bend or vary from the Word of God when they are croft in that which they are so resolved upon, this heats the furnace of their wrath seven times hotter then ordinary: and this the Prophet *David* found, Psal. 119. 161. *Princes have persecuted me without a cause, but my heart standeth in awe of thy Word*: Either he must have them against him, or the Word of God against him. They threatned him if he obeyed the Word: the Word upon the other side, that threatned if he disobeyed it. Whom did he fear most? why saith the Psalmist, *My heart standeth in awe of thy Word*; I fear it more then I fear them: And this was that which got him much hatred and bitter persecution too, as you may see in that place.

2. They that receive the Word of God, as they cross the wicked world in their opinions and their wills, so in their conversations too; they do not live and walk as they do; their ways are of another fashion, and this is another reason why the world is so maliciously bent against them. Were it not for the Word of God, and the rules that it prescribes, there need to be no difference between them and other men, and so there would be no dislike. But now they are not, neither can they be conformed and fashioned to the world, *Rom.* 12. 2. they cannot walk according to the course and custom of the world *Ephes.* 2. 2. The world runs out exceedingly into all licentious courses, but they run not out with them. They walk not as the Gentiles, *Ephes.* 4. 17. they sleep not as do others, 1 *Thess.* 5. 5. And this the world cannot abide them for, because they are so singular, and will not do as they do.

3. They that receive the Word of God, as they do cross the world, so they condemn and shame the world: For while they walk exactly by the Rule, their holy and unblemisht lives and conversations do make the vicious and licentious courses of ungodly men the more odious, and bring the more contempt upon them. And as the righteous is the more excellent, because he dwelleth by a bad neighbour; so on the other side, the wicked is the more abominable, because he dwelleth by a good neighbour; his vile and wicked actions shew the worse, because there are so good examples just by.

Thus we have seen the first reason of the point; the wicked world hates Christs Disciples, because they entertain the Word of God, *I have given them thy Word*, saith Christ, &c.

There is a second also added in the Text, It is the manner of the world to hate them that are Christs disciples, *because they are not of this world* but of another. Therefore the world is so envenomed, and so maliciously bent against them. *The world hath hated them*, saith Christ, *because they are not of the world, even as I am not of the world*: If they were of their own society, and of their own Country, they would love them well enough, as Christ himself informeth his Disciples, Joh. 15. 19. *If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you.*

Reason 2.

Use 1. ...ds it the manner of the wicked world, *&c.* Here then you see one especial reason why Christs Disciples are so vilified and abused in the world, They dwell among a company of men that hate them, and that to the very death. And hence it is my brethren, that they do them all the mischief that they can: It is a wonder to us, many times, that all the world almost should be upon the skirts of the small number that belongs to Christ, that they should be continually perking at them, and raising scandalous reports upon them; we know not what to make of it. Why, what the matter, think we, that they should be so ill entreated, and so unworthily and basely used on all hands? Truly nothing else but this, the world hates them, and all these injuries and wrongs, and molestations are the effects of that hatred.

Use 2. Is it the manner of the wicked, *&c.* the greater cause there is of admiration at the power and mercy of the Lord that keeps them, and preserves them, notwithstanding this hatred. Though all the world be bitterly envenomed and enraged against them, they cannot have their will upon them; no, they are safeguarded still, as if a little Lamb were kept among a company of Wolves and Lions. Tis not for want of multitude or malice in the enemies of Christs Disciples, that they have yet a being in the world, but by the power and goodness of a gracious God, upholding them, and providing for their safety. *This is the Lords doing, and it is marvelous in our eyes.* And we shall marvail at it, and admire the Lord the more, if we consider yet a little more distinctly but these two things.

1. The disparity in number between Christs Disciples and them that bear such mortal hatred to them; For Christs Disciples they are very few, a little flock, a small number, a petty inconsiderable company of men. But they that hate them, and desire their ruine, are the world, a world of wicked and ungodly men. So that you see, there are enemies enough to eat up Christs people, (as *David* said they did in his time, *They eat up thy people, as a man would eat bread*) to devour them, and to bring them all to nothing in a moment. And if you do compare them with the multitude that are against them, and consider what a deadly and envenomed hatred they bear against them, their preservation will appear to be a strange thing, the greater and more admirable is the power that keeps them and upholds them in such a posture and condition as this is.

2. And as there is a great disparity in number between Christs Disciples, and them that bear such hatred to them, so in disposition too, which magnifies the power that keeps them yet more. For Christs Disciples they are frequently compared to Sheep and Lambs, poor harmless things that are so far from being able or desirous to offend & hurt others, that they are no wayes able to defend themselves. And they that hate them on the otherside, are compared to Dogs, and Wolves, and Bears, and Lions. How easie is it for such strong and cruel creatures to make a prey upon the silly Lambs? So Christs Disciples are resembled to a Lilly for their tenderness and softness; and they that hate them on the other side, to Thorns for their injurious and offensive quality, *Cant.* 2. 2. They are sharp, and rough, and boistrous; and these alas are

sweet

sweet and harmless, and how shall they subsist among them? They are not like to hurt the world, but the world is very like to hurt them. Thorns you know, are apt to prick, and rent and scratch; and on the other side, the Lilly by reason of her tenderness, is very lyable to wrong and very capable of such impressions. The Greater cause there is of admiration at the power of God, by which the Church of Christ is kept, in such a dangerous condition and estate as this is.

Is it the manner of the wicked, &c. Then surely it concerneth Christs Disciples to be very cautious how they walk in the midst of such men. If they were among their friends, there needed not such curious circumspection. For friends will make the best of every thing, and construe matters in the mildest and most favourable way. *Use 3.*

But since they are amongst their enemies that hate them, it stands them very much upon to look exactly to their words and wayes. And that upon a few Considerations.

For First, if there be any thing to be misconstrued, they will be sure to make an ill interpretation of it, they will mistake your words (as *David* speaks,) and mistake your actions too, and turn them all the wrong way. Because they hate you, they will lie upon the catch, that they may pick some matter of exception and reproach against you. And if there be but any shew, or colour for it, they will glory out of measure as you may see *Michol* for an instance *when David danced before the Ark*. And therefore *David* calls them *his observers*, *Psal.* 56. 6. for so the Hebrew word imports, and so you find it in the Margine. And if they once get any matter by the end, Oh with what Joy and exultation will they vent it! Aha, (say they,) our eyes hath seen it, our ear hath heard it. And therefore we have need of wisdom, yea the wisdom of an Angel, to know how to demean our selves before such persons as these are. 1.

Seconly, And as by reason of their hatred of you, they will be very busie, and inquisitive to catch at any thing against you. So if they find it in the least degree, they will be sure to make the most of it. They will be very carefull that it shall not lose a Jot by their means. And therefore we have reason to be very wary of doing any thing that may be capable of misconstruction, yea though we know it to be Lawfull. And to avoid the appearance of evil, That so these enemies of ours, who watch and hope to take us tripping, may be ashamed, as the Apostle speaks, *Titus* 2. 8. as being disappointed of that which they expected and desired. For shame you know, is the fruit of disappointment, that they may be ashamed having no evil thing to say of you. 2.

If they can mis-interpret any thing you say or do, they will not only wound your names with it, but the name of God himself, and the credit of religion. 3.

So that it is not a sufficient Plea to say, that we are very well perswaded that we have done no evil, and therefore if they make an ill construction of it, the fault is theirs, and we must bear it, we cannot help it, we must endure their scandals and reproaches. No, my beloved, this is not enough, it ought to be our care, as much as lyes in us, to prevent

those ill Constructions, and to take away occasion from those that long and seek for it. For these reproaches do not rest in us. If we alone did bear them, if they did reach no further then our persons, it were well. But God and his Religion, and his Gospel, are miserably wounded through our sides, by this occasion, and therefore we must see that we do nothing, as far as it is possible, from whence these enemies of ours may take advantage to wound such precious things as these are.

4. And as they will take occasion, if there be any colour for it, to dishonour Gods name, so to undo and damn their own souls. If they find weaknesses and flaws in those who are Christs Disciples, this lets them off the further from religion. If they see them to fall short, or take them tripping any way, in any thing that falls within their compass to discover, this strangely hardens them against profession. I am perswaded there are many souls in hell, who have been kept aloof from Christ, and from Religion, by the incircumspect and careless walking of those who have either been really, or have been taken to be Christs Disciples. And therefore let it be our care, that while we go to heaven with our friends, no enemies of ours may go to hell by our means.

Use. 4. Is it the manner of the wicked, &c. Then let it not seem strange to Christs Disciples, if they be hated in the world, if they be wronged and injured and abused, on all hands. Let them not look upon it as a thing to be admired and wondred at, if they be very courtely used and very well intreated here. If they be alwayes troubled and distressed, if they be alwayes followed and pursued with spightfull molestations, and wrongings, let them not think much of it, but let them look upon it as an ordinary thing, and let them seriously consider that they could expect no other, living in such a place, and with such company as they do. Only to stay them and support them in such a troublesome condition, let them take notice of a few things.

1. God and Jesus Christ love you, and love you very dearly, though the world hate you. And whether do you think the love of God will do you most good, or the hatred of the world will do you most hurt? I beseech you my beloved, set the one in opposition to the other, and when you are disquieted at any time, to think how you are hated and maligned and abused in the world, consider on the other side, how you are beloved of God, how dear are you to Jesus Christ, *who loved you and gave himself for you.* And if you weigh the matter well, you will find infinitely greater cause to cheer your hearts with his love, then to deject them with the worlds hatred.

2. Jesus Christ himself was in the same condition with you when he lived in the world. You fare no worse then he did. And this is that which he himself propounds to his Apostles and Disciples to the very same end, *Joh.* 15. 18. *If the world hate you,* saith Christ, *you know that it hated me before it hated you.* Are you hated in the world? let not that seem strange to you, you know your selves, it hated me before you, or else *it hated me* who am before you, *it hated me* [illegible] *it hated me* prius, *or it hated me* priorem, for it may be both wayes rendred. *It hated me before you,* in regard of time, or me who am before you in

in regard of Dignity, as *Calvin* very well observes upon the place. And should not this Consideration quiet us and make us patient? we are hated in the world, why so was Jesus Christ himself. Why should we look to be exempted from that to which our blessed Saviour was exposed? yea, he was hated in the first place, and we are hated after him, and in reference to him; Though he were absolutely holy, harmless, separate from sinners, he was hated notwithstanding. Alas, my brethren, how unholy, how faulty, how injurious many times are we to others? And then what wonder is it that they take offence at us? Though Christ were far above us every way, though he were our Lord and Master, he was exceedingly maligned in the world. And why should we expect in this regard to be above him, to fare better then he did? No, let it be sufficient for us, that we are no worse, no nor so ill intreated as our Lord and Master was.

3. The hatred of the world is no impediment at all, no barr, no hindrance to your blessedness. Indeed, it fits you rather and qualifies you for it, as Jesus Christ himself insinuates, in his Sermon on the Mount, Mat. 5. 11. *Blessed are ye when men revile you, and persecute you, and say all evil of you falsly.* And the Apostle *Peter*, to the same effect, 1 Pet. 4. 14. saith he, *If you be reproached for the name of Christ, happy are you.* So that malignity and injury, and evil usage from the world, are no way inconsistent with our happiness, neither with our present nor our future happiness.

1. Our present happiness consisteth in the title that we have to Christ, the interest we have in him, and the Communion we have with him. Can the hatred of the world put an end to this Communion? No, saith the Apostle *Paul*, Rom. 8. 35. *Who shall separate us from the Love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* as it is written, *for thy sake are we killed all the day long. Nay, in all these things we are more than Conquerours through him that loves us. For I am verily perswaded, that neither death nor life, nor Angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Nay, to say truth, Christ loves us most, and hath most communion with us, when the world is most against us. Then he is specially present with us, as he was with *Paul*, Acts 18. 9. and with the Martyrs in the Dungeon, in the Stocks, in the flames. And it is certain that Christ doth then reveal himself most sweetly to his people, when the world discovers most malignity and rage against them. So that it is not all their hatred can keep a Christian from the love and fellowship of Jesus Christ, and so by Consequence it cannot keep him from his present happiness.

2. And for our happiness to come, it cannot hinder that neither. It doth not lie so loose, my brethren, that all the world can take it from us. No, it is in Gods keeping, he openeth and no man shutteth, he shutteth and no man openeth. He opened Heaven upon *Stephen*, when the world was shewing the utmost of its rage against him. And verily a Christian is as near the complement and the perfection of his happiness, when he

he suffers all the wrong and ignominy and contempt that the world can pour upon him, and sometimes nearer then he is at other times; for that may be the way to it. And hence, saith Christ in the fore-alledged text, Mat. 5. 11. *Blessed are ye when men revile you; Rejoyce and be exceeding glad*, And why so? *For great is your reward in heaven.*

JOH. 17. 15.

I pray not that thou shouldst take them out of the world, &c.

AND thus far of the second Argument with which our Saviour presseth and enforceth his Petition to his Father in behalf of his Apostles and Disciples, that he would *keep them through his own name, viz.* because our Saviour for his own part was even ready to depart from them, and to abandon them in such a place where they were hated universally almost; *the world hath hated them*, saith Christ.

Why then a man would think the only way were to remove them out of such a place, where they are so ill beloved, and so maligned upon all hands. If the world hate them, because they are not of the world, what should they do there any longer? the best way were to take them thence, and to translate them to a place where they are likely to have more quiet. No, saith our Saviour, I disown that, that is not the intent and drift of my Petition, *I pray not that thou shouldest take them out of the world*, &c.

So that these words my brethren, are an Explication of that which is delivered in the former verse, that it might not be mistaken. Not that our Saviour was afraid his Father would mistake his meaning, but he knew they might mistake him, who heard him speaking to his Father. And therefore as a learned Writer notes upon the text, he speaks unto his Father as a man, for mens sake, because he speaks in their hearing. He tells them plainly and expresly what he doth not pray for, *I pray not that thou shouldst take them out of the world.* And then he tels him clearly what he doth pray for, *but that thou shouldst keep them from the evil.*

Begin we with the first part of the explication, in which our Saviour tells his Father plainly and expresly what he doth not pray for; *I do not pray that thou should take them out of the world.*

So that the point to be observed hence, is this.

DOCTRINE

Removal out of this world, is not the proper subject matter of Petition.

You see our Saviour Christ disowns it clearly in my text, he would by no means have it thought that he desires his Father to remove his Disciples

ples hence by death, to take them out of the world: No, saith our Saviour, that is not the thing I pray for; *I pray not that thou shouldst take them out of the world*. And even as he disowns it in his prayer, so should we; for we must walk in every imitable thing, as we have him for an example: And out of doubt, he speaks not this for the direction of his Father, that he might not be mistaken, (as I noted even now) but on the other side, for the instruction of his Apostles and Disciples, who were by and heard him pray: That they might learn not to exceed their bounds in their petitions: And when they seriously consider how they are hated, and maligned, and abused in the world, they might not yet desire the Lord on this account, that he would take them hence, but rather that he would preserve and keep them here, as you have it in my Text; *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.*

And the ground is evident. Removal out of this world is not the proper subject matter of Petition, because it is not simply in it self a blessing. Indeed by accident I must acknowledge death and departure hence, is turned exceedingly to the advantage of the Saints. For by it they are freed from evils penal, and from evils sinful; from suffering, and from sinning; they are admitted to most near communion with him whom their soul loves, and whom their hearts do even gasp after, from whose immediate presence they are unavoidably debarred, as long as they remain in this world. But properly life and continuance in the body is the blessing, and therefore it is properly to be desired. We find it usually to be propounded in the promise, as the reward of holiness, and of obedience. And in this form we have it in the fifth Commandment, which is the first Commandment with promise, the only one that hath a promise of the second Table, the only one of all the ten that hath a distinct and particular promise. And now you will expect, I know, there should be some transcendent mercy comprehended in such a singular and extraordinary promise as this is. And yet it is but long life in this world, *that thy days may be long in the land*, &c. That promise is a pregnant one to this effect, Psal. 91. *ult. with long life will I satisfie him, and shew him my salvation.* First I will satisfie him with long life, he shall live so long on earth, till he be full of days, even as the stomack that is full of meat, till he desire to live no longer, till nature be spun out to the uttermost extent, and after I will shew him my salvation, I will bring him to the place where he shall live for evermore. *Reason.*

And hence it is, because continuance here is properly and in it self a blessing (as on the other side the contrary thereto, the rooting out of the land of the living is properly and in it self a curse) that holyest Saints have deprecated taking hence: They have been so far from praying that God would take them out of the world, that they have rather prayed against it; *Lord take me not away in the midst of my days*, Psal. 102. 24. How did they plead sometimes for their indangered lives, as a prisoner at the bar! and when the Lord was pleased to leave them in the world a little longer, they were exceedingly affected and enlarged to thankfulness: As *Hezekiah* was you know, who penned a Psalm of

praise

praise on this occasion, and this was the burthen of it, *The living, the living, they shall praise thee, as I do this day.*

Object. But you will interpose and say perhaps, *Some of the choicest Saints of God have prayed expressly to be taken hence, and therefore it should seem to be the proper subject matter of Petition.*

Answ. 1. To this I answer, such as prayed aright, did not make their removal hence by death the proper subject matter of their prayers. They did not seek it simply and abstractly by and for it self, but in relation to some other thing which they could not have without it. It's true indeed, that the Apostle *I out desired to be dissolved and to be with Christ*; he could not be with Christ (he knew) unless he were dissolved first; and therefore that he might injoy him, he was contented to be dissolved for that end. Or otherwise he would have been far enough from desiring dissolution: And therefore in another place he speaks clearly, *We would not be unclothed*, saith he, *viz. of life and of the body*, 2 Cor. 5. 4. that is not properly the thing that we desire; *But we would be clothed upon with immortality in heaven*. If it might be possible, we would be clothed upon with that, without the putting off of this. Indeed he saith before, in the Name of all the Saints, *We that are in this Tabernacle do groan, being burthened*. But yet it was not life considered in it self that was their burthen; but with its evil adjuncts and associates which do continually cleave to it, and which cannot be severed from it in this world. So that if you take life, you must take that which comes with it. In this respect indeed, it is a burthen to the holyest Saints, because it is accompanied with such a burthen of corruption, as makes them groan and faint under it. But if it be considered simply and abstractly in it self, it is not a burthen from which the Saints do groan to be delivered; no, it is a blessing rather, of which they groan to be deprived.

2. Most of the Saints who have desired God to take them hence, have failed and sinned in those desires of theirs. It was their weakness and infirmity, they did it out of fear and despondency of Spirit, out of passion and impatience. And thus it seems *Elias* did when he fled from *Jezabel*, 1 *King.* 19. 4. And thus it is exceedingly probable that *Moses* did, *Num.* 11. 10, 15. For it is said *he was displeased*, and in that angry fit he said to God, *Wherefore hast thou afflicted me? If thou deal thus with me, kill me I pray thee out of hand, and let me not see my wretchedness*. And thus it is apparent *Jonas* did, who being cross in a *pettish*, in a point of honor, out of a petrish, foolish, childish humour, will go die forsooth, God must take away his life; These imperfections of the Saints are left upon record in Scripture, not as marks to be aimed at, but as rocks to be declined.

Use. Now to proceed, to make some Application of the point; My Brethren, is it so, that removal out of this world, is not the proper subject matter of Petition? Then let not any of us make it so, when we are putting up our supplications and requests to God. When we consider how the world hates us, how it pours contempt upon us, how it follows us with troubles, persecutions and afflictions; so that we see but little hope that we should ever live contentedly, and quietly, and freely here;

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it may be we are weary of it, and ever ready to desire the Lord that he would remove us from it. To wish with *Israel*, in a pang of discontent, Numb. 11. 1. *Would God we were dead.* And with *Eliah*, *It is enough, Lord take away our lives*, 1 King. 19. 4. It's that which many of us are too apt to do, when we are over-loaden with the cares and troubles of this world, to reach after deliverance, and redress, and ease by this means: And therefore when we find our hearts are running out in such a way as this is, let us call them in again, let us correct our selves, and say as our Saviour in my Text, O Lord, we pray not that thou wouldst take us out of the world, we are far from such impatience, we are content to wait thy leisure to tarry till thy time come. And here to keep you from such extravagancies and irregular desires, I shall present you with a few things.

1. It is a special mercy of the Lord to give us life, and to continue us in this world, though in a comfortless and sad condition. *David* was in a sorry case, afflicted, persecuted and oppressed when he put up that prayer to the Lord, *Deal bountifully with thy servant*, or *be beneficial to thy servant, that I may live and keep thy Word*, Psal. 119. 17. He counted it a benefit to live, how troublesome soever his condition were. It's that which even Nature teaches us to reach after; *Skin for skin, and all that a man hath will he give for his life.* And yet a life with nothing else, some will count worth nothing. You know my Brethren, all that God himself did promise to some very gracious men in times of common trouble and calamity, was only this, they should have their lives for a prey, and that was all, for great things were not to be looked for; *Jer.* 39. 38. and 45. 5. And yet that was a great mercy.

2. If we be not taken hence, perhaps we may enjoy the mercy to out-live troubles: It is mercy to live in them, but it is greater mercy to live beyond them; and this if we be quiet, and content, and patient, for ought we know, may be our portion. And this was that which *David* promised to himself, when he was almost over-come and over-whelmed with his afflictions and distresses: *I shall not die, but live*, saith he, *and declare the works of the Lord*, Psal. 118. 17. Me thinks he gathers up his spirits, when he was about to faint; why yet, saith he, *I shall not dye, but live* for all this, as near as I am brought; yea I shall live to glory and triumph in Gods works, in that which he shall do for me: to live in dangerous times, and to get through them, though but with an escape, is mercy. But to get through them with a conquest, is far greater mercy. To live in troubles, though in the end they overcome us, is an honor. But to live in them, so as in the end to overcome them; to be as the Apostle was, in deaths often, and yet to live and to triumph, this is happiness indeed.

3. Consider, in the worst of times, and in the midst of greatest troubles, you may be serviceable to the Church of Christ. Perhaps more serviceable then in better times, because the Church may need you more. This caused *Paul*, who else had certainly desired dissolution, to pitch upon continuance in the body; *For me*, saith he, *to die is gain, it is best to be dissolved and to be with Christ: But to abide in the flesh is more needful*

for you, Phil. 1. 24. And therefore that I shall resolve upon, as *David* once, I shall prefer the Church before my own joy, yea, before my chief joy.

4. And as you may be serviceable to the Church in the midst of greatest troubles, so you may be instrumental to the glory of the Lord, perhaps more instrumental then in better times. It was the weakness of *Elijah*, that God must take away his life, when by his own confession, there was none almost to stand up and appear for God and for his Truth against the great corruptions in those times, but he only. Then should he have desired to have lived, when God had greatest need of him: It's true, that death in such a case would be a benefit and ease to us, yea, but our life would be a glory to the Lord; and this we should desire before the other. This world is the proper place where we bring glory to the Lord; in the world that is to come, we are glorified by him; Oh let us be so ingenuous to desire to be a while where we may bring God glory, rather then where we may have glory from him. Let us not be so eager for our wages, for our rest, till we have finished our work, and served our generations, and when we have done so, then God will glorifie us with himself for ever.

And thus far of the first part of our Saviours Explication, in which he tells his Father plainly and expressly, what he doth not pray for: *I pray not that thou shouldst take them out of the world.* The second follows now in order to be handled, in which he tells him what he doth pray for; *But that thou shouldst keep them from the evil.*

There is no difficulty in the terms, requiring any tedious Explication. Some dispute indeed there is about the meaning of the word *Evil*, from which our Saviour prays his Father to keep those that belong to him. There want not some Expositors who understand this *Evil* here to be the world it self, which indeed is *very evill*, which lies in wickedness, as the Apostle speaks, 1 *Joh.* 5. 19. As if our Saviour should have said, *I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the* world, which is *evil* in it self, and which will surely draw them into evil too, by her temptations, and her sugred baits, unless thou keep a watchful eye upon them, and take them into thy tuition.

Others take evil in the ordinary notion of it, and so it comprehendeth and involveth in it all sin, and all affliction, according to the known distinction of it, into the evil of fault, and the evil of pain, whereof the latter is the fruit and issue of the former. So that our Saviour in their apprehension prays his Father, that he would keep his Apostles and Disciples from all the evil in the world; For all may be reduced to these two heads. Not that he would remove them from it, but that he would preserve them from the evill in it.

Others conceive the *Evil* mentioned in my Text, to be the Devil. For he is often called the *evil one* in Scripture, as you may see that place for instance, 1 *Joh.* 5. 18. *Beza* is very resolute for this interpretation: For τοῦ πονηροῦ (as he conceives) is rather taken for a person then a thing: And besides, the Article, *saith he*, which is adjoyned puts the matter out of question, *That*

then

thou wouldſt keep them, ἐκ τοῦ πονηροῦ, that is, from the wicked one. And ſo we find the ſame expreſſion uſed by the Apoſtle, 1 Joh. 2. 13. *I write unto you young men, becauſe you have overcome* τὸν πονηρὸν, *the wicked one,* that is, *the Devil.* As for my own part, I ſee no reaſon to reject this, or either of the other Expoſitions, but to take our Saviours prayer in the largeſt and moſt comprehenſive ſenſe, which will be moſt for the ſupport and comfort of the Church. And ſo accordingly the Obſervation ſhall be this.

Doctrine.

God can and will preſerve thoſe that belong to Jeſus Chriſt from all evil as long as they remain in this world.

Whether the evil be the evil of corruption, or the evil of affliction, the evil of ſin, or the evil of puniſhment: Whether the evil be the world, as ſome conceive, or the Devil, as others think, God can and will preſerve thoſe that belong to Jeſus Chriſt from all theſe in ſuch a ſenſe as I ſhall open to you by and by. Both theſe are manifeſt in this Petition of our Saviours here; *I pray,* ſaith he, *that thou wouldſt keep them from the evil:* From what evil? none is excepted, and therefore out of doubt, he means from all evil. He prays that God would ſo preſerve them, that nothing that is really and truly evil (not in it ſelf and in its nature only, but to them) nothing that is ſo to them, might come upon them. And ſeeing Jeſus Chriſt deſires it of his Father, it is very evident that he is able ſo to keep them, or elſe it were a vain Prayer; and it is as manifeſt, that he will keep them ſo, or elſe it were a fruitleſs and an ineffectual prayer. God can and will preſerve thoſe that belong to Jeſus Chriſt from all evil.

For clearing of the obſervation, I ſhall ſhew you particularly and diſtinctly, that God can and will preſerve them from the evil of temptation, and from the evil of corruption, and from the evil of affliction: And if he keep from theſe, he keeps from all; from the world and Devil too, though neither of them be expreſſly mentioned; for if the world, or Devil hurt us, it muſt be either by temptation or affliction.

God can and will preſerve thoſe that belong to Jeſus Chriſt from the evil of temptation. Whether you underſtand it of the temptation of the world, or the temptation of the Devil, or the temptation of our own hearts: God can and will preſerve us from it, or the evil of it, as I ſhall ſhew you evidently from the Scripture. Either he will preſerve from the aſſault, or from the prevalence, or from the hurt of the temptation.

1. Sometimes the Lord preſerves thoſe that belong to Chriſt from the aſſault of the temptation. He doth not give the Tempter leave to tempt them: For you muſt know, my Brethren, that the Devil cannot once inject a wicked thought, or ſuggeſt a ſinful motion, without allowance granted him from God: you may behold him bound and chained, *Apoc.* 20. 2. and that to this end, *that he may deceive no*

more, untill the time and ſeaſon of his chaining be expired, and after looſed at the Lords appointment. And he will looſe him only when himſelf pleaſeth. So that the Devil cannot tempt us when he will; he muſt confine himſelf within the compaſs of his chain. Indeed if God enlarge him once, he may go forth and entice us, and prevail, as you may ſee in that example, 1 *King.* 22. 22. But if he limit him, he cannot move, nor meddle with us any way. *This roaring Lyon walketh up and down*, ſaith the Apoſtle, 1 *Pet.* 5. 8. *ſeeking whom he may devour.* Not whom he will, it is not ſo, but *whom he may devour.* There are ſome whom he may aſſault, and others whom he may not; ſome *whom he may devour*, and others whom he may not.

2. If God preſerve not thoſe who belong to Jeſus Chriſt from the aſſault, he uſes to preſerve them from the prevalence of the temptation. Perhaps he gives the tempter power to tempt them, but then he doth not give them up into the tempters power. And then the Devil or their own corruptions may entice them long enough, before they can prevail againſt them, unleſs he give them up to Sathan, or their own luſts, unleſs he leave them, as it is ſaid of *Hezekiah* in the ſame caſe, 2 *Chron.* 32. 31. You know that Sathan was permitted to ſet upon our Saviour Chriſt himſelf; but though he had obtained leave to tempt him, he had not leave to overcome him. So at his earneſt motion he procured a commiſſion from the Lord to worry *Job.* But he had only power to tempt him; *Job* was not given up to his power, and therefore though he did his worſt, he could not foil him in the combate. So he deſired to ſift and winnow *Peter*, and ſo far forth, it ſeemeth, he obtained his deſire; that he winnowed him indeed; But though he winnowed him, he could not hurt him, becauſe he had a God to keep him, a Chriſt to intercede for him: *Simon, Simon*, ſaith our Saviour, *Satan hath deſired* to have you, that he may *winnow you as Wheat*, Luke 22. 31. *But I have prayed for thee that thy faith fail not.*

We want not many ſweet and pretious promiſes to this effect diſperſed and ſcattered up and down the Scripture, that God will either keep us from temptation, or if he ſuffer and permit us to be tempted, he will not give us up into the power of the temptation, but will preſerve us ſo *that the very gates of hell ſhall not prevail againſt us*, *Mat.* 16. 18. If Sathan or the world deſire to ſet upon us, the Lord will either ſave us and deliver us from the temptation, which he knoweth how to do, be the temptation what it will, as the Apoſtle *Peter* ſpeaks, 1 *Pet.* 2. 9. or elſe he will ſupport us in it, according to his Covenant with us, for he is faithfull and will not ſuffer us to be tempted above meaſure, as the Apoſtle ſhews, 1 *Cor.* 10. 13. And though he do not free us from it, yet he will uphold us in it, as he did the Apoſtle *Paul*, 2 *Cor.* 12. 9. who having *received a thorn in the fleſh, the meſſenger of Satan to buffet him*, and ſeeking earneſtly to God that he would free him from this troubleſome unpleaſing gueſt, although he could not be delivered from it, yet he was fortified againſt it, and had this anſwer to his prayer, *My Grace is ſufficient for thee, and my ſtrength is perfected in weakneſs.* Or,

3. If

3. If the Lord preserve not those who belong to Jesus Christ, neither from the assault, nor from the prevalency of the temptation; at least he keeps them from the hurt of the temptation. He keeps them from the evil of it, according to our Saviours prayer in my text, *I pray that thou wouldst keep them from the evil.* I must confess the holiest Saints in case may not be assaulted only, but overcome and foiled in a temptation. *David* a man who hath as large a testimony from the Holy Ghost himself for his uprightness as any man almost in sacred story, yet he was tempted of the Devil. 1 *Chron.* 21. 1. yea, and not tempted only, but seduced and drawn away. And that which was *David's* case, that might be the case of any other. But then God suffers it for merciful and gracious ends which himself best knows.

Perhaps to try them, as he permitted *Hezekiah* to be foiled for that end, God left him to try him, 2 *Chron.* 32. 31. and thus he deals with many that belong to Christ. It may be they are apt to please themselves with a too good opinion of their own graces, because they look upon themselves at such a time when there is no temptation to discover what they are. And therefore God in such a case permits them to temptation for their good, and then they see those gross corruptions in themselves which they could not have imagined. *Peter* did little think till he was tried, he had been such a Coward as he prov'd. What, that the question of a silly Maid should make him flatly to deny his Lord, and Master, and that with oaths and execrations too! No, it is evident he thought himself a stout and valiant man, for he was resolute that death it self should never work so far upon him: And therefore he was brought to the encounter, that he might see how much he was mistaken of himself, and how far short his real graces came of his imaginary fancies and conceits.

Sometimes God suffers those who belong to Jesus Christ to be foiled in a temptation, to make them the more humble, and the more watchfull, and the more prayerfull, and so by consequence the more holy, even all their lives after. And thus however the temptation doth them one way some hurt, yet in another way it doth them much more good, and so upon the whole they are better for it, not the worse. And thus God keeps them from the evil of temptation.

And as God keeps them from the evil of temptation, so from the evil of corruption. Indeed he doth not keep them so that they have no corruption in them; for this is unattainable in this world, neither doth he keep them so, that this corruption doth not shew it self at all in the outward conversation. No, it hath both its *esse*, and its *operari* in the holiest Saints. But yet he can and will preserve those that belong to Jesus Christ, either from the act and guilt or hurt of corruption that is in them. I shall a little touch upon them in their order.

In a qualified sence he keeps them from the act of their corruption, so that they act it not at all (as thus, sometimes and in some certain things he keeps them and withholds them from) or not at least as other men. *They also*, saith the Prophet *David*, speaking of the Saints, *do no iniquity*, *Psal.* 119. 3. They sin not saith the Apostle, 1 *John* 3. 6. neither can they sin:

sin. Conceive it not so freely and so remorselessly as others; For the seed remaineth in them. *The spirit lusts against the flesh*, so that they cannot do the evil that they would, at least not all the evil that they would, *Gal.* 5. 15. God keeps them by this means from much evil, which else they would fall into, as to instance in particulars.

He keeps them wholy from the great and unpardonable sin, the sin against the Holy Ghost. *There is a sin to death*, saith the Apostle, 1 *John* 5. 16. *to death*, not in the merit of it only, for so is every sin to death, if you look to the desert, but in the issue and event. And this God surely keeps them from, that belong to Jesus Christ, so that they never fall into it.

2. He keeps them usually from the grosser acts of sin, which the Apostle calls τὰ μιάσματα τοῦ κόσμου the defilements and *pollutions of the world*, 2 Pet. 2. 20. being the common mire and kennel in which the filthy Swine of this world wallow, and which are termed by the Apostle *Paul*, *the works of the flesh*, which are manifest even to the the dimmest eye even to the light of nature it self, *Chap.* 5. 19. Such are adultery, drunkenness, perjury, theft, and such like. Now from these foul and gross corruptions which cross the principles of common life and honesty, in which the lewdest and prophanest wallow, God usually keeps them that belong to Jesus Christ.

3. He keeps them from committing any known sin, resolvedly and with full consent of will. Indeed there may be a velleity, an incompleat and an imperfect will to sin in those that belong to Christ, but a compleat and perfect will there cannot be. For flesh and spirit being interwoven and commixt in every faculty, and consequently in the will, the will so farr as it is sanctified and renewed, can never give allowance to the act of sin. And whereas wicked and ungodly men are totally addicted, and universaly devoted to it, they act it wholly, and with every part and power, being nothing else but flesh: It is not so with those that are renewed. And hence saith *Paul*, *it is not I that do it*, *Rom.* 7. 17. yet in the verse immediately before, he said, *what I would not, that do I.* So that there is a double I in *Paul*, I spiritual, and I carnal; I do it and I do it not. Not I that am spiritual, or in that part wherein I am spiritual, but I that am carnal, or in that part wherein I am carnal. *It is not I that do it, but the flesh that dwelleth in me.* And thus God keeps them from the acts of sin.

2. Or if he do not alwayes keep them from the acts, he alwayes frees them from the guilt of sin; and so in that respect, he keeps them from the evil of corruption, and therefore he assures it to himself, as his peculiar, *I, even I am he that blotteth out thy sin. It is God that justifies*, saith the Apostle, *Rom.* 8. 33. And with relation to this act of his, he is called *a deliverer*, Rom. 11. 26. *There shall come out of* Zion *the deliverer, and he shall turn away ungodliness from* Jacob. *For this is my Covenant with them when I shall take away their sin.*

3. God alwayes keeps them that belong to Jesus Christ, from the hurt of the corruption that is in them; he turns their very sins against their nature, by accident to their advantage; *if all things*, then all these things

work

work together for the best to them. God doth them good, even by their sins, and by their falls: he makes that to promote and further their salvation, which seemeth most directly to hinder it, and to oppose it. Oh the riches of his mercy! Blessings and Ordinances, by accident, do hurt to wicked men; And even sins by accident do good to Gods people.

Thus we have shewed you, that God can and will preserve those that belong to Jesus Christ, from the evil of temptation and corruption.

And as God keeps those that belong to Jesus Christ from the evil of temptation, and from the evil of corruption, so from the evil of affliction; I must confess he doth not keep them so that they are utterly exempt from all affliction. They have their share and portion of it many times, as well as any other men. *Many are the afflictions of the righteous*, saith the Psalmist, *Psal.* 34. 19. not of the wicked only, but the righteous too. Yea their afflictions oftentimes are more and greater then the afflictions of the wicked are. The Prophet *David* was too sensible of this, so that *his spirit fainted at it*, and he was *envious at the foolish*, as himself confesseth, Psal. 73. 3. *when he saw the prosperity of wicked men. Their strength is firm*, saith he, *there are no bands in their death. They are not in trouble like other men, nor are they plagued like other men*, no not like better men; *Their eyes stand out with fatness, they have more then heart can wish. These are the wicked*, saith the Psalmist, *they prosper in the world.* But how fares it with *David* all this while? why verily, saith he, *I have cleansed my heart in vain, and washed my hands in innocency; for all the day long have I been plagued and chastned every morning.* And this is that which Christ forewarned his Disciples of, that in the world they must have troubles, there would be no avoiding of it. But yet however, God keeps them from the evil of affliction in the sense that I shall open to you, in a few particulars. 3.

1. Sometimes when he sees it best, he keeps them from affliction, that it doth not touch them for a considerable time together. He environs them with loving kindness round about, so that no trouble or calamity can find a way to enter and to seize upon them; according to that pretious promise, Psal. 5. ult. *For thou Lord wilt bless the righteous, with favour wilt thou compass him as with a shield.* And thus he dealt a while with *Job*, as Satan enviously suggested to the Lord, *Job* 1. 10. *Hast thou not made a hedge about him, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the Land.* So *David*, though he were a man of many troubles and afflictions, yet he had his Halcyon dayes. There was a time when God had made his Mountain of prosperity so strong, that he was verily perswaded he should never be removed. And there are many promises of special preservation from dangers and distresses made to those who have an interest in God and Christ. I might heap up a multitude of such, but there is one Psalm of *David* that seems to be a short *Compendium* and abridgement of them all, viz. Psal. 91. *He shall deliver thee from the snare of the fowler, and from the noisome Pestilence. He shall cover thee with his feathers, his*

his truth shall be thy shield and buckler: thou shalt not be afraid for the terrour by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold it. Thou shalt see it seize on others, but for thy own part thou shalt be exempt from it. *There shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his Angels charge over thee to keep thee.* Now these and such like promises the Lord makes good to his, even in the very letter of them, when in the infiniteness of his love and wisdom he sees it most expedient for them.

2. Or if God do not keep them from affliction that it doth not touch them, he keeps them that it doth not stay too long with them. The rod of trouble though it strike them, yet it doth not rest upon them, It is on and off again in due time. Its true God often suffers those who belong to Jesus Christ to be brought into affliction, but then he doth not leave them there, his manner is to bring them out again. To deliver them from evil, according to that passage in the Lords prayer. And therefore he is stiled the deliverer of his people, and the God of their salvation. *He that is our God, is the God of salvation, and to the Lord God belong the issues from death,* not from infetious dangers only, but from death it self. And hence salvation is ascribed to him as his peculiar: *It is of the Lord,* saith *Jonah,* Chap. 2. 9. *Salvation belongeth to the Lord,* saith *David,* Psal. 3. 8. *and his blessing upon his people.* It is his work to save us from distresses and afflictions; the secondary means are subordinate to him, they move but as he acts them. And this is very usual with him, if he prevent not the afflictions of his people that they do not come upon them, yet he delivers them at length from those afflictions, assoon as they have done their work in them, yea, let them be as many as they will, Psal. 34. 19. *Many are the afflictions of the righteous, but the Lord delivereth them out of all.*

3. Or if God do not keep them who belong to Jesus Christ from the evil of affliction, by way of preservation, or deliverance from it, he keeps them many times by way of preservation and delivery in it. So that though it seize upon them, it is no pain or trouble to them. And thus he kept the three Confessors, he did not save them from the furnace, but he saved them in the furnace, Dan. 3. 27. *The fire had no power upon their bodies, nor was a hair of their head singed, neither were their Coats changed, nor the smell of fire did pass upon them.* According to that precious promise, Isa. 43. 2. *when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.*

Or if not thus, he qualifies his people so with inward peace, and comfort, and assurance, that they feel not what they feel. They are so ravished and transported to an extasie of holy joy, that they are in a sort insensible even of the greatest torment that humane cruelty can devise to inflict. *Unto the righteous,* saith the Psalmist, *ariseth light in darkness,*

glorious

glorious comfort even in the midſt of greateſt troubles, Pſal. 112. 4. *Thy light ſhall riſe in obſcurity*, ſaith God, Iſa. 58.10. *And thy darkneſs ſhall be as the noon-day*; Such light did there ariſe to ſome of the bleſſed Martyrs, when it was darkeſt with them, in regard of outward comforts, ſo that they ſung in the priſons, in the irons, in the flames; they were not able to contain themſelves, by reaſon of the ſodain flaſh of joy that came breaking in upon them, which made them to forget the miſeries and torments which they ſuffered; yea, though the fire did kindle on them, and conſume them into aſhes: yet many of them warbled out melodious accents in the flames, profeſſed that they were amidſt the fire as in a bed of down and ſpices, where they felt nothing elſe but admirable joy and comfort. Theſe men you ſee did more then conquer, they did triumph in the very midſt of their unparalleld and matchleſs ſufferings: ſo that they might have taken up that comfortable ſpeech of the Apoſtle, Rom. 8.37. *In all theſe things we are more then Conquerors.* And what were thoſe things? ſee at the 35. verſe, *In tribulation, and diſtreſs, and perſecution, and famine, and nakedneſs, and peril and ſword:* then which there are no greater outward evils in the world: *In all theſe things we are more then Conquerors through him that loved us.*

4. Or if God do not keep his people from the ſmart, at leaſt he keeps them from the hurt of their afflictions. The world indeed may perſecute them, and that to the very death; they may take away their names, their eſtates, their lives from them; but though they kill them, they can never hurt them. God keeps them from the evil of all this, *from the evil* in the world, as you have it in my Text; what ever comes upon them, they are no loſers in the main, but gainers rather. *All things are for their ſakes*, ſaith the Apoſtle, 2 *Cor.* 4. 15. for their profit and advantage; *Yea, though the outward man periſh*, by reaſon of the length or violence of the affliction, *the inward man is renewed day by day. Their afflictions work out for them a far more exceeding and eternal weight of glory.* They may ſuffer grievouſly, their ſufferings may deptive them of the life of nature, but they cannot deprive them of the life of grace, or glory: They may be perſecuted, but they cannot be forſaken totally and finally; they may be caſt down, but they cannot be deſtroyed, 2 *Cor.* 4. 9. They may be deſtroyd as men; but they can never be deſtroyd as Saints: In this reſpect they are like Mount Sion that can never be removed: *The rain deſcended, ſaith our Saviour, and the floods came, and the wind blew and beat upon the houſe, and it fell not; for it was founded upon a rock*, Mat. 7. 25. *q. d.* Nothing can hurt or overthrow him that is built on Jeſus Chriſt, he ſhall ſtand faſt for evermore.

Nay to go a little further, God doth not only keep them that belong to Jeſus Chriſt from the hurt of their afflictions, but more then ſo, he doth them much good by them; that they may ſay as *David* doth when all is ended, *It is good for me that I have been afflicted.* I give you but a taſte of this, and I have done with Explication.

1. Sometimes he awakens them by their afflictions, they are ſleepy and ſecure, and God jogges and ſtartles them, and touzes them by

this means; *When men are bound in fetters*, saith *Elihu*, *and held fast in the cords of their afflictions, so that they are not able to unloose themselves and get away*: what then? why *then he sheweth them their works, and their transgressions that they have exceeded in*: *q. d.* At such a time his manner is to represent their sins to them, with all their circumstantial aggravations: See an example of it in the Lords own people, *Gen.* 42. 21. when *Josephs* Brethren saw themselves taken for spies in *Egypt*, and so in present danger of their lives; the sin they had committed many years ago, came as fresh into their minds, and lay as heavy on their Consciences, as if it had been newly done. I know that troubles and distresses, and the approach of death it self, hath not always this effect on all men; the Lord hath poured on some the spirit of slumber: but usually they have on Gods people.

2. Sometimes God abates their pride by their afflictions: There is not any sin that makes a man more odious to the Lord then pride doth, or is a greater bar to his salvation; *All that are proud in heart are an abomination to him*, Prov. 16. 5. neither is there are any man but hath some reliques of this leaven in him, which puffeth up his heart, and makes him swell beyond measure: Yea, the choicest of the Saints, have mighty inclinations to it, especially if all things go on their side. As it is said of *Hezekiah*, when he was put into a prosperous estate, his heart was lifted up, 2 *Chron.* 32. 25. and therefore God exposes them to sharp afflictions, that he may hide the pride of man, as the expression is, *Job* 33. 17. that he may lessen and abate, and wear it out, till it be not to be seen.

3. Sometimes God draws his people nearer to himself by their afflictions. *In their affliction they will seek me early*, saith the Lord of his people, *Hos.* 5. 15. It seems they had been wofully regardless of the Lord in former times of happiness, and peace, and comfort; but saith the Lord, *In their affliction they will hasten to me*, they will be eager after me, and never rest till they have found me: And this you shall observe to be the disposition of the sons men; yea of the best and holyest of them; they look not after God so much at any time, as when they are in greatest exigencies and distresses. And as the sails, though they be some addition to the burthen of the ship, yet they help it on the faster to the Haven: So crosses and afflictions, though they be a burthen to us, yet they hasten us to God, and draw us on the faster to the port of happiness: And therefore God relating divers judgements which he was resolved to bring upon his own people, by which he meant to strip them naked of all outward comforts, at length concludes that this should be the issue of it, Isa. 17. 7. *At that day shall they look unto their Maker, and their eyes shall have respect unto the Holy One of Israel.*

It is a miserable thing, yet so it is, as long as we have any thing on earth to rest upon, we enquire not after God: With *Noahs* Dove, if we can find a twig to pitch upon, we are regardless of the Ark; and therefore God by heavy crosses and afflictions strips us of these outward helps, and strikes away the earthly things by which we stand, and when we know not what to do, when we are driven out of all our holes,

holes, then our eyes are upon God; when we look on every hand, and refuge fails us every way, and no man careth for our ſouls, then we addreſs our ſelves to God, and ſay to him, *Thou art our refuge*, Pſal. 142. 4. It ſeems that *David*, though he were a holy man, was very apt, while he was furniſhed with theſe outward favors, to rely too much upon them, ſo far as to neglect the Lord. But when the Lord by croſſes and afflictions took them from him, or made him ſee the vanity and inſufficiency of them, then he cryed out, *And now Lord, what wait I for? my hope is in thee*; now I have tryed how fickle, and how vain the creature is; now I perceive by ſenſible experience, that no help is in it; *Now Lord what wait I for?* &c. And thus I think I have ſufficiently cleared the point, God can and will preſerve, *&c.*

To add a word or two for Application. This ſerves to let us ſee the admirable and tranſcendent happineſs of all that have an intereſt in Jeſus Chriſt, in this reſpect that they are ſafe from all evil. *God will withhold no good from them*, as the Prophet *David* ſpeaks; and then upon the other ſide, he will keep all evil from them, as you have it in my Text. Beloved, we are here in an uncomfortable place, a wicked world, in which we are expoſed (as conſidered in our ſelves) to all evil. We are exempt from no temptation; No not the blackeſt and the bloodieſt, to the very worſt of ſins. We are ſecure from no affliction, no not the ſharpeſt and the moſt extream. If there be any worſe then other, which we conceive would be moſt bitter and intolerable to us, it is going in the world, and it may ſeiſe on us as well as others: Yea, we are always bearing with us in our boſoms, that which is infinitely worſe then both the other, *viz.* the evil of corruption: ſo that we ſeem to be in a very ſad condition. But yet this comfort waits upon us ſtill, the Lord will ſurely keep us abſolutely free from the evil of them all. The worſt of them may do us good, but it ſhall never do us hurt, as long as there is any vertue in our Saviours Interceſſion, as long as he hath any intereſt in God the Father. *Uſe.*

And therefore when we look upon the world, and ſee it marching out againſt us with bloody perſecutions and afflictions; when we look upon the Devil, and ſee him ready to aſſault us with his fiery darts, and fierce tentations; when we look inward to our own hearts, and ſee ſuch ſwarms of belliſh luſts and baſe corruptions there, and are ready to cry out in the anguiſh of our ſouls, *Oh miſerable men that we are, who ſhall deliver us!* let us look up to Jeſus Chriſt, and think upon his powerful Interceſſion with the Father, that he hath prayed him to preſerve and keep us from all the evil in the world, and ſo let us be quiet and ſecure: Let us ſay as *David* once, *Though I walk in the valley of the ſhadow of death*, among men, among Devils, among temptations, and corruptions; and afflictions of all ſorts, of all ſizes, *yet I will not be afraid*; for Chriſt hath interceded for me to the Father, and he will certainly preſerve me from the hurt of all theſe; He will keep me from every evil work, and preſerve me to his heavenly Kingdom.

JOHN 17. 16.

They are not of the world, even as I am not, &c.

AND thus far of the Second Argument with which our Saviour presseth and enforceth his Petition to his Father, together with the Explication of it. To this he adds a repetition of that which he delivered word for word before, as you shall see if you compare them both together. *They are not of the world, even as I am not of the world.* He said before, *I have given them thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world.* And here again, *they are not of the world, even as I am not of the world.*

So that you see my Brethren, Repetition of the self same thing, and in the self same words in Prayer, is not to be condemned in all cases. Our Saviour as he is our Mediator to pray for us, so he is our Master too, to instruct us how to pray; *Master*, say the Disciples to our Saviour, Luk. 11. 1. *teach us to pray as* John *also taught his Disciples.* And he teaches us to pray not by his precept only, but by example too. And in the latter way he teaches us in this place, to fetch over things again that have been said before in prayer, yea, sometimes in the very same expressions. And in another place the Holy Ghost observeth of him, that he prayed a second and a third time, saying the very same words, *Matth.* 26. 44. He could have varied, but he would not vary, because his judgement and affection led him into the very same tract wherein he had gone once or twice before. And so when repetitions are not of necessity, but out of choise, because the zeal and fervor of the speaker draws him and invites him to it, they are sometimes of very good use. Indeed our Saviour, I acknowledge, interdicteth repetitions: but mark, what repetitions my Beloved; Battologies, vain repetitions: *When ye pray, μὴ βαττολογήσητε, use no vain repetitions, as the Heathens do*, and as the Papists do, who use to babble over so many *Pater Nosters*, and so many *Ave Maries*, and think to be heard for their much speaking, as it is added therein that place, *Mat.* 6. 7. Observe it well; our Saviour saith not, use no repetitions; *but use no vain repetitions.* And when they flow from the strength of the affection, that knows not which way to get off from some considerable and important thing, as you may note in *David*, and other Saints in Scripture, they are not vain, but to very good purpose.

What was our Saviours purpose in the repetition that he uses in my Text, is diversly conceived by those that write upon it. Once this is evident to me, there is the same occasion for the repetition, that there was for the mention of the self-same thing before. Before, the hatred to which they were exposed in the world, and here the evil which they were like to suffer from the world, of both which this was the true reason, because indeed they were not of this world but of another. There, saith our Saviour, *the world hath hated them*; how so? *They are not of the world,*

world, even as I am not of this world. Here saith our Saviour, *I pray that Father, keep them from the evil of the world.* Why, are they like to suffer evil from the world? how so? The same again, *They are not of the world, even as I am not of the world.* And he would have it to be very well observed, that all the hatred and injurious dealing, to which his poor Disciples were exposed in the world, proceeded not from any fault of theirs, but it was meerly upon this account, because they were not of the world, but were conformable to Christ himself in this particular: The world likes them much the worse, because they were in this respect like Christ.

I shall not now insist upon the words as considered in dependence, and as they are a reason of the evil usage which Christs Disciples use to meet withal in this world; For this I did when I last met with them; But I shall take them absolutely as considered in themselves: And so they yield us out this general Observation.

DOCTRINE

That Christs Disciples are in this respect like Christ himself; that they are of another world as he is.

There are two things in the point, which I shall clear distinctly and in order: First Christ himself is not of this world, but of another. Then Christs Disciples are in this respect like him. They are like him many ways, in many things, and especially in this among the rest, *That they are not of the world, as he is not of the world.*

As for the first of these, That Christ himself is not of this world, but of another, you see it is his own express assertion in my Text, *I am not of this world:* He doth not say, I am not in this world; for that indeed he could not say when he made this prayer; Nay, he saith the contrary but a verse or two before, *These things speak I in the world. But I am not of this world,* this he affirmeth here, and in divers others places: Though he were really a man, yet he was not like other men, at least not like worldly men in this regard, as he told the Pharisees, Joh. 8. 23. *Ye are of this world, I am not of this world.*

Now to open this a little, I shall shew you particularly and distinctly that Jesus Christ when he was here in this world, yet he was not of this world, but of another, especially in these respects. As first because he came from another world. And secondly, because he lived in another world. And thirdly, because he went to another world; I shall follow these in order.

1. Jesus Christ when he was here in this world, yet he was not of this world, but of another, because he came from another world: And he was more properly of the world he came from, then of the world he sojourned in for a little space only. And thus he argues with the Jews, in the fore-alleadged Scripture, Joh. 8. 23. *Ye are from beneath, I am from above,* saith he. And what doth he infer upon it? *Ye are of this world, I am not of this world.* You see both the clauses answer one another, *Ye*

are

are from beneath, and therefore *ye are of this world. I am from above, and* therefore *I am not of this world*; In this reſpect he is called *the Lord from heaven*, 1 Cor. 15. 47. Obſerve it, not the Lord in heaven, *but the Lord from heaven*: and that not only with relation to his ſecond, but alſo to his firſt coming; *No man hath aſcended up to heaven*, ſaith our Saviour Chriſt himſelf, Joh. 3. 13. *but he that came down from heaven.* So that when he was incarnate, he came down from heaven in a ſenſe; for of this our Saviour ſpeaks in that place: And to this ſpeech of Chriſt it is that the Apoſtle *Paul* alludeth, when ſpeaking of our Saviour Chriſts aſcenſion, *Epheſ.* 4. 8. he addeth preſently by way of Explication, *Now that he aſcended, what is it but that he alſo firſt deſcended into the lower parts of the earth?* So then, deſcend he did at firſt from heaven, as after he aſcended up again to heaven. And becauſe he came from heaven, he is more properly of heaven, then of earth; as the Apoſtle *Paul* inſinuates very clearly, when he calls him *the Lord from heaven*, heavenly, 1 *Cor.* 15. 47, 48. Becauſe from heaven, therefore heavenly, *not of this world, but of another.*

2. Jeſus Chriſt when he was here in this world, yet he was not of this world, but of another, becauſe he lived in another; Here he breathed, but there he lived; he did not live the life of this world, but the life of heaven; and that not in expectation, as we do, but in fruition; He lived the life of perfect righteouſneſs and perfect holineſs, the life of Angels; yea, a life above Angels while he was here in this world: That life which is to be attained by us, nowhere but in heaven only, Chriſt lived here in this world; and this perhaps was partly aimed at by our Saviour in that ſpeech of his; Joh. 3. 13. *No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven:* He was then come down from heaven, he was then upon the earth when he ſpake theſe words. And yet he addeth, he was then in heaven too, even the Son of man which is in heaven. And he was then in heaven, not only as the Son of God, but as the Son of man too. Virtually he was there, though he were not locally: His life did reliſh infinitely more of heaven then of earth.

And therefore it is very notable that he diſclaimed all medling with theſe earthly things; he would not once ſo much as touch with them, neither as a Judge or a divider, as himſelf profeſſeth, *Luk.* 12. 14. nor as poſſeſſor neither. It's true, he was a King, as he implicitely acknowledges to *Pilate*; and he had a kind of Kingdom while he was here in this world, but it was not of this world; *My Kingdom is not of this world*, ſaith Chriſt himſelf, *Joh.* 18. 36. And therefore he did not erect it outwardly, with any outward policy and ſplendour among men, but he did only ſet it up in the hearts of a few deſpiſed people, to whom he ſaid, *My Kingdom is within you*; Luk. 17. 21. And ſo in every thing, my Brethren, he avoided ſuch a converſation as might intimate him to be one of this world.

3. Jeſus Chriſt when he was here in this world, yet he was not of this world, but of another, becauſe indeed he was but going to another world; From another world he came, as you have heard before, and

to

to another world he was about to go. Only he tarried here a little, about ſome weighty and important buſineſs which his Father ſent him down into this lower world to do, and as ſoon as that was ended, he returned to heaven again. So that you ſee, brethren, he converſed here but as a Meſſenger from God the Father, whoſe errand he came down upon, and to whom he was to go, aſſoon as he had finiſhed what he came for. And therefore he avoided any kind of ſetlement in this world, any way of making this his fixed habitation, as he told the Scribe that was about to follow him, Mat. 8. 20. *The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head.* Yea, he profeſſed that he was not in the world, while he was here, becauſe indeed he was not to continue here; he was ſhortly to depart, he was as good as gone already, as in this Chapter I am handling, ver. 11. *And now I am no more in the world, but I come to thee.* And this for cleering of the former member of the point, that Chriſt himſelf is not of this world, but of another.

Now for the ſecond branch, that Chriſts Diſciples are in this reſpect like Chriſt himſelf, this lies before you in the letter of the text, *They are not of the world, even as I am not of the world.* And this our Saviour often minds them of, as you may ſee that place for inſtance, to name no more at this time, John 15. 19. *Ye are not of the world*, ſaith he, *but I have choſen you out of the world.* Indeed, as Chriſt is, ſo they are in this world, as the Apoſtle ſpeaks, 1 *John* 4. 7. So in this world, that they are not of the world. And that in all the three reſpects wherein we have cleerly ſhewed you that Chriſt is not of this world, but of another. 2.

1. Chriſts Diſciples came from another world, and ſo in that reſpect they are not of the world, as Chriſt is not of the world. I ſay they came originally from another world, although not as they are men, yet as they are Saints and Chriſtians: So they are from above of God, they are his off-ſpring, as *Paul* ſaid to the Athenians, *God is their Father, for they are begotten of him*, 1 *John* 5. 18. And God is their Mother too, for they are born of him, 1 *John* 3. 9. So that you ſee, they are no leſs then a divine and heavenly generation. And they are *members of the New Jeruſalem*, which *John ſaw coming down from heaven*, Apoc. 21. 2. They are only for a while let down from heaven in a ſheet, as the creatures were to *Peter* in a viſion, and ſo taken up again.

2. As Chriſts Diſciples came from another world, ſo they live in another world, and ſo in that reſpect they are not of the world, as Chriſt is not of the world; *Their Converſation is in heaven*, as the Apoſtle ſpeaks, *Phil.* 3. 20. With the woman, *Apoc.* 12. they tread the *Moon*, this variable and *unconſtant* world under their feet. Trample with a diſdainfull and a holy ſcorn upon earth and earthly things. Honors are too ignoble to command them, riches too poor to buy them, pleaſures too fleeting to allure them. Sometimes they are tranſported (as it were) rapt and taken up into heaven in ſweet Soliloquies, and in holy contemplations, raviſhed beyond themſelves with cleer and comfortable apprehenſions of their Fathers love. Indeed they get above the world, they ſoare higher then the earth, *their treaſure is in heaven, and there are*

their

their hearts also: Their life is Angel-like: *they live with men indeed, but walk with God*, as *Moses* speaks of *Enoch*. *They have their eyes on him* (as Moses) *they see him who is invisible*, and they are taken up with him in all their wayes and actions. They are acquainted very well with the Almighty, (to use the phrase of holy *Job*) they converse with God here, come very often to his house, now and then sup with him, speak with him twice a day at least, and that in a familiar way, untill at length they be admitted to a more neer and intimate enjoyment of the Lord for ever, 1 *Thes.* 4. 17. till they be caught up (as they were first let down,) to meet him, and so *to be for ever with the Lord*.

3. Christs Disciples are going to another world, and so in that respect they are not of the world, as Christ is not of the world, because the world is not their fixed habitation; It is the character of wicked wretches, that they are men of this world, and that *they have their portion here*, Psal. 17. 14. In which respect the Prophet sets them in opposition to the Saints. And so ungodly men are stiled *the inhabitants and the indwellers of the earth*, very often in the Book of Revelation. But now the Christian on the other side, is not a dweller but a stranger on the earth. And this the Saints of God have frequently professed in the Scriptures. The Fathers, they acknowledged (as the Apostle *Paul* observeth, Heb. 11. 13.) *that they were forreigners and pilgrims here*. And *Abraham*, as the same Apostle notes, *sojourned in the Land of promise*, Observe it well, he did not dwell there, *but sojourned as in a strange Country*, Heb. 11. 9. And why? because he looked for a City where he meant to dwell: he had it not, but he expected it and looked for it. And this is that which the Apostle *Paul* professeth in the name of all the faithfull, that they had no continuing City here (no City that they meant to settle in) but they sought for one to come. This was the City that the Fathers saw a great way of, and made towards. And so despising all the happiness and glory of the present world, where they were strangers, and in which they were tarrying only for a little space, they set their eyes and hearts on this which was their own Countrey, Heb. 11. 19. *They desired a better Country which was an heavenly, where God had prepared for them a City*. And the same disposition you may note in others of the faithfull mentioned there in that Chapter.

Use 1. Is it so that Christs Disciples are in this respect like Christ himself, that they are of another world as he is? Then let us prove our selves by this my brethren, whither we be Christs Disciples, yea or no. If we be the indwellers of the earth, if we be at home here, if we have our portion here, no portion in the other world, we are none of Christs Disciples. No, no, if we belong to him we are strangers in the earth, we are absent from our home while we are here; *we are not of the world as Christ is not of the world*; and whether we be so or no, we may discover by these evidences following.

1. They that are not of this world, are not in all respects conformed to it; *they fashion not themselves according to the world*, Rom. 12. 2. *they walk not according to the course of this world*, Ephes. 2. 2. As Turks and Spaniards are not like to Englishmen, they have another kind of visage, another

another garb and habit, and the like: So they that are not of this world differ manifestly from it. There is a clear distinction to be made between them and worldly men, by any man that marks them well, and hath his Judgement exercised to discern. There are none like them in the earth; their wayes are of another fashion then the wayes of other men. Now I beseech you, my beloved, think upon it; If you be fashioned to this world, if you be carried with a swinge of the prophane and vitious times and places where you live, if you run down the stream with others, if you sleep as others do, 1 *Thes.* 5. 6. if you swear as others do, if you run out with others to the same excess of riot, you are surely of this world, and not the other.

They that are not of this world, but of the other, have a very dear affection to those of the other world. If travellers and strangers meet with any of their Countreymen in a remote and forreign Land, how lovingly do they embrace them? What kindness do they shew them? how are they knit together in a bond of love? Just so it is with Christs Disciples; if at any time they light on those who are not of this world, but of the other as themselves are, they are taken up with joy, and presently their hearts and their affections, by a kind of sympathie do wonderfully close together. And therefore those dissemblers deal too grosly to deceive (*si tamen Hypocrisis dici debeat, quæ jam latere præ abundantia non potest, præ impudentia non quærit*, as *Bernard* speaks) who would be taken to be Christs Disciples, while their companions and their bosome friends are the men of this world; yea Traytors to the place to which they would be thought to appertain. And others hate the very men whom Christ hath called out of the world: holiness whereever they find it being the object of their fury. Suppose thou wert in *Italy*, or in another forreign land, and there shouldst meet an Englishman, wouldst thou mock and scoff at him? wouldst thou deride and jear the fashion of his Hat, and Cloak, and Sute, the manner of his Complement, his Gate, and Carriage, *&c.*? wouldst thou procure him to be taken up, imprisoned, put to death? Thy earthly Countrey would not own thee, if thou shouldst be so unworthy: and truly Heaven will not own the men who deal thus basely and injuriously with the inhabitants of that Countrey. 2.

They that are not of this world, their language is not of this world but of the other: they speak the tongue of the heavenly *Canaan*, their speech is gratious, and usually *to glorifie their God, or to edifie their brethren*; But they that are of this world, they speak of this world, 1 *John* 4. 5. *Shibboleth* never discried so many Ephramites as this doth worldly men. Of what place are they inhabitants whose language is so harsh and tart, *whose mouths are full of cursings and bitterness, the poyson of Aspes being under their lips?* Where dwell they (Alas too neer us) who cannot speak almost without an oath, whose tongues are alwayes dipping in that blood which was shed for mans salvation? Are they inhabitants of the Celestial *Canaan*, whose tongues are keen as swords, and sharp as Arrows, to hew and wound their brethrens names? Shall I say that man or woman is of heaven, whose tongue is set on fire of hell? 3.

To what place do they appertain, *whose speech is stuft with filthiness and ribauldry, whose words are rotten?* as the Apostles speaks. Brethren, do not deceive your selves; if you cannot speak the language, you belong not to the Countrey.

Use 2. Is it so that Christs Disciples are in this respect like Christ himself that they are of another world as he is? No marvel then though they be made a gazing stock and a wonder in the world. If Turks or Indians walk along the streets, the common people use to gaze upon them, and so wonder at their habit and deportment, *&c.* And are not Christs Disciples of another Countrey, yea of an other world? Are they not men of singularity? Are not their wayes and fashions divers from the fashions of this world? No marvell then though they be men of wonder as the Prophet speaks, *Zac.* 3. 8. though they be hooted at, and though they be made as spectacles and gazing stocks to worldly men.

Use 3. Is it so that Christs Disciples, *&c.* Then let them live like men of another world, *shining as lights amidst a perverse and crooked generation that sit in darkness and in the shaddow of death.* Let Heaven appear in their discourses, and their Conversation. Here we may remain, and must, till God be pleased to call us hence; but our continuance here must be accompanied with a reserved exemption of our selves from the Contagion of the times, and with an earnest and unwearied striving against the stream of the corruptions of the places where we live; *not following a multitude to do evil.* We must be separated from the world (my brethren) not in place but in affection and in Conversation. *I pray not*, saith our Saviour, *ver.* 15. of this Chapter, *that thou wouldst take them out of the world, but that thou shouldst keep them from the evil.* We must not on consideration of the notorious lewdness and prophaness of the inhabitants of this world, who vex our souls with their ungodly deeds, desire the Lord to carry us to Heaven in a fiery Chariot, as he did *Elijah*, to take us presently out of this world: but rather to preserve us in it, that we may keep our robes pure and undefiled among so many garments spotted with the flesh; That against the violent and restless oppositions and temptations of the world and worldly men, we may stand impregnable, shewing our selves the sons of God, by overcoming it and them. The veriest wretch may keep himself from grosser acts when he hath no occasions nor allurements to them. But in the midst of millions of enticements and commanding provocations, and in a world that lies in wickedness, to be singular in goodness, this is indeed like Christs Disciple, who himself was holy, harmless, separate from sinners. It was *Tullies* commendation of *Murana*, *Non tam laudandus* Muræna *quod in* Asia *vixeris, quam quod in* Asia *continenter vixeris.* *Murana* deserved not so much commendations that he lived in *Asia*, as that he lived continently there, amongst such a loose and effeminate people, where his Chastity must of necessity suffer many encounters; And Gods, of Job, *that there was none like him in the earth.* Such must we strive to be, and come as neer the pattern as we may.

Use 4. Is it so that Christs Disciples, *&c.* Then let them not regard this world nor the vanities thereof. We see that Travellers and Strangers do not set

ſet their hearts on any thing they meet with in the way: If they ſee ſtately Houſes, Orchards, Gardens, if they hear curious muſick, *&c.* they are not taken up with theſe things. No, they keep on their way, and are not hindred nor withdrawn by the moſt pleaſing Avocations. Doth any Traveller fall a building at his Inn? a planting or a ſowing by the way? And therefore ſeeing we are of another world, and conſequently ſtrangers here, let us not ſet our hearts and our affections on the things that are beneath, but on the things that are above; *let us uſe this world as though we uſed it not*, for neceſſity alone, and not ſo much for profit or delight; to further us in holy duties, not to ſtop us to help heavenward, not to hinder. O let us not by ſcraping up the dung of this world, diſgrace our Countrey, and bring it to a low eſteem with worldly men. Let it not be ſaid to us, as *Anacharſis* ſaid to *Atticus*, upbraiding him becauſe he was a Scythian; *Mihi inquit dedecori eſt patria, at patria tu.* My Countrey is a ſhame to me, but thou art diſhonour to thy Countrey. No, let us honour it: let carnal wretches know that it is a wealthy place, that there we have a rich inheritance, and large poſſeſſions, and that our Father (who is king thereof) is well able to provide for all his children.

Is it ſo that Chriſts Diſciples, *&c.* Then let us not deſire nor fancy to our ſelves (my brethren) any long continuance here, but let us be preparing for our journey home. A ſtranger makes no long abode or reſidence in any place; he tarries for a night or ſo, and paſſeth onward to the Countrey where he dwelleth. And therefore ſeeing we are of another world, let us alwayes be thinking of our journey home, and making preparation for it every day. I ſay as *Moſes*, Deut. 32. 29. *O that men were wiſe, that they underſtood this, that they would conſider their latter end!* *Uſe 5.*

Is it ſo that Chriſts Diſciples, *&c.* Why are they ſo unwilling then to leave this world? Why are they ſo averſe from death and diſſolution, and departure hence? Indeed for wicked and ungodly wretches who are the men of this world (as the Pſalmiſt calls them) who have their portion in this preſent world, no portion in the other, it is no wonder that they ſhould be loth die. O death, how bitter needs muſt thy remembrance be to him that lives at eaſe and reſt in his poſſeſſions! But unto you who are of another world, I ſay as Chriſt to his Diſciples, *Ariſe let us go hence.* Why (my beloved) what is the matter with you? What, are you loth to go home? Methinks you ſhould conſider with your ſelves that when you die, you go to your own world, your own Father, your own friends, where you ſhall be as welcome as your hearts can wiſh: God your Father will receive you, Chriſt your brother will embrace you, Triumphant Saints and Angels will rejoyce in you: And after all the troubles of a tedious journey, *you ſhall ſit down with* Abraham, Iſaac, *and* Jacob, *in the Kingdom of Heaven, feaſting it in companies, feeding on the hidden Manna, and drinking deeply of the pure and Chriſtall River of Water of Life, proceeding from the Throne of God and of the Lamb.* And who would willingly remain abroad in an unpleaſing Pilgrimage, and not chooſe rather to come home to ſuch *Uſe 6.*

sweet Company, and to such blessed Entertainment as this is!

And thus we have at length dispatched the first part of our Saviours prayer, in behalf of his Apostles and Disciples who were then about him, and in it the first main thing which he desireth for them, preservation.

The second follows now in order to be entred on, and here the main thing, that he seeks in their behalf, is Sanctification. *Sanctifie them through thy truth, thy word is truth.*

And here we have two things to be considered. A Supplication, and an Explication. First, We have here our Saviours Supplication to his Father, in behalf of his Apostles and Disciples, *Sanctifie them through thy truth.* And then we have this Explication, in which he shews what he intends by truth, *viz.* the word of God. *Sanctifie them with thy truth, thy word is truth.*

Begin we with the Supplication, in which you may take notice with me, of these two particulars. First, the thing desired, Sanctification: *Sanctifie them*, saith our Saviour; And then the outward instrumental means, by which he prayes they may be sanctified, the truth of God, that is the word, as he explains it afterwards, *Sanctifie them through thy truth.*

Both yeild us out this Observation.

DOCTRINE.

The word of God is the ordinary Means by which he Sanctifies his people.

It is the instrument in Gods hands, by which he doth this great work. He sanctifies them, *he is the God of all grace*, he calleth and he makes perfect, stablisheth, strengthneth, settleth them. But he doth it by this means, according to our Saviours prayer here, *Sanctifie them through thy truth.*

And here I shall distinctly cleer these two things.

1. First, that the word of God is the ordinary Means by which he sanctifies his people in a way of inchoation, by which he begins that work in them, by which he converteth them, regenerates them and makes them to become new creatures. And this we find abundantly exemplified in the times of the Apostle, how mightily the word of God prevailed to the Conversion of their hearers, and to the working of unfeigned faith, and grace in them. You may behold three thousand sinners wrought upon by one Sermon, *Acts* 2. 41. And yet again, as if these had been a few, five thousand by another Sermon, *Acts* 4. 4. And hence it is my brethren, that the word is called the word of grace, because it works grace in Gods people. But whether this be the work of the Law, or of the Gospel, whether one or both of them be the ordinary means by which God sanctifies his people, will need to be a little further opened and resolved. And I shall shew you from the Scripture, that both of them are instruments in Gods hand, by which he sanctifies his people.

1. God sanctifies his people preparatively by the Law. The Law converts

converts, and worketh grace by way of preparation. It shews a man his sin and his transgression, it emptieth him of all opinion of himself, it humbles him, and layes him low in apprehension of his own unworthiness: And so indeed, it makes him fit to entertain the grace of God; *for he will give his grace unto the humble.* *John Baptists* tough and rigid preaching of the Law you know, my brethren, must prepare the way for Christ. He must be like a Pioner to go before him, to bring down every high exalted thought, to make the Mountains levell with the Valleyes; He must be like a Harbinger to ride before, and take up room for Jesus Christ, to write his name upon the heart. This heart is taken up for Christ; To cause these everlasting doors to be set open to him when he comes. And when the heart is thus prepared, thus emptied, and thus opened once, then it is fit for Jesus Christ with all the graces of his spirit to enter in and dwell there. And this is all that God doth by the Law, he sanctifieth men by way of preparation and predispositon only; But

2. The means by which he sanctifieth them indeed, and works the truth and the reality of saving grace in them, is the preaching of the Gospel; and therefore the Apostle puts the question to the renewed *Galathians*, Gal. 3. 2. *This only would I learn of you*, saith he; *received ye the spirit by the works of the Law, or by the hearing of faith? q. d.* for this I appeal to you. I put the matter to your consciences, whether the saving graces of the spirit, were not first wrote in you by the hearing of faith: that is, by hearing the doctrine of faith, which is the Gospel. And hence the Gospel is sometimes called *the grace of God*, as you may see that place for instance, *Titus* 2. 11. and that not *formaliter*, for so the Gospel is not, neither can it be the grace of God (neither that grace which is in God, I mean his free and undeserved favour, nor yet that grace which is communicated and dispensed from him to us; I mean the gifts of his spirit, whether they be such as appertain to edification, or sanctification,) but *effective*, as the School-men speak, the Gospel is the grace of God, because the grace of God is the effect and issue of the Gospel. The Gospel is the instrumental means of grace and holiness which it effecteth under God, and worketh in the hearts of his people. And under this expression it is set in opposition to the Law. For as the Law doth not reveal the grace of God in Jesus Christ the Mediator and Redeemer as the Gospel doth: so neither doth it work the grace of God, I mean the saving gifts of his spirit: and therefore it is called the Ministration of the Letter, and not the Ministration of the Spirit, because there goes no spirit with it. Or if it carry any of the spirit with it, it is the spirit of fear and bondage, and legal humiliation, and not the spirit of adoption and sanctification. But on the other side, the Gospel carries spirit in the ministration of it, which it conveyes into the heart of those that hear it and embrace it, as they ought to do. It operateth and begetteth the endowments of the spirit, and worketh grace and sanctification.

And as the word of God is the ordinary means by which he begins the work of Sanctification: So it is the means also by which he carries on the same work to further measures and degrees. They were sanctified

fied already for whom our Saviour makes this prayer in my text; the work was begun in them, they were his own Apostles and Disciples; and yet for them he prays, *sanctifie them with thy Truth*, *q. d.* Sanctifie them yet more fully, make them yet more gratious and more humble, and more holy, by a more full discovery of the Truth revealed in thy Word to them: *Sanctifie them with thy truth, thy Word is truth.* Indeed the Word, my Brethren, as it is incorruptible seed, by which men are regenerate and born again to God, as the Apostle shews, 1 Pet. 1. 23. *Being born again, not of corruptible, but incorruptible seed, by the Word of God:* so it is milk which nourishes and makes them thrive and grow, while they are but babes in Christ: and it is also strong meat on which they feed, *until they come* ad ἄνδρα, *to a perfect man, to the measure of the stature of the fulness of Christ.* This for clearing of the point; proceed we to the Application.

Use. 1. Is it so, That the Word of God is the ordinary means by which he sanctifieth his people in a way of inchoation? O then let Ministers be here intreated and prevailed withall, as they desire the Reformation and Conversion of their people, the working of unfeigned faith and grace in them, to be diligent and instant in preaching the Word and Gospel unto them, if they would have them *turn from darkness to light, and from the power of Satan unto God.* Let them lay out themselves in indefatigable pains this way. Let them be instant (as the Apostle *Paul* exhorteth *Timothy*) *in season and out of season*, and spare no labour to accomplish such a blessed end as this is.

Object. But some may say perhaps, *That they have preached long and laboured hard, and yet they see no issue, no success of all their labours; Their people are not turned to the Lord, no grace appeareth in their lives and conversations, so that they are exceedingly discouraged and disheartned in the work of God.*

Sol. To this I shall reply in two or three particulars, and I shall be brief in them; for I am very sensible that other things will be more suitable to this Assembly.

1. First, the fruit of their endeavours who faithfully dispense the Word of God, is not always manifest. *Eliah* thought he had been left alone, and yet even then *there were seven thousand men that had not bowed the knee to Baal:* Among the Rulers there were some who were indeed converted and believed in Christ; and yet because they were but novices, and newly entred, they were fearful to acknowledge and confess him; Grace is not always wrought with observation, as our Saviour sheweth, *Mat.* 13. 13. It is compared to *Seed* in Scripture, *which after it is sowen, lies hid and covered in the earth a while, and is not seen.* And therefore faithful Teachers should not be disheartned because they cannot see the fruit of their indeavours; it may be they have sowen the seed, that may spring up and flourish in another age. And they have laid the good foundation under ground, and out of sight, on which another faithful Minister may build, and raise a very goodly frame. And herein is that saying sometimes verified, (to use our Saviours own word) Joh. 4. 37. *One soweth and another reapeth:* The Prophets laboured, and the Apostles entred on their labours; and so it is at this day.

Though

Though their labour be in vain, respectively to their desired issue and 2.
success, the conversion of their people, they ought not to desist from it; No, they must work the work of God, they must continue preaching still, though no fruit at all should follow: *Thou shalt speak my words unto them*, saith the Lord unto *Ezekiel*, chap. 2. 7. *whether they will hear, or whether they will forbear, for they are a rebellious house*; And the Apostles exhortation is very apposite to this purpose, 2 Tim. 4. 4. *They shall turn away their ears from the truth, and shall be turned unto fables.* What now, must *Timothy* desist from preaching any more unto them? No, saith the Apostle, *watch thou in all things, endure affliction, make full proof of thy Ministry*: Be diligent, perform thy duty, and leave the success to God; Waiting if God peradventure will give them repentance to the acknowledgement of the Truth, and that they may recover themselves out of the snare of the Devil, by whom they are led Captive at his will.

If they continue in their ministerial labours, though no apparent good 3.
be done by it, they want not great encouragement; *They are to God a sweet savour in Christ*, not in them that are saved only, but in them that perish too, 2 *Cor.* 2 15. Though *they spend their strength in vain* (with reference to the conversion of the people) *yet their judgement is with the Lord, and their work is with their God*: that is, the recompence and reward of it, *Isa.* 49. 4. And they have their recompence *secundum laborem, non secundum proventum*, as *Bernard* speaks, according to their labour, and not according to the issue and success.

But in the last place my Beloved, if after all their tiring pains and te- 4.
dious expectation, God should be pleased so to bless their labours to make them happy instruments of bringing in his chosen to him, their comfort would be very great in this world, their recompence exceeding glorious in the world to come. For they that are not only wise themselves, but also are the instruments of making others wise too, shall have a great deal of glory, they shall shine as the stars in the Kingdom of God for ever and ever.

And as the Ministers are hence encouraged to preach the Word, so in *Use* 2.
the second place the people may be perswaded hence to hear it & attend upon it. If you be yet without the Covenant, and have not any saving grace in you, this is the ready way to have it wrought in your souls. It is the Word by which God sanctifieth in a way of inchoation; and if the Lord be pleased to concurr with it, you may be sanctified by this means; you are not able to convert your selves: My Brethren, you are not able to renew and sanctifie your selves; but the blessed Word of God, (if he be pleased to add vertue to it) may operate and bring about these great effects. The Law (that is the Word of God) converts the soul; the Truth, that is, the Word of truth (so is the Gospel called in opposition to the types and shadows of the Law) renews and sanctifies the heart, according to our Saviour Christs Petition to his Father here in the behalf of his Disciples: *Sanctifie them with thy Truth, thy Word is truth*: And therefore you that are strangers to the life of grace, be you intreated and prevailed withal to put your selves under the powerful preaching of the Word

Word and Gospel of the Lord Jesus; O wait upon the doors of Wisedoms house, be swift to hear, attend upon the Word of God, lay hold on every opportunity to be partakers of this holy Ordinance, and then perhaps it may in time become a word of grace unto you, you may be sanctified by this Truth.

Use 3. Is it so, That the Word of God is the ordinary means by which he sanctifieth his people in a further measure, by which he works not only the beginnings, but also the increase of grace? which is the second member of the point. We see then what the reason is why many Christians do not grow, make no increase at all in holiness and grace; nay rather in a declining and abating hand; there may be many causes of it; and this is not the least of the decay of many men, because they do not wait upon the powerful preaching of the Word of God, which is the means to make them prosper and to thrive in grace. You may take notice of too many such, who while they constantly attended on the means, were zealous, lively, active, fruitful Christians, their gifts were always on the growing hand: But since they have remitted of their diligence in this respect, they are sensibly decayed, and they are nothing like the men that they were in former times. Fall into discourse with them, alas their wonted faculty is gone; either you shall find them dead and stupid (as it were) not having any savory word to say in any matter that concerns Religion, or else they talk is so far of, so barren, so unprofitable, that it administers no grace, no benefit at all to them that hear it. Follow them into their houses, and there you shall observe that many holy exercises and religious houshold duties, which had been formerly set up, and constantly performed perhaps for divers years together, are either utterly neglected, or else discharged in such a cold and formal manner, that there is no life in them. Enquire of other men who knew them in their first beginning, and they will tell you all is gone; their wonted heat, and zeal, and forwardness is come to nothing, and in them the Proverb is verifyed, *The Dog is turned to his own vomit, and the Sow that was washed to her wallowing in the mire.*

Use 4. Is it so, That the word of God is the ordinary means, by which he sanctifieth his people, not only in a way of inchoation, but also in a way of augmentation? Here then we see what we must do if we desire to thrive in holiness, to make a daily progress and increase in grace: We must attend upon the preaching of the Gospel: And truly there is little hope that we should ever grow (as Christians) without the use of this means. The tree that spreads and flourisheth, and brings forth much fruit, is said by *David* to be *planted by the water side*, Psal. 1. 3. Even so the thriving and the growing Christian, must be planted by the means, he must be near the Word of God, those waters of the Sanctuary, as the Prophet calls them: That saving Doctrine must drop down upon him as the rain, it must distil upon him *as the dew, and as the smaller rain upon the herbs, and as the showrs upon the grass*, as *Moses* speaks, *Deut.* 32. 2. or else he will be like in time to wither, and decay, and come to nothing.

Use 5. Is it so, That the Word of God is the ordinary means by which he sanctifieth

sanctifieth his people not only in a way of inchoation, but also in a way of augmentation? Then certainly those men are in an ill condition, who though they constantly enjoy the preaching of the Gospel, yet do not thrive nor grow by it; they hear it Sabbath after Sabbath, yea and perhaps repeat it with their families, and yet are not a jot the better for it any way. Look at what point they were for knowledge, practice and obedience many years ago, at the very same they stay; they are the very same men, there is no alteration on them, they have not gained any ground on their corruptions, they are not grown a jot more constant and fervent in religious duties then in former times. What is the reason, that the Gospel produceth not its genuine effect in these men, and that it bringeth forth no augmentation, no increase of inward grace, or outward obedience? the fault is not in the inefficacy of the Gospel, simply considered in it self, but in the hardness and deadness of their hearts; and as we use to say of ground that is manured and dreſt, and watered much, if it yieldeth no increase, that it is very barren ground; just so we may conclude of these men. And certainly their case is fearful, if they so continue, as the Apostle shews us in the same Similitude, Heb. 6. 7. *The earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth blessing from God:* But on the other side, *that which bringeth briers and thorns is rejected and nigh unto cursing, whose end is to be burned.* And therefore I beseech you my Beloved, as increase and growth in grace is one effect in Gods Word, so let it bring forth this effect in you; and that it may so do, I shall prescribe you some directions.

Remove those impediments that hinder growth and profiting by the Word of God, and they are principally such as follow. 1.

1. The first is pride and loftiness of heart and spirit; for when a man is puft up with a self opinion of his own sufficiency, and thinks he knows as much as all the Preachers in the world can tell him, how can he profit by the Gospel? He is so full that when the water of the Word is poured upon him, either it runneth over, and is spilt upon the ground, or else returneth back upon the face of him that poured it: If therefore you desire to thrive by it, come to hear it my Beloved with teachable and humble spirits; the Lord will teach the humble his ways.

2. Infidelity or unbelief, for if we give no credit to the Word of God, if we believe not the report of the Word of God, his arm will never be revealed to us, we shall not benefit, nor profit by it: And therefore this is yielded as the reason why the Jews were not a whit the better for the Word, Heb. 4. 2. *The Word did not profit them, not being mixed with faith in them that heard it.*

3. The third impediment is strong passion; for as obstructions in the stomach hinder growth by bodily and outward food, so vehement and head-strong passions do keep us from receiving growth and nourishment, and augmentation by the Word of God. You shall observe it commonly, that those that have such furious and unbridled passions in them, that will not be subdued by reason, nor by Scripture, do seldom profit by the preaching of the Gospel; nay, it must be received with meekness if

we mean to grow by it, *Jam.* 1. 21. And therefore the Apostle yields it as the reason why the *Corinthians* could not bear strong meat, substantial solid truths, their stomachs were not able to digest them, they were so cloid with these obstructions, 1 *Cor.* 3. 2.

4. Prejudice against the gifts or person of the Teacher, this will exceedingly abate the power, and hinder the success and profit of his teaching: If once the heart be prepossest with jealousies and sinister thoughts and disaffection to the Minister, there is but little hope of any benefit that such a man will reap by his labours. These are the lets which we must labour to remove, if we desire to thrive and grow by hearing of the Word of God.

2. If we desire to grow and to increase by it, we must not hear it only, but labour to digest it too. A man shall never thrive and prosper by the meat he eats if he digest it not, unless there be concoction and assimilation of it to the substance of the person that is nourished. Let such a person feed as plentifully as he will, there will be no augmentation. So let us hear as much and as often as we will, if we do not digest the Word of God, the bread of life, by serious meditation, by application of it to our own particular estate, there will be no increase of grace by it.

3. Lastly, Let us seek to God by earnest prayer, that he would bless his Word to us, that sucking this sincere milk, we may grow thereby: Paul *may plant, and* Apollos *may water, but the success* (if any be) *must be from God*, as the Apostle shews, 1 *Cor.* 3. 6. and therefore must seek it at his hands: Before we go to hear him speaking to us in his Word, let him hear us speaking to him in our prayers, that he would sanctifie his holy Ordinance, and make it by his blessing to become a means of our increase in holiness and grace, until we come to be compleat in Christ Jesus: Seeing the Word is but an Instrument in his hand, let us pray that he would manage it, and wield it, and make it powerful and successful. Let us renew our Saviours supplication in the Text, every time we go to hear, *Lord, sanctifie us with thy truth*: thy truth alone and of it self will never do it, unless thou sanctifie us by it, and therefore Lord do thou appear in this holiness: *Sanctifie us with thy truth, thy Word is truth.*

Ioh. 17. 17.

Thy Word is truth.

OUr Saviour, as he is a Mediator of Redemption to his people, so of Intercession too. He finished the former (as his own expression is) and he began the latter, while he was here in this world. The Chapter is a model of it, wherein he gives his Apostles and Disciples a taste, from which they might guess what he was like to do more fully for them, when he was ascended and sate down at the right hand of his Father, to be an everlasting Advocate and Intercessor

ceſſor for his Church and people. And here there are two things eſpecially, which he deſires in their behalf, to which at leaſt all the reſt may be reduced, Preſervation and Sanctification. He enters on the latter in the verſe now read, and ſo did we the laſt occaſion.

And here we have as I have ſhewed you, the Supplication and the Explication. The Supplication, *Sanctifie them with thy truth.* The Explication, what is meant by truth, the Word of God, *Thy Word is truth.*

The laſt Lords-day I diſpatched the Supplication, ſo that the Explication comes to be inſiſted on at this time; *Thy Word is truth.*

It ſeems to be an anſwer to the ſelf ſame queſtion which *Pilate* ſometimes put to Chriſt himſelf, but would not tarry for a reſolution; What is truth? So *ſanctifie them,* ſaith our Saviour, *with thy truth.* But what is truth? you have the anſwer in the following clauſe, *Thy Word is truth.*

There is the Word God, and there is the word of God. The one is Chriſt the Son of God; for he is called *the Word* in Scripture, and he is the Word God, as you may ſee that place for inſtance, 1 Joh. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* The other is the will of God revealed and manifeſted in the Scripture. And it is called *the word of God,* becauſe as the words of men diſcover what their mind is, which elſe you were not able to imagine, ſo the Word of God, the Scripture, diſcovers to us what the mind of God is, ſo far as it is neceſſary to ſalvation.

Now this Word, ſaith our Saviour here, is truth; *Thy Word is truth.* It is not only true, but truth it ſelf; and ſo indeed is all the Scripture; the Law and Goſpel both of them are all truth, conformable in all reſpects to the Idæa of them in the mind of God. But yet the Goſpel is the Truth by way of Excellencie above the reſt of holy Scripture. Not that the Law, or any other part of the Old Teſtament, is not ſo true as Goſpel is; for there are no degrees in truth as truth. Words are either true alike, or ſome are true, and others falſe: But the Old Teſtament, and legal truths, are not be compared in ſome reſpects to the New Teſtament and Goſpel truths: Theſe have the odds and the advantage of the other. And therefore this, I mean the Goſpel, is principally called *the Truth* in the language of the Scripture, as I ſhall ſhew you more at large hereafter.

And this at leaſt is chiefly aimed at by our Saviour, when he ſaith, *thy Word is truth*; for of that truth he ſpeaks apparently, which is the inſtrumental means by which God ſanctifies his people. And that is not legal truth; God doth not ſanctifie men by the preaching of the Law, ſave only in a way of preparation and prediſpoſition. The Goſpel only works the truth and the reality of holineſs and grace, as I have ſhewed abundantly out of the former member of the Text. And therefore it is Goſpel truth that is eſpecially intended here, which is the only proper inſtrument of ſanctification. *Sanctifie them with thy truth, thy Word is truth.* So then the Obſervation lies before us.

DOCTRINE.

The word of God of God, especially the Gospel, is the Truth.

In prosecution of the Point, I have two things to cleer to you, before I come to application. First, That the word of God is all truth; there is no falsehood or deceit in it, and I shall be brief on that. Then that the Gospel is the truth by way of excellence, and in a specialty above the rest of Holy Scripture. I do not say the Gospel is more true then other things contained in the book of God, but it is truth of more concernment, and of more use, as I shall make it evidently and distinctly to appear to you.

1. As for the first of these, the word of God is all truth; so it is stiled in the letter of my text, without restraint or limitation, *Thy word is truth.* Whether it be the word of History, the things that are historically represented to us in the Scripture, or the word of precept, or the word of promise, or the word of threatning, all is truth. If you look to the intention of the Author of the word, God hath delivered nothing in it with a purpose to deceive. Or if you look to the matter of the word, the things themselves that are delivered in the Scripture, they are indeed as they are there expressed. *The sayings of the Lord are true sayings,* Apoc. 19.9. whether they be the sayings of the Father, or the sayings of the Son; For God the Father hath his saying, *God spake these words* in the preface to the Law. And God the Son hath his saying, *Verily I say unto you, if a man keep my saying, he shall never see death,* John 8.51. And both of these, the sayings of the one and of the other, the sayings of the Father, the Law of works, the sayings of the Son, the Law of faith, are absolutely and exactly true, there is no falshood or deceit in them; They are the true sayings of God.

And they must needs be true, because they are the sayings of God. *Thy word is truth,* saith our Saviour in my text. It is thine, and therefore truth. For he that is the author of it, *he is the God of truth,* as the Prophet *David* stiles him, *Psal.* 31.5. Observe it well, he doth not say he is the true God in himself, and in his nature, but *he is the God of truth* in his discoveries and revelations of himself to men. All that comes from him is truth. *He is the faithfull and the true witness,* Apoc. 3.14. Not only true and faithfull as a God, but true and faithfull as a witness; And his word is his witness, not his ordinary saying only, but his witness to confirm us and assure us of that which is delivered to us, to work and strengthen faith in us. And therefore it is called the Testimony, or the witness of the Lord, I think no less then twenty times in Scripture.

2. Now for the second branch, the Gospell is the truth κατ' ἐξοχὴν and in a specialty above the rest of holy Scripture. *Thy word is truth,* saith our Saviour in my Text, that is thy sanctifying word which is the Gospell, *Sanctifie them with thy truth, thy word is truth.*

The Law, (as far as I am able to remember) is nowhere called distinctly

ſtinctly by it ſelf the word of truth, but the Goſpel commonly, not in my Text alone but elſwhere often. Indeed the Pſalmiſt prayes to God, *Take not thy word of truth away out of my mouth*, but he intends the promiſes for which he hoped, as you may ſee in that place, *Pſalm* 119. 43. *And all the promiſes* you know are Goſpel, *they are in Chriſt yea, and in Chriſt Amen.* But on the other ſide the Law is mentioned as in ſome reſpect contradiſtinct to truth. *The Law was given by* Moſes, *but grace and truth came by Jeſus Chriſt*, 1 John 17.

And yet you muſt not apprehend the Goſpel to be truer then the Law, or any parts of Scripture. If it be truer, they are abſolutely falſe. But it delivers truth of greater excellency then the reſt of Scripture doth, as will appear if you conſider either the ſubject matter of it, or the Revelation of it, or the Confirmation of it, or the Operation of it.

Goſpel truth excelleth for the matter of it. Chriſt is the ſubject matter of the Goſpel, and therefore it is called the word of Chriſt, Col. 3. 16. *Let the word of Chriſt dwell in you richly*, not of Chriſt the Author only, but of Chriſt the ſubject matter: and herein it ſurpaſſes and tranſcends, not all other Books only that handle other arguments, but even all other parts and parcels of the Book of God it ſelf. For Chriſt is the moſt pretious and delicious matter. He is the richeſt, and the ſweeteſt ſubject in the world.

1. Chriſt the Subject of the Goſpel is the moſt rich and pretious ſubject. He is the wealth and treaſure of the faithfull ſoul; there is in him an endleſs Myne and infinite Maſs of ineſtimable riches. And therefore the Apoſtle having ſpoken *of the riches of the glory of the Goſpel*, adds in the words immediately annexed, *which riches is Chriſt in you*, Col. 1. 27. *In him are hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. A treaſure is much, but treaſures are more. But when all the treaſures that are in the world, ſhall be gathered together, and laid in a heap, there muſt needs be vaſt and riches. And this tranſported the Apoſtle *Paul* and ſwallowed up his thoughts and words, as unable to conceive it or expreſs it, yea even raviſhed him beyond himſelf, that he was *entruſted to preach the unſearchable riches of Chriſt*, Epheſ. 3. 8. He found no end, no bottome of them, he could not reach the heigth, and depth, and length, and breadth of thoſe treaſures, they had ſuch immenſe and endleſs dimenſions.

2. Chriſt the ſubject of the Goſpel, is the ſweeteſt and moſt delicious ſubject in the world. It was the only thing that weakned the delight that *Auſtin* took in reading of a certain work of *Cicero's*, becauſe he could not find the name of Chriſt in it. That is a pleaſant name indeed to every true believing ſoul; and whereſoever that is found, or whatſoever writing hath that high and holy perſon for the ſubject of it, *whom to know is life eternal*, ſhould be read with full delight and high pleaſure. And therefore that which treats of Jeſus Chriſt, is ſtiled Goſpel, good news, and good tydings; *yea good tydings of great joy*. It tells us of a Jeſus, a Saviour, a deliverer out of bondage to ſin and Sathan and damnation, out of the moſt ſad and miſerable thraldom in the world,

world, and this is infinitely ſweet. Oh with what melting, ſelf-conſuming wiſhes and deſires doth the poor diſtreſſed Captive long to hear of a Redeemer? how welcome is this news to him? and ſuch a one is Jeſus Chriſt to us, and therefore it is ſweet to hear of him. And as the Goſpel tells us of deliverance out of bondage, ſo of admiſſion to ſuch incomparable priviledges here, to ſuch unutterable happineſs hereafter, as cannot chooſe but melt the heart with raviſhing delight that hath aſſurance of a ſhare in them.

2. As Goſpel truth excelleth for the ſubject matter of it, Jeſus Chriſt, ſo for the manner of the revelation of it. The truth in the Old Teſtament was covered with a Vail, not of Types and Shaddows only, but of dark expreſſions too, ſo that it was obſcure and hid: But now it is unvailed as it were, and therefore the Apoſtle tells us, *that we beholdit now with open face*, 2 Cor. 3. 18. There is nothing now to hide it; The truth of the Old Teſtament is likened to the glimmering twilight in the dawning of the day, or to the faint and dimmer twinkling of a ſtar; But Goſpel truth is likened to the ſhining of the Sun at noon-day. And therefore we that live under Goſpel-revelation are called *the Children of the light and of the day*, 1 Theſ. 5. 5. And the Apoſtle tells us *that now the grace of God which brings ſalvation hath appeared*, Tit. 2. 11. It is a Metaphor in which the Goſpel is reſembled to a glorious Light, that having been obſcured and masked awhile (even as the Sun when it is overcaſt and muſled with a dark and gloomy cloud) at length ſhines forth with admirable brightneſs and ſhewes it ſelf with darling ſplendor to the world. Though it were hid from ages and from generations, yet it is now made manifeſt unto the Saints, *Col.* 1. 26.

3. Goſpel truth excelleth for the confirmation of it. It is better ratified then other truth. Truth may not be believed you know, it may not gain aſſent from thoſe that hear it, for want of ſolid and ſubſtantial confirmation: But Goſpel truth hath this preheminency, that it is now eſtabliſhed to the very utmoſt, by the death of Chriſt himſelf. *He hath ſealed it with his blood*, and therefore we have reaſon to believe it. Indeed the truth of the Old Teſtament was ratified and confirmed, yea it was confirmed in blood: But this was but the blood of Bulls and Goats; But now it is confirmed by the blood of Chriſt himſelf, which is a better and a more effectual confirmation. And this is that which the Apoſtle ſhews at large, *Heb.* 9. 16. and in the following verſes. So that the blood which ratified the Old Teſtament, was but the ſhaddow and the Type of that which ratifies the new, and therefore this hath the advantage of the other. I muſt confeſs that the Old Teſtament was ratified by the death of Jeſus Chriſt in deſtination, *for ſo he was the Lamb ſlain from the foundation of the world*: But this is ratified by the death of Chriſt in actual execution, which is if not in it ſelf, to us at leaſt, a cleerer and a better confirmation.

4. Goſpel truth excelleth for the operation of it: it hath effects tranſcendently beyond all other truth that ever was revealed to the world. I ſhall name but two only ſuggeſted in thoſe two great Goſpel Epithites, *the word of grace, the word of life.*

1. Goſpel

1. Gospel truth works grace. Not common grace and common sorrow, and humiliation, and repentance as the Law doth, but saving grace. And therefore it is called *the word of grace*, Acts 20. 32. It is so exclusively, it worketh grace alone, without the help and the assistance of the Law in that business. Something the Law may do towards us, indeed, but it doth nothing in the work of grace. *Of his own will begat he us* saith the Apostle, *by the word of truth*, that is the Gospel, James 1. 18. That only that is properly and strictly sanctifying truth, *Sanctifie them with thy truth*.

2. Gospel truth infuseth life, and that no other truth can do. The Law indeed can kill, but it cannot make alive. It is the Ministry of death and condemnation. The Gospel only is the Ministry of life and of Salvation. *And therefore this exceeds the other, and swallows it in glory*, as the Apostle shews at large, 2 Cor. 3. 6, 7, &c. In this respect we find the Gospel called *the word of life*, 1 John 1. 1. because it is the word that worketh life. It is the quickning word that raises men *from death to life*, to the life of grace in this world, and to the life of glory in the world to come.

And thus, I think we have sufficiently cleared the point, the word of God, especially the Gospel is the truth. Proceed we now to make some application of it, according to the divers branches of the point in order. I shall but touch upon the first, because I would not be prevented in the second.

Use 1. Is it so, my brethren, that the word of God is all truth? Then certainly it ought all to be believed. This truth on Gods part calls for faith on ours. *For what is faith but the belief of truth?* as the Apostle Paul defines it, 2 Thes. 2. 13. *He hath chosen us to Salvation through Sanctification of the spirit, and belief of the truth.* So that if the word be truth it ought to be believed by us. And this our Saviour Christ insinuates in his expostulation with the Jews, John 8. 46. *If I say truth, why do ye not believe me?* Though that which is delivered in the word of God be never so improbable, never so much above corrupt reason, never so impossible to a humane apprehension, yet it deserveth not of doubtfull Disputation and Expostulation, but rather calls for absolute belief.

And therefore they are deeply to be censured, who give no credit to the word of truth, further then their private spirits close with it, who do not answer Gods truth with their faith. They read it, and they hear it preached, but they yield no assent to it. No, they oppose it and dispute against it, they are meer Scepticks in religion. These are a multitude of such in these times, *who consent not to wholsome words, even the words of our Lord Jesus Christ, and the Doctrine which is according to godliness*, as the Apostle Paul speaks, 1 Tim. 6. 3. Whereas they that have ever felt the living power of Gods word, have their thoughts captivated to it, and will say as the Apostle, *we can do nothing, we can speak nothing against the truth*, 2 Cor. 13. 8. These men upon the other side, when they hear the truth of God delivered to them, speak against it, contradicting and blaspheming, as the stubborn Jews did, Acts 13. 45. They do not only ask with *Atheists, who shall declare to us* [illegible] opposition

opposition, but of inquisition, *Luke* 1. 34. But even peremptorily determine they can never be. And thus they belye the Lord, like those of whom the Prophet speaks, *Jer.* 5. 12. This in a word for application of the former member of the point. We shall now apply the latter.

Use 2. Is it so that the word of God, especially the Gospel is the truth, is Gospel truth excelling truth? Then let us give it the preferment before any other truth, both in our inquisition and our acceptation. Let us dive into it most, and let us value and prize it most.

First, Let us give it the due preferment in our inquisition, let us dive into it most, and labour more to be acquainted with it, then with any other truth. Let us read those books, let us hear those Preachers, and let us nourish those studies, which help us most to this knowledge; let us make this our main endeavour to be seen in Gospel truth, let us undervalue and neglect all other knowledge in comparison of this. It is the dangerous mistake of the greater part of men, who had rather be acquainted with the matters of the world, and to be skild in secular and humane learning, then in the doctrine of the Gospel. How do abundance plod to dive into the secrets and depths of nature, and set their wits upon the tenter-hooks, to search into the mysteries of Arts and Trades! how do they beat and work their brains to get abundance of experience and skill in worldly dealings and employments! but take no pains at all in hearing, reading, meditation, to dive into the mysteries of Jesus Christ. Tell me my beloved, have you ever among all your earnest strivings after insight either into humane knowledge, or into matters of the world, been half so studious and industrious to search into this Gospel-truth, to be acquainted with Christ Jesus who is the subject of the Gospel, to know that he was born, and lived, and dyed for you, *to know him and the virtue of his resurrection*, not by speculation only, but experience, *raising you up to newness of life*, to know *that he loved you, and gave himself for you*? Alas the hearts of a great many of you, cannot choose but tell you, that you have hardly ever spent a serious thought herein. And the very best amongst us cannot choose but say that we have been too slight and careless in our inquiries into this knowledge. Oh my beloved, had we the spirit of the Apostle *Paul*, or of those blessed Angels, who desire to peep and pry into the Gospel-truth as you may see, 1 *Pet.* 1. 12. we would not so idly misspend so much of our precious time in empty, frothy and unprofitable studies, nor waste away that flame of reason in our bosoms in such fruitless blazes; but we would strive more to look into the Point of Election, and to acquaint our selves with Jesus Christ before hand, that we may come into his presence at the latter day, we may be entertained as friends, and not as strangers. You hear that Gospel-truth is the study of the Angels, they study it, admire it, and adore it, and always so ravished, that they must have something to do, they were not able to forbear it. Oh fools and blind that we are, that knowledge that made it plain to us, we should have counted it, they did, and the knowledge of it is attainable, we should wilfully neglect it, than precious truth which is so studied and enquired into

into in Heaven, which Angels reach after, and yet when all was done, came short of the discovery.

Secondly, Since Gospel truth excells all other truth, let us give it the preferment, as in our Inquisition, so in our acceptation, and let us value it and prize it above other truth. Every truth of God is precious, but this truth is most precious, and therefore should be most esteemed and layed up with most care. All the sayings of God are worthy of acceptation, but Gospel sayings *are worthy of all acceptation*, 1 Tim. 1. 15. all that is possible to entertain them with. And therefore the Prophets call the time of the Gospel *tempus acceptabile, the acceptable time, the year of the Lord*, Isa. 16. 2. And if we look into the Scriptures, my beloved, we shall see what worthy acceptation it hath found. *Zachæus made haste and received our Saviour gladly into his house*, Luke 19. 6. So did the brethren at *Jerusalem* receive the Apostles because they brought the Gospel with them, *Acts* 21. 17. So did the *Bereans receive the Gospel it self with all readiness of mind, or forward affection*, μετὰ πάσης προθυμίας, *Acts* 17. 11. So did the Galathians receive the Apostle with the honour of an Angel, even as Jesus Christ himself, because he preached this excelling truth to them, *Gal.* 4. 14. The Merchant in the Parable (you know) did dearly purchase it, the Saints did earnestly contend for it, and took the Kingdom of heaven by violence. And hath it found the like esteem with you my brethren? have you received and entertained it as a transcendent and excellent truth? have your souls been even ravisht with the knowledge of it? have you preferred it in your thoughts and your desires before all other knowledge, yea before all other things? Alas how many are there that never valued it, who think it to be foolishness in comparison of that which brings them worldly profit or advantage! It is a miserable thing to see how this incomparable Gospel is slighted in the world.

Now I beseech you my beloved, think upon it, what is it that you despise? The wisdom of God in a mysterie which is adorned with so many glorious Titles in the Scripture to raise our hearts and our affections to it, without which all the wisdom and all the learning in the world is nothing else but loss and dung. And who is it that you despise in it? for the contempt and undervaluing of the Gospel carries in it more dishonour to every person of the Trinity, then any other sin. It is a shamefull undervaluing of the Fathers wisdom, which he hath shewed in no one thing so much as in the revelation of the Gospel, and therefore is it is called the wisdom of God, as if the Gospel were the short abridgement, the summ and the Epitome of Gods wisdom. It is a fearfull slighting of the Fathers love, as if in all the business of our Saviours passion he had but put himself to needless compassion, and shewed such love to men, as he might very wel have kept in his own bosome, for any thing we either need it, or care for it. It is an horrible contempt to Jesus Christ, to suffer him to stand waiting at our doors, *even till his head be full of dew, and his locks with the drops of the night*, to put in his fingers by the hole of the lock; to humble, empty and deny himself, to suffer the indignities and wrongs of men, the heavy wrath of God

himself, and after all to have that pretious blood which was drawn out with such woful agonies, and with such exquisite and horrid tortures, counted no other then the blood of a common Malefactor, no more regarded nor lookt after, no, though presented and offered to us, and that with obsecrations and intreaties too; who is able to express such baseness as this is! It is a high indignity to the blessed Spirit of grace to suffer him to wait in vain, to move, and to perswade in vain, to beg and to beseech in vain, till we do even weary him, and send him sad from us. Oh let us tremble of such contemptuous usage of the Father, of the Son, and of the Spirit, in the contempt of their Gospel; And henceforth let us receive it and embrace it as an excelling truth, as that which is of singular behoof and use, and consequently calls for singular esteem from us.

Use 2. Is it so, That the Word of God, especially the Gospel is the truth: That Gospel truth is the truth, that it excells all other truth? Then certainly it lies on the professors of this truth to have a carriage answerable to it; to have an excellent carriage according to this excellent truth: that so it may not be disparaged and dishonoured by our unsuitable and unagreeing conversations. As it is glorious in it self, so *it should be glorified by us*, and among us, as the Apostles phrase is, 2 *Thess.* 3. 1. As it is excellent in it self, so it should be presented to the world as excellent by us, while we adorn it by our holy lives, as the Apostle *Paul* exhorteth, Tit. 2. 10. *that we adorn the doctrine of God our Saviour in all things.*

And in a word, my Brethren, *We must walk as becometh the Gospel of Christ*, this excellent Gospel, *Phil.* 1. 27. And to this end I shall commend unto you, but these two things: First you must maintain it as an excellent truth. Secondly, you must obey it as an excellent truth.

1. This Gospel truth must be maintained by you as an excellent truth. Indeed (my Brethren) you must stand for all Truth, you must never be against it, but you must be always for it, as the Apostle *Paul* insinuates, 2 Cor. 13. 8. *I can do nothing against the truth, but for the truth.* But you must stand for Gospel truth rather, and more then for any other truth, because it is of more concernment, and of more use. We are more eager and earnest in asserting the right and interest we have in things of worth, then in things of smaller value: That which is excellent, will have more to stand for it, then that which is comparatively mean and much inferior to it: and men will do it much more vehemently for a jewel then for a trifle: so let us in this case, and more particularly and distinctly let us earnestly maintain this excellent Gospel truth both by arguments and sufferings.

1. Let us earnestly maintain it by our Arguments and Reasons. The more excellent a truth is, the more we must appear for it, the more extreamly tender we must be of any opposition that is made against it, the more we must endeavour to vindicate it and evince it, and to convince the gain-sayers. It is no wisdom for a man to lay out all his strength and heat on points of small consideration, as many men who are as earnest and as hot in petty matters as it is possible for men to be, *and strive*

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as much about words (as the Apoſtles phraſe is) *as they will about things.* But when the weighty points of Goſpel truths come once in agitation, when they are contradicted and oppoſed (as they have been exceedingly of late days) then it behoves us to beſtir our ſelves, to draw up all the arguments that we are able, to call in all the reaſon that we have, to defend and to make good ſuch excellent and pretious things as theſe are: We muſt contend for ſuch truths, for they are worth the ſtriving for with all our might; ſo the Apoſtle *Jude* would have us, ἐπαγωνίζεσθαι, *earneſtly contend or ſtruggle for the faith delivered to the Saints*, Jude 2, 1. I think he doth not mean the grace of faith, but the doctrine of faith, which is the Goſpel; and therefore it is added preſently; *for there are certain men crept in among you, turning the grace of God* (which is the ſubject of the Goſpel) *into laſciviouſneſs*; ſo that you ſee my Brethren, Goſpel truth muſt be contended for, and that with earneſtneſs, even to an Agony; as once *Apollos* convinced the diſſenting Jews (who doubted of that great point of the Goſpel, whether Jeſus was that Chriſt or no) and he did it mightily, *Act.* 18. 28. he did it as it were with all his might, *being fervent in ſpirit*, as it is ſaid at the 25. verſe; ſo that if any in theſe latter times have been too earneſt and too vehement (as ſome have thought) in aſſerting Goſpel truth, either in preaching, or diſcourſe, they may the better be excuſed.

2. Let us earneſtly maintain this excelling Goſpel truth, as by our arguments, ſo by our ſufferings, if God ſhall call us thereunto. It is an extraordinary honor and eſtabliſhment to any truth, when ſome are raiſed up to ſuffer for it. As on the other ſide it is a ſhame and a diſparagement when the profeſſors of it give it over, and relinquiſh it aſſoon as times of tryal come. Oh let not this diſhonour come on the Goſpel by our means: Let us ſtick to it, even to the loſs of goods, and liberty, and life it ſelf, let us ſeal it with our blood. Our Saviour Chriſt himſelf you know, did not think his blood too dear to ratifie the New Covenant, and to eſtabliſh and confirm the Goſpel, to ſeal the truth of Goſpel promiſes. Let us not think that our blood is ill beſtowed, if it may ſerve in any meaſure to that end for which Chriſt ſhed his.

And as we muſt maintain this Goſpel truth as an excellent truth both by our arguments and by our ſufferings: ſo we muſt obey it too as an excellent truth. And this way we ſhall honour it exceedingly, and hold it forth as excellent to all the world. Indeed it is a greater honour and advancement to the Goſpel to obey it, then to defend it, and maintain it. We favour thoſe ſometimes whom we defend, we always honour thoſe whom we obey: And this my Brethren is the greateſt honour we can do the Goſpel, to ſet it up as our rule in our hearts, and in our lives: For you muſt know, my Brethren, that the Goſpel as it ſaves from miſery, ſo it requireth duty too: And hence we read not only of *obedience to the Law*, but of *obedience to the Goſpel too*, 2 Theſſ. 1. 8. And do you yield it this obedience? Do you live, and do you walk by Goſpel rules? Brethren, I make no queſtion all of you expect ſalvation by the Goſpel: but do you hearken to the counſel and inſtruction of the Goſpel? You expect deliverance by it, but do you yield 2.

obedience to it? I pray stand still a little, and consider with your selves, and accordingly resolve. When you prophane Gods holy day, neglect the duties of his worship, either in publique or in private, blaspheme his name, defraud and over-reach your Brethren, when you please your selves with actual or contemplative uncleanness, when you drink to drunkenness, or walk in any other sinful courses, be they what they will: what doth the Gospel teach you these things? I say as the Apostle, *have you so learned Christ* out of the Gospel?

Doth the pure and holy Gospel of the Lord Jesus give any approbation to such courses? and do you think my Brethren, that the Gospel will ever save you, if it do not guide and rule you? that it will ever make you happy, if it do not make you holy? Now I beseech you my Beloved, ponder it and weigh it well, and look for no salvation by the Gospel, unles you yield obedience to the Gospel: For if you do, first you dishonour it, and secondly, you disappoint your selves.

1. First you do exceedingly dishonour it, you cast a blemish and a stain upon it, you do not *walk as becometh the Gospel of Christ*, but cause it to be evil thought, and evil spoken of by wicked men: as if Christ saved men that live and walk and persevere in lewdness and prophaness, as if he favoured and allowed of such courses, as if he fitted and provided heaven for swearers, drunkards and unclean persons. What kind of Doctrine may they think is that which holds out such beatitude to be expected and enjoyed by such wretches? Thus you prejudice the Gospel, you cast contempt upon it, and take away its excellency in the eyes of wicked men.

2. While you expect salvation by the Gospel, and do not yield obedience to the Gospel, you strangely disappoint your selves, and wofully delude your own souls; You may be confident of heaven while you persist in such courses; but when you come thither you will be *ashamed*, as *Job* speaks, chap. 6. 20. Believe it Brethren, salvation and instruction will not be divided: you must take them both together, you cannot have the former, without obedience to the latter. If you will hear and learn and practice what the Gospel teacheth, you shall injoy that which the Gospel offereth. If you will be obedient to the Gospel, you shall be saved by the Gospel, otherwise you cannot. As Christ is the Author, so the Gospel is the Instrument of life and salvation to them that obey it. As soon those black Infernal Legions, that are already damned to everlasting chains and darkness, shall be saved by the Gospel, as they that cast behind their backs the precepts of the Gospel, and will not walk accordingly in their lives and conversations.

It is a dreadful sentence to this purpose, able to break the hearts of wicked men, and to shake their joynts in pieces, 2 Thess. 1. 8. *The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, rendring vengeance to them that know not God, and obey not the Gospel of our Lord Jesus Christ.* Indeed as Gospel truth is most excellent, so disobedience to this Gospel truth is most dangerous; we know what a fearful doom and dreadful sentence the Apostle thunders out against it, Heb. 10. 26. *If we sin wilfully after we have received the knowledge of the truth*

truth (the Gospel truth) *there remaineth no more sacrifice for sin.* From which perversly wrested, though *Novatus* did extract that desperate Heresie of his, denying hope of pardon unto those who after they were once baptized, relapsed into sin: Yet (those uncomfortable inferences being laid aside) this is most evidently taught us in that Scripture, *viz.* That where the mind hath been enlightned once with Gospel truth, it tends exceedingly to the increase and aggravation of those sins that are committed after and against it. And therefore upon these considerations, labour to walk worthy of so glorious a Gospel, and so great a Salvation.

John 17. 18.

As thou sent me into the world, &c.

AND thus far of our Saviours Prayer in the behalf of his Apostles and Disciples for Sanctification; *Sanctifie them with thy truth, thy word is truth.*

Proceed we to the arguments and reasons with which he urgeth and enforceth this Petition & request of his. And they are two. Whereof the first is taken from the business and employment that he is setting them about; *viz.* the very same (in some respect at least) which he himself hath hitherto sustained and undergone by the appointment of the Father; *As thou hast sent me into the world, so I have sent them into the world,* I am now about to send them, is as good as done already: (For yet they had not their Commission to preach the Gospel to all the world, to every creature.) And therefore thou hadst need to sanctifie them, saith our Saviour to his Father, by a more full discovery of thy truth to them, that so they may be fitted and enabled for such a service as this is. It is extreamly necessary that they should be qualified with all the gifts and graces of the Spirit to the very utmost, being to go upon the very self same errand and business on which thou hast imployed me; *Sanctifie them,* saith our Saviour. Why, might the Father answer, why so? Cause enough saith Jesus Christ, for *as thou hast sent me into the world, even so have I also sent them into the world.*

There are two things to be considered in the words. There is something positive, and there is in the second place something comparative.

1. There is something positive in these words, which Christ affirmeth positively of himself and his Apostles. That which he affirmeth positively of himself, is, that his Father hath sent him into the world. That which he affirmeth positively of his Apostles and Disciples, is, That he is sending them into the world.

There is something Comparative, in which our Saviour Christ compares his Fathers sending him with his own sending his Apostles; *As thou hast sent me into the world, even so have I also sent them into the world.*

I shall but touch on that which Christ affirmeth positively of himself, and

and that as you have heard, is, that his Father hath ſent him down into the world; He would not ſuffer him to ſtay in heaven, but ſent him forth upon ſome weighty and important buſineſs; ſo that the point to be obſerved is this.

DOCTRINE.

That Jeſus Chriſt was ſent into the world, by the appointment and command of God the Father.

The word in the Original importeth an authoritative ſending, which is accordingly ſubmitted to and yield to by the perſon that is ſent. Ἐμὲ ἀπέστειλας, ſaith our Saviour to the Father; *Thou haſt ſent me into the world*, ſo ſent, that I accordingly am come into the world, I have ſtoopt to thy miſſion; But this hath for the ſubſtance of it been handled on the third verſe, and therefore I ſhall wave the further proſecution of it here, and paſs on to the following words.

JOHN. 17. 18.

Even ſo have I alſo ſent them into the world.

AND thus of that which Jeſus Chriſt hath affirmed of himſelf, in relation to his Father, *Thou haſt ſent me into the world.* Proceed we now to that which he affirms of his Apoſtles, and in them of his ſucceeding Miniſters, in relation to himſelf, *I alſo have ſent them into the world.*

And here we have to be conſidered three things. Firſt the author of the Miſſion *I*; I ſtands for Jeſus, *I have ſent.* Secondly, the term or local object of the Miſſion, *the world*, without reſtraint or limitation, all the world. *I have ſent them into the world.* Not into *Judea* only, but into the world. Thirdly, the compariſon, between our Saviours miſſion of his Apoſtles and Embaſſadors, and his Fathers miſſion of himſelf, ſuggeſted in the word *alſo*, *I alſo have ſent them into the world; as thou ſent me into the world, even ſo have I alſo ſent them*, &c.

As the parts, ſo the Obſervations are three. Firſt the Apoſtles and Miniſters of Jeſus Chriſt are ſent by him, they are of Chriſts own ſending: Secondly, Chriſt doth not ſend them particularly, or reſtrictively to any Countrey, or to any Nation: But their Commiſſion leaves them free to all the world. Thirdly, Jeſus Chriſt ſends his Apoſtles and his Miniſters, even as his Father ſent him. There is a great ſimilitude between Gods ſending Chriſt into the world, and Chriſts ſending his Apoſtles and Miniſters into the world. I ſhall handle theſe diſtinctly, as God ſhall give ability and opportunity: Beginning with the firſt.

Doct.

DOCTRINE.

The Apostles and the Ministers of Jesus Christ are sent by him, they are of Christs own sending.

For the Apostles they have their very name from sending. The word in the Original importeth such a one as is dispatched upon the errand of another, upon the business that another sends him in: And Christ is often said to send them. There are two memorable missions of them, mentioned in the Gospel story. The first a little after he had called them, Mat. 10. 1, &c. *When he had called his twelve Disciples* (and they were his twelve Apostles, as they are stiled, ver. 2.) *he gave them power against unclean spirits.* And these twelve he sent forth, ver. 1. and after at ver. 16. *Behold I send you forth*, saith he, *as sheep among Wolves.* The second memorable mission of them was a little after he was risen from the dead, and was even ready to ascend, Joh. 20. 21. *Even as my Father sent me, so send I you.* And this is that which the Apostle *Paul* acknowledges, that he was sent by Jesus Christ, 1 Cor. 1. 17. *Christ sent* me, what to do? *not only*, no not chiefly *to baptize, but to preach the Gospel.*

And as for ordinary Ministers, I take the seventy Disciples to be such. And of them it is observed in the story, Luk. 10. 1, &c. *After these things the Lord appointed other 70. also, and sent them two and two before his face*; and addeth presently, *Behold I send you forth as Lambs among Wolves.* It is a rule that the Apostle *Paul* lays down, Rom. 10. 15. *How shall they preach except they be sent?* He doth not say unless they be gifted, but *unless they be sent.* How shall they do the work and business of the Ministers of Christ, *unless they be sent* by Christ? so that the point is clear you see, that the Apostles and the Ministers of Christ are sent by Christ.

But least I be mistaken here, I must interpose a caution. You must not understand that they are sent by Christ Exclusively, that is, by him, and none but him: Neither as to the sending of the Father and the holy Ghost, the other Persons of the Godhead: Nor yet as to the sending of the Church: Neither of them is excluded, when we say, That the Apostles and Ministers of Jesus Christ are sent by him.

They are not sent by him Exclusively as to the sending of the other Persons of the Godhead, the Father and the Holy Ghost. The works of the Trinity without are undivided; and certainly it is their work as well as his, to send forth Ministers into the Church; and hence it is not only said, that Christ when *he ascended up on high, he gave some Apostles, Prophets, Evangelists, and Teachers.* Eph. 4. 11. Some extraordinary, some ordinary Ministers in his Church: But it is also said, *That God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers*, &c. 1 Cor. 12. 28. God hath sent them, and that not God the Son only, but God the Father, and Holy Ghost too. Indeed the Scripture is expres for this, that all the three concurred in this business. The Father thrusts forth Laborers into his Vineyard, *Mat.* 9. 38. The Son gives

Ministers

Ministers in the fore-cited Text, *Ephes.* 4. 11. The Holy Ghost makes Over-seers, Act. 20. 28. *Take heed to your selves*, saith the Apostle to the Elders of *Ephesus*, *and to all the flock over which the Holy Ghost hath made you Over-seers*: So that you see, Christ sends not Ministers exclusively as to the sending of the Father and the Holy Ghost.

2. Nor doth he send them in the second place exclusively as to the sending of the Church: She also hath a hand (my Brethren) under Christ, and by authority from Christ in this mission. Election appertains to her, according to the rule of Christ, she chooses out fit men, *Act.* 6. 3. So Ordination appertains to her, I mean, she doth it by her Officers, as *Act.* 14. 23. And Ordination as it is a Designation to the Ministry, so it is at least a virtual and implicite sending forth to the work of the Minstry: And therefore Ministers are called *the Messengers of the Churches*, 2 Cor. 8. 23. Not the Messengers of Christ alone, but of the Church of Christ too: They are not only sent by him, but they are sent by her also; she is the Wife, the Spouse of Jesus Christ, and so he suffers her to have a hand in sending of her own servants; For so are Ministers the Churches servants (though in some respects the Rulers, in other some the servants also) the servants of the Wife, and not the servants of the Husband only, as the Apostle insinuates, 2 Cor. 4. 5. *We preach not our selves, but the Lord Jesus Christ, and our selves your servants for Jesus's sake*: This shall suffice for clearing of the Observation by way of Application; here are some things that concern the Ministers, and some things that concern the people; I shall proceed with them in order.

Use 1. Is it so, That the Apostles and Ministers of Jesus Christ are sent by him? This then may serve to let them see their great mistake, who take upon themselves the Office of the Ministers of Christ, and yet are not sent by him: Concerning whom he may complain, as God complains of those in *Israel*, Jer. 23. 21. *I did not send them, yet they ran* faster then a good pace: They were forward of themselves, but they were never sent by me. Brethren, men may not call themselves, or send themselves, because they think themselves sufficient; No, Jesus Christ will call and send whom he pleases: For though he call not men immediately from heaven now, as in the times of the Apostles, he calls and sends them mediately still, by the Churches suffrages, as you may see Act. 6. 3. *and by the laying on of the hands of the Presbyters*, as the Apostles phrase is, 1 *Tim.* 4. 14. And as it was a rule to the Levitical Priesthood under the Law, Heb. 5. 4. *No man takes this honour on him*, no man doth *de jure* take it, *but he that is called of God as was* Aaron: So to the Ministry under the Gospel, *no man takes this honour on him*, but he that is sent of Christ. There may be many private Souldiers in an Army, that may be fit to be Commanders, every way it may be fitter then some of them that do command, and yet they may not take upon them to be so, without a regular and due admission. There may be many in the Common-wealth that may be fitter to be Justices of Peace then some of them that bear that Office, and yet they may not take upon them to be so, until they have received a Commission: Or if they should, it were impossible that their sufficiency should advantage

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the Army or the Commonwealth ſo much, as the ill preſident which they would give, and the diſorder and confuſion they would make, would do it hurt; and ſo there may be many private Chriſtians, that may be fitter to be Rulers and Paſtors of a Congregation, then many that do rule and teach, and yet they may not take upon them to be either, until they be ſent by Chriſt: For if one may call himſelf, and ſend himſelf, a ſecond may, and ſo a third, and then they may be all Teachers, which is the thing that the Apoſtle implicitely at leaſt forbiddeth, 1 Cor. 12.19. *And if all were one member, where were the body?* as the ſame Apoſtle ſpeaks. And indeed; if any man put himſelf into an office meerly upon this account, becauſe he thinks himſelf ſufficient, the weakeſt will be moſt forward and moſt conceited of their own ſufficience: and on the other ſide the ableſt men moſt modeſt, becauſe they beſt know their own weakneſs. And if you look on thoſe who call themſelves to be the Teachers of publick Congregations, and who impoſe themſelves upon them by force, and by a ſtrong hand, as ſome have done in theſe times, you ſhall not find them of the ableſt and the moſt judicious ſort of men; No, not of thoſe who are it may of their own opinion.

But you will interpoſe, and ask me then; What are not private Chriſtians to imploy their gifts for the common benefit? Yes, to the very utmoſt, my Beloved; *As every man hath received the gift, ſo let him miniſter the ſame one to the other, as good ſtewards of the manifold graces of God*, 1 Pet. 4.16. Their gift they have received to profit withal, and that not themſelves alone, but others alſo; But ſtill within their own ſphere, within compaſs of their own calling: They may and ought as they are able, to teach, *&c.* as the Apoſtle ſpeaks, *Col.* 3.12. in a way of conference; and this lies as a duty on them all, in ſome degree: For this is no Evangelical counſel, but an Evangelical precept; it is not permitted only, but required: But none of them may take upon him to be the publick Teacher of the whole, without a due Vocation and Ordination thereunto. *How ſhall they preach except they be ſent?* ſaith the Apoſtle, *Rom.* 11.15. How ſhall they do it lawfully? He doth not ſay except they be gifted, but *except they be ſent.* Qualification is not enough, without miſſion: he muſt not go forth of himſelf, but muſt be ſent forth by Chriſt.

Is it ſo, That the Apoſtles and Miniſters of Chriſt are ſent by him? *Uſe 2.* This then may ſerve to let us ſee how far the power and the authority of Miniſters extends in binding and in looſing, and in proclaiming either war or peace. They do it but as ſervants in a miniſterial way, and by a delegated power; and in the execution of it, they muſt exactly keep them by the rule and the directions which they have received from him that ſent them. They may not act according to their own diſcretion, and as it ſeemeth good to them, but muſt proceed in every thing according to the orders and inſtructions of their Maſter. Or if they ſwerve a jot from theſe, they ſtray beyond the bounds of their Commiſſion, and their authority is void. So that the power of Miniſters in this regard, is Miniſterial, and declarative: Yet this I add, becauſe they do it by Commiſſion from the Lord, and as Meſſengers of

Chriſt, it comes from them, by reaſon of his Ordinance, with more aſſurance to the Conſcience, then from any private perſon.

Uſe 3. Is it ſo that the Apoſtles, *&c.* This then may ſerve to mind them what their duty is, and I ſhall give it you in two words.

1. They muſt do his work, and deliver his meſſage, the errand which he ſends them in. They muſt not bring their own devices to the people, their own fancies and conceits, the iſſue of their own brains, the froth of their own ſpirits, as many do in theſe times. No, they muſt ſpeak the words of Chriſt, and ſpeak them fully and compleatly. They muſt *fulfill the word of God*, as the Apoſtle ſpeaks, *Col.* 1. 25. They muſt without reſpect or fear, deliver all their Maſters meſſage, to any man to whom he ſends them, how great ſoever he may be. They muſt not out of baſe and ſervile dread of any, ſuppreſs or mince their errand in the leaſt degree, or deal ſo mannerly with men, that they become unfaithfull to the Lord Chriſt. No, they muſt ſeriouſly conſider that though themſelves be mean and deſpicable perſons, yet they are Miniſters and Meſſengers of Chriſt himſelf, who is higher then the higheſt among men. And therefore as the Noble Roman ſaid, *non ita memor ſum dignitatis veſtræ ut obliviſcar me eſſe conſulem*; So they muſt ſay when they are dealing with the great ones of the world; I am not mindfull of dignity ſo far, as to forget that I am the Embaſſador and Meſſenger of Jeſus Chriſt. They muſt be bold and reſolute, with this aſſurance, that he that ſendeth them, will bear them out, according to his many pretious promiſes which he hath made for their encouragement to faithfulneſs in his ſervice.

2. And as they muſt deliver Chriſts errand, and not their own, ſo for Chriſts ends, and not their own; they muſt not ſeek their own profit, or their own honour, but the honour of their Maſter. As Chriſt who was the Fathers meſſenger, *glorified not himſelf*, as the Apoſtle ſpeaks, *but him that ſent him*, Heb. 5. 5. ſo they that are the meſſengers of Chriſt muſt not glorifie themſelves, but Chriſt that ſent them. They muſt act for him, and wooe for him, and win the ſouls of men to him. Their work muſt be to ſet him up, and to advance him that he may appear: They muſt with *John* the Baptiſt be contented to decreaſe, to wither in their reputation and eſteem, ſo Chriſt may be in the increaſing hand. They muſt not endeavour to take ſuch a courſe in the work of the Miniſtry, that they may ſeem witty, and learned and eloquent, that men may admire them, and applaud their abilities, but that they may admire Chriſt, that the thoughts and affections of men may be carried to him; They muſt not preach themſelves, but the Lord Jeſus Chriſt as the Apoſtle did, 2 *Cor.* 4, 5.

Uſe 4. Is it ſo, that Apoſtles, Miniſters, *&c.* Then let the Church be here directed, and advised to prove thoſe that pretend they are the Miniſters of Jeſus Chriſt, whether they be ſent by Chriſt or no. The Church of *Epheſus* is much commended for her care and diligence in this regard, Apoc. 2. 2. *I know thy works*, (ſaith Chriſt there) *and thy labour, and thy patience, and how thou canſt not bear them which are evil*, &c. *And thou haſt tried them who ſay they are Apoſtles, and are not, and haſt found them*

them lyers. They ſaid they were the Meſſengers of Chriſt, and that they were ſent by Chriſt (for thats the meaning of the word Apoſtle) but indeed they were not. The Church did not give them credit till ſhe tried them, and ſo diſcovered them to be impoſtors and deceivers.

And truly there are many ſuch in theſe times, who ſay they come from Jeſus Chriſt, when indeed he never ſent them. They are Meſſengers of Satan, and not of Chriſt: and therefore it concerns the Church to prove them well who come with theſe pretences, and to ſift them to the bottome, that they may know not the ſpeech of theſe men only, but the power, as the Apoſtle ſpeaks, 1 *Cor.* 4 19.

And here you are not only to conſider, whether they have obtained the election and ordination of the Church or no; for many reach to this who are never ſent by Chriſt. But there are other things to be obſerved. I ſhall lay them down in order.

They that are ſent by Jeſus Chriſt, are furniſhed with competent abi- 1.
lity at leaſt for the delivery of their meſſage. You muſt not think that Chriſt will ſend by the hand of a fool. No, if there be a Meſſenger of Chriſt, he is one of a thouſand for gifts and abilities. In the time of the Law when he raiſed up Prophets, what ſpirit, what power, what underſtanding was there in them? And is his hand ſhortned now, my beloved, in the dayes of the Goſpel? *He is aſcended up on high, on purpoſe to give gifts unto men, for the work of the Miniſtry*, Epheſ. 4. 12. *He makes able Miniſters of the New Teſtament*, 2 Cor. 3. 6. If he make them, they are able; and if they be not able, they are none of his making. Now this ability conſiſts eſpecially in two things.

1. Ability of knowledge. The Meſſenger of Chriſt is to deliver to the people the mind of Chriſt, the myſteries, the depth, the ſecrets of the Goſpel; Such depths as the Angels deſired to pry into, but could not find the bottom of them. And therefore Jeſus Chriſt endueth them with more then ordinary underſtanding in theſe things. They may not upon pain of being guilty of the blood, conceal the very Counſel of God; they muſt be able *to convince the truth, and to convince the gainſayers*, Tit. 1. 9. To cleer the doubts of the erroneous, and ſatisfie the ſcruples of the tender conſcience. *They muſt be filled with knowledge, their lips muſt be a ſtore-houſe of it, and at their mouths it muſt be ſought for by the people*, Mal. 2. 7. They muſt be ready upon all occaſion, to drop down the balm of *Gilead*, the ſweet and pretious comforts of the Goſpel into the ſores of thoſe whom God hath wounded: To ſpeak even to the hearts of Gods people, *to utter a word in due ſeaſon*, to which alone is required *the tongue of the Learned*, Iſa 50. 4. *To preach Chriſt, and to deliver his errand with all wiſdom*, Col. 1. 28. And therefore whomſoever Chriſt ſends, he fitteth them accordingly in ſome meaſure. He gives them that which the Apoſtles calls *underſtanding in the myſtirie of Chriſt*, Epheſ. 3. 4. and makes them Scribes taught to the Kingdom of Heaven.

2. Ability of utterance. *Behold I give you wiſdom, and a mouth*, ſaid Chriſt to his Apoſtles, *Luke* 21. 15. So when he ſendeth forth his Meſſengers, he doth not only give them wiſdom and underſtanding in

the message that he sends them in, but he gives them a mouth too, to utter and communicate that wisdom to the people. Or else what doth their wisdom and their knowledge serve for, as Messengers or Ministers, unless they have a mouth to bring it forth and to declare it to the people? I do not say that all the messengers of Christ must have voluble tongues and fluent expressions. There was among the Prophets a stammering *Moses*, as well as a smooth and eloquent *Aaron*: A plainblunt *Amos* for the Country, as well as a Rhetorical *Isaiah* for the Court: among Gospel Ministers there was a chief speaker, *Acts* 14. 12. But yet however all that are sent by Jesus Christ, have in a measure that which the Apostle calls *a door of utterance*, Col. 4. 3. a faculty to speak to edification. The Priest of Old *must have knowledge in his lips* as well as in his head, as *Mal.* 2. 7. And the reason is annexed, because *he is the Messenger of the Lord of Hosts*. And you know a Messenger or an Embassador must not be dumb, but able in some handsome terms to utter and express the errant of his Master. And this is intended, when the Apostle speaking of a Minister, saith, he must be apt to teach, 1 *Tim.* 3. 2.

2. They that are sent by Jesus Christ, as they are furnished with ability, both of knowledge and of utterance: so they are qualified with propensity. And this is that which the Apostle calls *a ready mind to feed the flock*, 1 Pet. 5. 2. *and a good will to deal to the people the Gospel of Christ*, 1 Thes. 2. 8. Suppose he have ablility, yet if he have no mind to use it for the benefit and profit of the Church of Christ, no zeal to stir up the gift that is in him, but is remiss and idle, and prefers his ease and pleasure before the bringing in of souls to Christ, it is a shrewd presumption that Jesus Christ did never send him.

But if he can be well content to spend himself and to be spent for the salvation of the peoples souls; if as *John Baptist*, he *be a burning and a shining light*, wasting himself and burning out, that he may give the people light: If he *account it* (as his Master did) *his meat and drink to do the will of him that sent him*, John 8. 34. so that he is not in his Element unless he be about his Ministerial work; If he resolve with the Apostle, *this will I do if God permit*, and think no peril nor no pains too great that he may *finish his course with joy, and the Ministry which he hath received*, it is very probable that such a one is of Christs own sending.

3. They that are sent by Jesus Christ are qualified with sincerity. I do not mean sincerity as Christians, but as Messengers of Christ, in the delivery of their message without addition or substraction, *In doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned*, Tit. 2. 7. And this is that which *Paul* himself professes he had done, 2 Cor. 2. 17. *We*, saith he, *are not as many that corrupt the word of God; but as of sincerity, and as the sight of God, speak we in Christ*. The Steward and the Messenger of Christ, as he is wise, so he is faithfull; a faithfull and a wise steward. He doth not for his own ends adulterate the Message of his Master, or coin a Message from him, which he never sent him in. And hereby you shall know him from another, that was never

never ſent by Chriſt. As Chriſt ſpeaks of falſe Prophets, *by their fruits you ſhall know them*, Mat. 17. 16. that is, by their fruits as Prophets, not as men; Not by the fruits of their perſons, but the fruits of their doctrine: The ſame may be applied to the falſe Meſſengers of Chriſt, *by their fruits you ſhall know them.* If the doctrine which they teach, and the meſſage which they bring, be not the ſame which they have received from Chriſt; if they ſpeak not the words of Chriſt, but fancies and devices of their own; if they deliver that which is againſt Chriſt, againſt the Word and Spirit and Ordinances of the Lord Chriſt; which tends to looſeneſs and licentiouſneſs (as many do in theſe times) believe it they are none of Chriſts ſending.

Is it ſo that Apoſtles and Miniſters, *&c.* then certainly they ought to be received by you, and ſo received, as thoſe that come from ſuch a one as Chriſt is. As Chriſt ſhould be well entertained becauſe the Father hath ſent him, ſo the Miniſters of Chriſt ſhould be well entertained becauſe he hath ſent them. Oh how welcome ſhould we bid them who come from ſuch a dear pretious friend as Chriſt is? How beautifull and lovely ſhould their very feet, their uncomlieſt parts be? What are you come from Jeſus Chriſt indeed? hath he ſent you? are you come from our Maſter, our Husband, our Head? You are very welcome to us. *Vſe 5.*

And here to be a little more diſtinct, the welcome entertainment we ſhould give them, conſiſts eſpecially in two things, to name no more at this time.

1. You muſt give them honour, as thoſe that come from Jeſus Chriſt; Yea double honour, the honour of reverence, and the honour of maintenance. The Meſſengers and the Embaſſadors of Jeſus Chriſt, muſt be received and entertained with all reſpects by you; Or if they be not, he eſteemeth their diſhonour as his own. *He that deſpiſeth you, deſpiſeth me*, ſaith Chriſt. And verily, if this be true, he was never more deſpiſed then in theſe dayes. Oh my beloved, what floods of ignominy and contempt and ſcorn are poured out upon the Meſſengers of Jeſus Chriſt, thoſe that are moſt faithfull to him? ſo that abundance of them are hardly able to bear up againſt the venome that men ſpit upon them.

2. You muſt give them audience as thoſe that come from Jeſus Chriſt, conſidering that the meſſage they deliver is Jeſus Chriſts and not their own: and therefore when at any time you are adviſed by them to come in and ſtoop to Chriſt, Oh think that Chriſt himſelf doth counſell you and call upon you. And when they offer peace and mercy and atonement, and beſeech you to accept it; Oh think that Chriſt himſelf beſeecheth and entreats you by them, and therefore do not baffle him and ſlight him, and put him off with a denial; for if you do, it is a moſt unſufferable provocation. O think as often as you hear them ſpeaking to you, that you are hearing Chriſt himſelf from heaven, and then conſider how you dare to ſlight them. *For you deſpiſe not men but Chriſt*, as the Apoſtle ſpeaks in this caſe, 1 *Theſ.* 4. 8.

Is it ſo that the Apoſtles, Miniſters, *&c.* this then ſhould teach you in the laſt place to bear with all their earneſtneſs and plainеſs, and not to ſtomack them and ſtorm againſt them when they are free or ſharp with you; *Vſe 6.*

you; Conſidering that they are but ſervants and cannot but deliver the meſſage of their Maſter, its that to which their place and calling, and the truſt which Chriſt hath put into their hands doth bind them: which truſt they muſt diſcharge and not betray, be the hazard what it will; and therefore be prevailed withall to take all in good part, and not to think them injurious to you, becauſe they dare not to be unfaithfull to Chriſt.

JOHN 17. 18.

Even ſo have I alſo ſent them into the world.

DOCTRINE 2.

Chriſt doth not ſend his Miniſters particularly or reſtrictively to any Countrey, or to any Nation, but their Commiſſion leaves them free to all the world.

YOU ſee, he doth not tell his Father, I have ſent them into *Jewry* only, or into any other Region of the earth, but *I have ſent them into the world*; That is the local object of their Miſſion, the world at large without reſtraint or limitation, *all the world.*

Indeed our Saviour once profeſſed of himſelf, *I am not ſent but to the loſt ſheep of the houſe of* Iſrael, *Mat.* 15. 24. And ſo accordingly when firſt he ſent forth his Apoſtles; his expreſs injunction was, *Go not into the way of the Gentiles, but go ye rather to the loſt ſheep of the houſe of Iſrael*, Mat. 10. 5. At his aſcention he appointed them to be his witneſſes, firſt in *Judaa* and *Jeruſalem*, *Acts* 1. 8. This courſe and method the Apoſtles very carefully obſerved, as you may ſee, *Acts* 13 46. *It was neceſſary* (ſay *Paul* and *Barnabas* unto the Jews) *that the word of God* (the Goſpel) *ſhould firſt of all be preached unto you.* But if you mark it well, my brethren, the final and the laſt Commiſſion of our Saviour was, *Go ye into all the world, and preach the Goſpel to every creature*, Mark 16. 15. *Go ye and teach all Nations*, Mat. 28. 19.

But you will ſay that this was a Commiſſion proper to Apoſtles, and doth not any whit concern ſucceeding ordinary Miniſters and Paſtors in the Church, who are reſtrained to ſpecial places, and fixed in ſpecial Congregations.

I grant indeed that many ordinary Miniſters are reſtrained and fixed ſo; but all are not ſo reſtrained, neither are any ſo reſtrained, but that they may in caſe remove to other places and to other Countreyes. And in that any are reſtrained and fixed, it is not meerly as they are Miniſters of Chriſt, but as they are the choſen Officers and Paſtors of ſuch a Congregation or of ſuch a people. Their Commiſſion as from Chriſt, doth not fix them anywhere, but leaves them free as I have ſaid, to exerciſe their Miniſtry whereſoever they are called in all the world. Indeed the Apoſtle tells us that God hath ſet ſome in the Church, ſome Miniſters of all ſorts, as you may ſee, 1 *Cor.* 12. 28. He hath placed and fixed them there. But that is out of all diſpute

ſpute the univerſal Church which is not limited to any Countrey, but is to be extended over all the world. For if you mark it, the Apoſtle ſaith not, God hath ſet ſome in the Churches, in the plural number, but ἐν τῇ ἐκκλησίᾳ in the Church, and that in ſuch a latitude as that it comprehendeth in it all gifts, all members, all officers of all ſorts, which cannot be intended of the Church of *Corinth*, or any ſingle Congregation, but only of the univerſal Church of Chriſt on earth. There Chriſt hath ſet his Miniſters, not his Apoſtles only, but his ordinary teachers; and if they be confined to narrower limits, it is not properly by his Commiſſion, but by a call from men, or by ſome other ſecundary means. And as for that Commiſsion mentioned even now, *Go ye and teach all Nations*, though it were given immediately to the Apoſtles, it cannot be reſtrained to the Apoſtles, being evidently meant in and with them, of all the Miniſters and Preaches of the Goſpel that ſhould ſucceed them in the Church to the end of the world. And therefore it is added preſently in the next verſe, *Lo, I am with you always to the end of the world.* They were not to continue for their own parts, by many hundred years ſo long, and therefore it muſt alſo ſtretch to thoſe who were to follow them in the office and work of Goſpel-preaching, till it be publiſhed univerſally to all Nations: which was not done you know by the Apoſtles; it was but begun by them, and muſt be carried on till it be finiſhed by other Miniſters of Chriſt in ever age ſucceſſively to the end of the world; So that the point is clear you ſee; Chriſt doth not ſend his Miniſters particularly or reſtrictively to any Countrey or to any Nation, but their Commiſsion leaves them free to all the world.

And there are two great reaſons of the Point, *viz.* becauſe his Kingdom is to be erected, and his Church is to be planted over all the world in every Countrey and in every Nation, under heaven. And therefore Jeſus Chriſt doth ſend his Miniſters to all the world, for this purpoſe, for the erecting of the one, and the planting of the other. *Reaſon* 1.

1. His Kingdom is to be erected over all the world. It is not bounded or confined to any Countrey, or to any Nation, but it is to ſtretch and to extend it ſelf to all places, and to all people. And hence the Kingdom of the Lord Chriſt is likened to a ſtone that ſwells into a Mountain, and in the end repleniſhes the world, as Dan. 2. 35. *The ſtone that ſmote the Image, became a great Mountain, and filled the whole earth.* A very fit reſemblance of our Saviours Kingdom: Firſt it is a little ſtone, it lyes within a little compaſs, it is confined within very narrow limits; but yet at length it grows into a Mountain, yea a great Mountain, it ſtretches and extends out it ſelf exceedingly, and in the end repleniſhes the whole earth. The beginnings are but ſmall, a little ſtone, a man may put it in his pocket, but the ſtone becomes a Mountain, and the Mountain fills the world. And this is that which the ſame *Daniel* in his viſion did foreſee, as if it had been done already, Dan. 7. 14. *And there was given him*, ſaith he, *dominion, and glory and a Kingdom*, (ſpeaking of the Lord Chriſt) And what Kingdom ſhall he have? See in the following words, he ſhall have ſuch a Kingdom, *that all the people, Languages, and Nations in the world ſhall ſerve him.* There is a Prophecy to this

this purpose, Psal. 22. 27, 28. *All the ends of the world shall turn to the Lord, and all the kindreds of the Nations shall worship before him; For the Kingdom is the Lords, and he is the Governour among all Nations*, with which accordeth that, Psal. 72. 8. *He shall have Dominion from Sea to Sea, and from the River unto the ends of the Earth*: and yet again, Psal. 86. 9. *All Nations whom thou hast made* (and you know there is no Nation which he hath not made) *shall come and worship before thee, O Lord, and shall glorifie thy Name*: This is the meaning of that famous Proclamation of our King himself, Mal. 1. 11. *From the rising of the Sun unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered to me, and a pure offering; for my Name shall be great among the Heathen, saith the Lord of Hosts*: And when all these predictions shall be brought to execution, then shall that which was represented in a Vision unto *John* be really accomplished, Apoc. 7. 9. *I beheld*, saith he, *and lo a great multitude, which no man could number, of all Nations and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their hands*: and then shall that triumphant voyce take place, Apoc. 11. 15. *The Kingdoms of the world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

Now how shall this be brought to pass, my Brethren, but by the preaching of the Gospel over all the world, which by our Saviour Christ himself is called *the Gospel of the Kingdom*? Mat. 24. 14. because his Kingdom is erected by it; and that is the first reason, why Christ sends forth his Ministers to preach the Gospel over all the world, that so his Kingdom may be erected by it over all the world. *This Gospel of the Kingdom* (saith our Saviour in the fore-alledged place) that is, this Gospel by which my Kingdom is set up, and propagated and enlarged, *shall be preached in all the world, to all Nations, and then shall the end come*: When this is done, this Gospel preached, and this Kingdom thereby propagated unto all the world, *then* (saith our Saviour) and not till then *shall the end come.*

2. And as the Kingdom of our Saviour is to be erected, so Churches (in the second place) are to be planted over all the world: And that is another reason why Christ sends forth his Ministers to preach the Gospel over all the world; for Gospel preaching serves as to erect the one, so to collect and plant the other.

The Church indeed was antiently shut up among the Jews, but now it is let out to all Nations, so that *neither Jew nor Grecian, neither Scythian nor Barbarian*, is excluded from the Church. *Thou hast redeemed us by thy blood*, say the Elders to our Saviour, *Apoc.* 5. 9. not out of one, *but out of every Kindred, Nation, Tongue and People.*

This enlargement of the Church is clearly taught us in the Prophesie of *Hosea* 2. 23. which may serve instead of all; *And I will sow her to me in the earth*, saith God there, which is a Metaphorical or borrowed speech, by which the Lord fore-shews the great extension of the Church in these latter Gospel days: For as the Husbandman that means to have his Corn increased and multiplyed, first sows it in the ground, that so

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it may take root and ſpring and bear him many grains for one; ſo God affirming he will ſow his Church, inſinuates he will make it do as corn when it is ſowen, to grow and multiply exceedingly. So that from a very ſmall, it ſhall encreaſe to a great number. And hence he ſaith not *I will ſow her* in the land of *Canaan* only, but *in the earth* at large without reſtraint or limitation. In former times, he made his breach in *Iewry* only; his field the Church was but a little corner of the world; but here the Lord fore-ſhews, that he will multiply her ſo, that ſhe ſhall be diſperſed over all the earth; *And I will ſow her to me in the earth*: And for this reaſon, Jeſus Chriſt ſends forth his Seedeſmen into all the Earth, that they may ſow the Church in all Countries. This ſhall ſuffice for clearing of the point.

Uſe 1. And is it ſo that Jeſus Chriſt doth not ſend his Miniſters particularly, or reſtrictively, *&c.* This then may ſerve my Brethren, in the firſt place at leaſt to juſtifie the practice of thoſe Miniſters of Chriſt, who for the propagating of the Church of Chriſt and elarging of his Kingdom, have done as the Apoſtle *Paul* profeſſed he had ſtrived to do, *Rom.* 15. 20. ſaith he, *I have ſtrived to preach the Goſpel not where Chriſt was named, leaſt I ſhould build upon another mans foundation; but as it is written, To whom he was not ſpoken of they ſhall ſee, and they that have not heard ſhall underſtand.* You heard even now of many zealous Inſtruments of Chriſt, who have had the ſame deſign, *viz.* to preach the Goſpel in *America*, where Chriſt was never named till within theſe few years. To lay the firſt ſtone of the Foundation of Religion there, to gather Churches, and to erect the Kingdom of the Lord Chriſt among the poor blind *Indians*, in the remoteſt quarter of the world, That ſo the Fathers promiſe may at length be made good to Jeſus Chriſt, Pſal. 2. 8. *Aſk of me and I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* And verily in this my Brethren, they have not gone beyond their line, they have not ſtrayed beyond the bounds of their Commiſſion. Chriſt doth not ſend his Miniſters, as you have heard, particularly or reſtrictively to any Countrey, or to any Nation, but their Commiſſion leaves them free to all the world: Even the Commiſſion, not of Apoſtles only, but of the ordinary Miniſters of Chriſt, as I have ſhewed before in Explication of the point: ſo that they are within their compaſs ſtill, though they be among the *Indians*, even at the other end of all the Earth.

Preached when a Collection was made for propagation of the Goſpel in *New-England.*

And it is to be very much obſerved, that Chriſt hath given abundant teſtimony to this glorious work of theirs, in the incredible ſucceſs of their endeavours there; ſo that poor naked ſouls come continually to Jeſus Chriſt, ſtoop to the Government and Scepter of his Kingdom, deſire to be acquainted with his will, to be inſtructed in the way of his worſhip, to have their children brought up in the nurture and admonition of the Lord; And in a word, they ſhame us who have ſo long enjoyed the Goſpel, that we are even weary of it, and begin to put it from us, and ſo to judge our ſelves unworthy of eternal life. The Lord in mercy grant it go not from us to the *Indians*, who prize it more, are more eager after it, and more fruitful under it, according

cording to their light, then multitudes of us profeſſed Chriſtians are.

Now I beſeech you my Beloved, caſt an eye upon them, travail thither in your thoughts and meditations; there you ſhall ſee ſome Miniſters of Jeſus Chriſt, once our fellow-Labourers, ſpending themſelves, undergoing difficulties without number or meaſure, to convert ſouls, and gather Churches among blind Heathens. There you ſhall ſee the Goſpel bloſſoming, the Church enlarging her Tent, and ſtretching forth the Curtains of her habitation, the Doves flocking to the windows of the Ark, the Church of Chriſt, the fulneſs of the Gentiles now beginning to come in, and in a word, that great work going on, which is incomparably the moſt remarkable that Chriſt hath yet to do in this world.

What ſhall we do now, my Beloved, and how ſhall we behave our ſelves under ſuch a diſpenſation? ſhall we (as many have done heretofore, and it may be yet do) condemn the Inſtruments, as if they went beyond themſelves in this buſineſs? Shall we mock at theſe beginnings of the building of the Temple? ſhall we deſpiſe the day of ſmall things? ſhall we as *Gallio* care for none of theſe matters?

Truly the leaſt that we can do, is to comply with Jeſus Chriſt in this deſign of his, for which he ſends his Miniſters into the world, and to promote this glorious work to the utmoſt of our power. It is in the hands of thoſe for whom (as you have heard) it is too heavy, ſo that they cannot manage it, they are not able to go through with it. They ſeem to call over to us, as the man of *Macedonia*, Come to *America* and help us. Oh let not ſuch a work miſcarry, and fail of being driven on, for want of any help that we can yield to it, a work that is ſo purely Chriſtian as this is.

But which way can we help it on? it may be you will ſay to me. Truly my Brethren, if no other way, we may promote and help it on at leaſt with our purſes and our prayers. This we may do at this diſtance. I ſhall ſpeak a word to either.

1. We may promote it with our prayers. This was the courſe the Prophet took as you may ſee, *Iſa.* 62. 1. In the precedent chapter he is very large, and eloquent on this buſineſs, ſhewing the future glory of the Church, by the addition of the fulneſs of the Gentiles in all Countries and in all Nations. And having done with the deſcription of it in two whole Chapters, me thinks he is an end to haſten the fruition of it: *For* Zions *ſake I will not hold my peace*, ſaith he, *and for* Jeruſalems *I will not reſt.* So we, my Brethren, having heard of the beginning of this great work in *America*, let us do as *Iſaiah* did, let us be always crying to the Lord, let him be hard beſet on all hands, let him not have a quiet hour. The Lord hath ſet his Watchmen on the walls of his *Jeruſalem*, to this purpoſe, *Iſa.* 62. 6. that they may watch ſuch opportunities as theſe are. And leaſt he ſhould forget this great work, when it is upon the wheel, he hath appointed ſome remembrancers to mind him of it, and therefore let us be continually minding God of this buſineſs, beſeeching him to go on with this work, till he hath brought it to perfecti-

on,

on, till the whole fulneſs of the Gentiles be come in, till Chriſt inherit all Nations. Let us remember that we have a little ſiſter in *America*, and that now is the day of ſpeaking for her, for now her caſe and buſineſs is in agitation; and therefore now let us be earneſt with the Lord, let us pray and pray hard, let us not be cold or dead in ſuch a ſuit as this is.

We may promote it with our purſes and eſtates: And this is that eſpecially we have in hand at this time. There are very many things in that great buſineſs now on foot, that need pecuniary helps, as hath been ſaid. The charge that lies on theſe that are the agents in it, is exceeding great, and indeed too heavy for them; and therefore we (me thinks) that ſhare not in the difficulties and the labours that other of our Brethren undergo among the *Indians*, ſhould be content to ſhare a little in the coſts; for who would willingly ſit wholly out in ſuch a bleſſed work as this is?

Alas, my Brethren, how much idle mony do we ſpend a hundred ways, that might be ſaved for ſuch a purpoſe! And truly I believe, we never had occaſion to lay mony out to a better end then this. Now we may help, in a qualified ſenſe, to purchaſe ſouls with money, to further the accompliſhment of the Goſpel promiſes with money; we may make temporal and earthly things ſerve ſpiritual and heavenly ends.

And therefore I beſeech you, my Beloved, enlarge your bounty more then ordinary, in ſuch a choiſe and extraordinary work as this is. Let love to Chriſt and to his Church, compaſſion to thoſe blind *Americans*, draw out your very hearts to them, that thoſe poor *Indian* ſouls, whoſe Converſion and Salvation you may further by this means, may bleſs you. Thus make you friends of the unrighteous Mammon, that you may render up a good account when the day of reckoning comes.

Is it ſo, That Jeſus Chriſt ſends forth his Miniſters into the world, and that (as I have ſaid) to gather Churches, and erect his Kingdom over all the world? Then let this raiſe our hearts, my Brethren, in reference to this work, which is indeed the greateſt and the moſt eximious that Chriſt hath yet to do in this world. Oh let our hearts be lifted up towards it, and that eſpecially three ways, in faith, in expectation, in Petition. I ſhall ſpeak to them in order. *Uſe* 2.

Let our hearts be lifted up in faith, with reference to this work; Let them be raiſed to a full and firm belief, that it ſhall ſurely be accompliſhed in the Lords own time. Chriſt hath ſent forth his Miniſters about it, and brought it on a great way, and therefore let us reſt upon it, that he will ſurely finiſh it in his ſeaſon. It may be you may look upon it as a thing almoſt impoſſible, that all the Nations of the world ſhould turn to Chriſt, and receive him for their King. But if you will caſt back your eye on the beginnings of this glorious work, you cannot but acknowledge, that it was as hard to bring it on to what it hath attained already in the world, as to perform that which remaineth to be done; All that which we expect is not ſo hard, as that which Chriſt hath done already. 1.

If you had ſeen him here upon the Earth, and his fiſhermen about him, you would not have imagined that ſo many Nations would ever

have been brought in to him, as there are at this day. When he sent out a company of poor despised men to preach the Gospel, and to draw men in to him, by telling them *they must deny themselves, and they must take up their Cross and suffer persecution for his sake, they must forsake all, leave all and follow him*; you would have thought this had been an unlikely way to do very great matters. And yet by such improbable, unlikely means as these, hath Christ been entertained in many Nations, and many Countreyes, and multitudes of people have been brought to stoop to him. And therefore seeing he hath done so much already, and that in such a strange way, as you would never have believed, if you had not seen it done, you may the better cast your selves upon him, with this assurance that he will overcome the difficulties that are yet behind, that he that hath begun the work, and prospered it so far as he hath done, will finish it untill he hath brought in the fulness of the Gentiles to his Church and Kingdom, from one end of the earth unto the other.

Object. But you will ask me now perhaps, *What, would you have us to believe that all the people of the world shall accept of Jesus Christ, and receive him for their King, and be the Subjects of his Kingdom? Why then it seems there should be no tares, no Goats, no wicked when that time comes.*

Sol. No, my beloved, this is not the thing at which I aim: And therefore you may not be mistaken, you must remember that distinction of the Kingdom of Christ Jesus, into the Kingdom of power, and the Kingdom of grace.

The first of these indeed is universal, and doth already reach to all places and to all persons. Though all be not the subjects of the grace of Christ, yet all are subject to the power of Christ. And hence the Psalmist tells us, that his Kingdom rules over all, *Psal.* 103. 19. And that he is the King of all the earth, *Psal.* 47. 7. he is King of all the places in the earth, yea and of all the persons in the earth either one way or the other. Either he is a gracious King to rule them, or a powerfull King to break them. And thus his Kingdom doth already reach to all Countreys, and to all people.

But now my brethren, for the second Kingdom which we have called the Kingdom of grace, that is also in a sence, to stretch and to extend it self to all places, and to all people. I shall clear it very briefly.

1. It is to stretch and to extend it self to all places and to all Countreyes. The Church of Jesus Christ is to be Catholick in this respect, and so by consequence his Kingdom too, it is to be erected and set up in all Nations. And hence the Holy Ghost affirmeth, *that all the people, Languages, and Nations in the world shall serve him.* And the Apostle tells us that in the business of sanctification, or setting up the Kingdom of Christ Jesus in the hearts of men, *there is neither Greek nor Jew, neither Scythian nor Barbarian, but Christ is all in all.* That is, the Jew is not preferred before the Greek, and neither of them is preferred before the Scythian and Barbarian, but all of them are one to Christ,

Christ, and Christ is one to all of them: and he will have a Church and Kingdom as well among the Scythians and Barbarians, as among the Jews themselves.

2. And as this Kingdom is to stretch and extend it self to all places, and to all Countreyes, so it is also to extend it self to all people, that is, to all degrees and sorts of people, though not to all of those sorts. And as there is no Nation, so there is no condition or estate or rank of men excluded from the grace of Jesus Christ, nor barred from being subjects of his gratious Kingdom here, and of his glorious Kingdom hereafter.

Let our hearts be lifted up in expectation of this glorious work; Since Christ hath sent forth his instruments about it, to gather Churches, and to erect his Kingdom over all the world, and since the work hath prospered very far, and now is going on again among the Indians, let us not lye still and idle, as if we knew not what is a doing in the world. Now Christs work is in his hand, let our eyes be in our heads, and let it raise up extraordinary expectations in us, The Prophet having had a glymps of this most excellent and glorious work in contemplation, when it was not yet begun, is on tip-toe presently, *Isa.* 61. 11. And so let us, especially now we behold it in the execution, let us lift up our heads and look, let us get up on our watch-towers where we may have more advantage to see, if by any means we can discover more of it, and let our spirits be continually reaching after the fulfilling of it, as being full of hope about it. 2.

Let our hearts be lifted up in supplication for the accomplishment of this work. Not that *we* can change the Lord by any means, or antedate his Counsels and Decrees; but yet if we would have such glorious works to come to execution, it is extreamly necessary for us to do that on which the execution of them is suspended in the Scripture. *I will build the ruined, and I will plant the desolate and desert places, saith the Lord*, Ezek. 36. 37. I will build the ruined Nation of the Jews, which was a Church in former times, and I will plant the desolate and desert places of the Gentiles; *I the Lord have spoken it, and I will do it*; But yet on this condition, *that I will be enquired of by my people.* The Lord will surely come (my brethren,) in his own appointed season, and gather Churches, and erect his Kingdom over all the world. But in the mean time he will have his people pray, *Thy Kingdome come*; he will have them hasten him and fetch him by their prayers, that he may say unto them, as the Angel did to *Daniel*, Dan. 10. 12. *From the first day that thou didst set thy self to understand, thy words were heard, and I am come for thy words.* And here to quicken you a little, I shall present you with a few Considerations. 3.

1. The Lord expects you should be very earnest and importunate with him this business. He hearkens after supplications, and looks that men should ply him hard. *Thus saith the Lord, the holy one of* Israel *and his maker*, Isa. 45. 11. *Ask of me things to come concerning my Sons, command you me.* q. d. There are great things to come that I am doing for my Church, what is the reason that ye are so still, and that I hear of no

Petitions

Petitions from you touching theſe things? You are alwayes plying me for preſent things, but I delight to hear you pleading with me for thoſe glorious things to come, which I will ſurely do for my people. Come put in your Petitions and requeſts concerning them, and I will ſtoop ſo low to be commanded by your prayers. *Ask of me things to come, concerning my Sons and concerning the work of my hands command ye me.*

2. Conſider in the ſecond place, to quicken you in prayer, that this is ſuch a buſineſs as is worth your earneſtneſs, aſſure your ſelves you cannot lay out too much heat and zeal upon it. When once the Lord hath gathered in a people to him over all the world, the Church ſhall have perfection of beauty. It is a very high expreſſion, but you ſhall ſee it is applied to *Sion*, *Pſal.* 50. 2. And it is meant apparently (my bretren,) of the Goſpel *Sion*, of the Goſpel Church; for in the following parcell of the Pſalm, the Lord rejecteth Jewiſh worſhip. Indeed the Churches happineſs ſhall be ſo great in thoſe dayes, that it is called heaven very often in the Scripture. And ſo the Saints who are to be the Members of that Church, are ſaid to dwell in heaven, *Apoc.* 13. 6. Indeed my brethren, it ſhall be heaven upon earth.

3. Conſider that the bringing in of people over all the world to Chriſt, will be an extraordinary honour to him: the enlargement of his Kingdom is the enlargement of his glory. It adds exceedingly you know, my brethren, to the Luſter of a Kingdom, when it hath many people under it, and when the territories of it are amplified and enlarged. Its no ſuch glory my beloved, to be the King but of a little City or a little Iſland or of a ſmall and inconſiderable company of men. But to be the King of many Nations, and of many Kingdoms, to have a multitude of people in ſubjection, this is a glorious thing indeed. In this reſpect the Empire of Chriſt Jeſus in the latter times ſhall be unparalleld, when once the Jews come in and bring the fulneſs of the Gentiles with them. And therefore out of love to Jeſus Chriſt, and regard to his glory, we ſhould be intent upon it.

4. Conſider that the bringing in of people over all the world to Jeſus Chriſt, will be very beneficial and advantagious to our ſelves. Perhaps we do not apprehend it to be ſo: this Countrey is come in already to the profeſſion of the Goſpel, we are come in already, and what need we care ſo much for other Nations, and for other people? We are well enough our ſelves, and why ſhould we look after others? Yes, my beloved, we have reaſon to look after others: for till all others that belong to Chriſt of all the Nations of the world be gathered in, we are not in ſo good a caſe as we ſhall be afterwards; We are in Chriſt perhaps, and that is well for us indeed; but others of his people by election, of many other Countreyes, are as yet without: and we *without them cannot be made perfect*, as the Apoſtle ſhews, Heb. 11. ult. We without them are members in a ſence of an imperfect body. We without them have but imperfect grace, nay though we were in heaven already, we could have but imperfect glory. Till all that appertain to Chriſt be gathered in of all Nations, ſo long as there is but a man without, there can be no day of judgement, and ſo no full reward, no complement of our beatitude.

beatitude. And therefore we have reason to help on this glorious work to the utmost of our power, because till it be accomplished, it cannot be so well with us as it will be afterwards; *we without them cannot be made perfect.*

Is it so that Iesus Christ sends forth his Ministers to gather Churches, and to erect his Kingdom over all the world? Here then is matter of rejoycing and thanksgiving for us, the once rejected and neglected people of the Gentiles. There was a time my brethren, when we were set without the verge, the reach of mercy; When the poor Gentiles liv'd, and we too liv'd without God, without Christ, without a promise, without Gospel; when Christ did never send to them, to invite them to come in, and when he had no Scepter but in *Iewry*, no subjects (in a manner) but among that people. Alas my brethren, Christ was a King in those dayes, to break the Gentiles by his power; but he was not a King to rule them by his grace. But now, my brethren, in these Gospel dayes, there is no such respect of persons with him, as the Apostle shews, Acts 10. 34. *In every Nation, and in every people he hath or shall have some to serve him, and to be accepted with him.*

And therefore whereas formerly, he sent his messengers to none but to the people of the Jewish Nation, and gave them an express Injunction, *Goe not into the way of the Gentiles*: In which respect it was that *Peter* was scrupulous to preach the Gospel to *Cornelius*: Now he sends forth his Ministers to all the world to all Nations: now he enlargeth their Commission, *Go preach the Gospel to every Creature*; So that we Gentiles are included in it. All Countreys, People, Callings, Nations, are alike to Christ in this respect, the publication of the Gospel and the tender of Salvation, belongeth to them all alike, and if they entertain it and embrace it, whether they be Jews or Gentiles: whether they be Males or Females, whether they be bond or free, they shall have salvation by him. *Use 3.*

How great a cause have we my brethren, that are Gentiles, of rejoycing and thanksgiving, that Jesus Christ should send to us, that the word is come to us as it is to all the world, that we should have the Gospel published and revealed to us! That we, who formerly were utterly shut out from the enjoyment of the means of our salvation, should have as full and free a title to them now, as the very Iews themselves. Nay that we should have the preferment of the Jew, in that by the abundant blessing of the Lord upon the means, the Churches of the Gentiles (which were wholly desolate and barren heretofore) should be more fruitfull, and have more encrease of children then she that sometimes had an husband. Oh let us magnifie the grace of Iesus Christ, let us adore the fulnesse of his mercy that he hath cast us on these happy times, wherein he takes such care of poor Gentiles, wherein he sends to them, and wherein he looks after them as if they were some rich purchase. Ah, my beloved, did we follow this mercy as far as we could reach it in our thoughts, we should at length (finding no end or bottom in it) cry out with the Apostle, *Oh the depth of the riches, both of the wisdom and goodness of Christ*, &c.

JOHN. 17. 18.

Even so have I also sent them into the world.

DOCTRINE 3.

There is a great similitude between the Fathers sending Christ into the world, and Christs sending his Apostles and Ministers into the world.

THis is apparently suggested here in the particle *as*, and the particle *also*. *As thou hast sent me into the world, even so have I also sent them into the world.* My sending them is much like thy sending me. So he compares them each with other in another place, almost in the same words, Iohn 20. 21. *As my Father hath sent me, so send I you.* The thing is plain enough, that so it was in some respects.

But wherein, and in what respects this likeness stood, will need to be explained with much Caution. Because as there was great likeness betwe en the Fathers sending Christ, and Christs sending his Apostles and Ministers into the world, so there was a great unlikeness too. As the similitude was great, so certainly the dissimilitude was great too. And therefore while I shew the likness, I will shew you the unlikeness, both of them at one veiw, That you may see the one the better for the other.

1. As God the Father sent the Son with authority and power, so Jesus Christ sends his Apostles and Ministers with authority and power too: as God gives him power, so he gives them power. And therefore having said to his Apostles, *All power is given to me both in heaven and in earth*, Mat. 28. 18. he adds immediately in the very next words, *Go ye therefore and teach all Nations and baptize them. q. d.* because I have received such ample power my self, therefore I give you this Commission, by which I put a part of this authority and power on you; Go forth and exercise it over all the world. And this is that which the Apostle calls the power which Christ hath given him, 2 *Cor.* 13. 10. To intimate that he received his power and his authority by way of delegation from the Lord Christ, as Christ received his power and his authority, (as he is man and Mediator) by way of delegation from the Father; and as the Father gives the Son a Key of power, as you may see in that remarkable place, Isa. 22. 22. *The Key of the house of* David *will I lay upon his shoulder*, (that is, upon the shoulder of *Eliakim* who was in that respect a figure and a Type of Christ,) *and he shall open and none shall shut, and he shall shut and none shall open*: so Christ gives Keyes of power to his Apostles and his Ministers, as you may see exemplified in *Peter*, Mat. 16. 19. *I will give thee* (saith Christ) *the Keyes of the Kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven*, viz. either in the preaching of the word, or in the regular administration of the censures of the Church.

Here

Here is a great Similitude you see between the power with which the Father sendeth Christ, and the power with which Christ sendeth his Apostles and his Ministers into the world. As Christ hath power to shut and open from the Father, so have they from Jesus Christ; as Christ hath power to bind and loose from God the Father, so have they from Jesus Christ. As Christ hath power to remit sins, and to retain them from the Father, so have they from Christ; and therefore having said to his Apostles, *As my Father hath sent me, so send I you*, he adds immediately in the next verse save one, *Whosesoever sins ye remit, they are remitted*, and *whosesoever sins ye retain they are retained*.

But yet as the similitude is great in this respect, so is the dissimilitude: The power which Jesus Christ received from God the Father, is an universal power. *All power is given to me*, saith our Saviour, *both in heaven and in earth*, Mat. 28. 19. And in another place, he minds his Father, *That he had given him power over all flesh*, Joh. 17. 2. But now that power which the Apostles and the Ministers of Christ received from him, is more particular and more confined. Jesus Christ hath all power, all sorts and all degrees of power; they have but some power, some sorts, and some measures. The power which Jesus Christ receives from God the Father, is a Kingly power; he *sets him up as King upon his holy hill of Sion*; and so accordingly he crowns him: The power which they receive from Christ, is but a Ministerial power. Christ hath a Legislative power to make laws, while they have but a Legislative or Declaratory power to publish laws: Christ doth *jus dare*, and they do but *jus dicere*: Christ binds and looses, shuts and opens, remitteth and retaineth sins, authoritatively as a Soveraign Lord; they do it but declaratively as his Ministers and servants.

There is a great similitude between the Fathers sending Christ, &c. in 21
regard of qualification: as Christ receives an unction from the Father to his Office, so they received an unction from the Son to their Office; as Christ is qualified with the Spirit, so are they: Let us compare them each with other, and we shall see it very clear: The Prophet speaking in the Person of our Saviour, saith, *The Spirit of the Lord is upon me, he hath anointed me to preach*, Isa. 61. 1. And so accordingly when he first began to preach, he took this very Text to preach upon, as you may see, Luk. 4. 18. *Behold my servant* (saith the Lord) *whom I uphold*, Isa. 42. 1. *and mine Elect in whom my soul delighteth; I have put my Spirit upon him*, and that to qualifie him for his Office, as is apparent in the following words; for it is added presently, *That he shall bring forth judgement to the Gentiles. A bruised reed shall he not break*, &c. And this is that which is suggested in the Prophesie, Isa. 11. 2. *The Spirit of the Lord shall rest upon him*, and it shall rest upon him in those graces and endowments that fit him for the places to which he is designed. And hence it is immediately annexed, The Spirit of wisdom and of understanding, the Spirit of counsel and of might, the spirit of knowledge, and the fear of the Lord. So then you see the Father as he sends Christ, so he endues him with the Spirit, to fit him for the business that he sends him in.

But doth our Saviour so with his Apostles and his Ministers? yes, my Beloved, just so: he qualifies them with the Spirit too: and therefore having said to his Apostles and his Messengers, Joh. 20. 22. *As my Father hath sent me, so send I you.* The very next words are, *And when he had said them, he breathed on them, and said unto them, receive the Holy Ghost.* And so accordingly the Holy Ghost fell upon them abundantly to fill them and enable them for their Ministerial Office, even as they were about to go abroad and preach, *Act.* 2. Here is a greater similitude you see, between the Fathers sending Christ into the world, and Christs sending his Apostles and Ministers into the world, in regard of qualification.

But yet as the similitude is great, so is the dissimilitude in this too. The unction which the Ministers of Christ received from him, though it be like the unction which Christ himself receiveth from the Father in the thing, yet it is nothing like it in the measure and degree. Though they be both the unction of the Spirit, Christs is surpassingly, transcendently beyond theirs, He is endowed with all the graces of the Spirit of every sort, and every kind, so that not one of them is wanting in him: And therefore it is said in Scripture, *that in him all fulness dwells*; that is, the fulness of all graces whatsoever. But now, my Brethren, in the Ministers of Christ it is not so, in them there is a division of graces (though not of the graces of Sanctification) yet of the graces of Edification, and one is made partaker of a gift which another hath not. There are diversities of gifts, saith the Apostle, 1 Cor. 12. *to one is given by the Spirit the word of knowledge, to another prophesie,* &c. But all these concur and meet in Jesus Christ, so that he is in this respect inricht above them all.

And as our Saviour is qualified by the Father, with all kinds and sorts of graces, so with all measures and degrees: As he hath all graces in him, so each of them is raised and intended to the highest measure, so that there can be nothing added to it, to make it more compleat and perfect. Indeed, my Brethren, he received not the Spirit by measure from the Father, as the Evangelist observes, *John* 4. 32. but beyond all measure. But now the Ministers of Christ receive from him but a measure of grace, as the expression is, *Rom.* 12. 3. So much as he sees fit to qualifie them for the work that he employs them in, as you may see, Eph. 4. 8. *When he ascended up on high, he gave gifts unto men, for the work of the Ministry, and for the edifying of the body of it.*

3. There is a great similitude between the Fathers sending Christ into the world, and Christs sending his Apostles and Ministers into the world, in relation to the Errand that both of them are sent in. Christ sends his Ministers into the world, upon the very same errand that the Father sent him into the world. For mark it, why did God the Father send Christ into the world? Truly my Brethren, to be his spokesman unto the world, as the Apostle shews, *God who in times past spoke to the Fathers in the Prophets, hath in these last days spoken to us by his Son.* To preach the Gospel to the world: *He hath anointed me to preach*, saith Christ, *Luk.* 4. 18. To preach what? *to preach the Gospel to the poor, to heal the broken-*

broken-hearted, to preach deliverance to the Captives, &c. And why did Christ send his Apostles and Ministers into the world? Why to preach the Gospel too. That is the sum of their Commission, Mar. 16. 15. *Go preach the Gospel to every Creature.* The Ministers of Christ are separated to the Gospel, as *Rom.* 1. 1. They must preach all Gospel, or else all for Gospel ends. They must preach Law with Gospel purposes, and Evangelical intentions. So that the Father sends the Son, and the Son sends his Apostles and Ministers upon very the same errand; here the similitude is very great.

But then the dissimilitude is very great too, in that the Son whom God the Father sends, is transcendently above the Ministers whom Christ sends, in the very same business; both are Apostles, but Christ is the chief Apostle; both are Preachers of the Gospel, but Christ is the chief Preacher: He preaches it with such authority as they are not invested with, and with such efficacy too, as they can never reach to; He preaches by the Spirit to the heart and to the inward man; and so he doth it with infallible success: They can preach only to the ear, and to the outward man, and hence they often fail of the desired issue: they spend their strength in vain, as the Prophet once complained. Indeed the efficacy of their preaching dependeth wholly on the work and power of Christ. So that you see he is transcendently above them in the same business.

And then besides, Jesus Christ is sent on business which they are not to touch with. He is sent about the work of mans Redemption, of satisfaction to the justice of his Father, by his bitter death and passion, which is too heavy and too hard for any Man or Angel to go through with, or to have a hand in.

There is a great similitude between the Fathers sending, *&c.* in relation to the end that both of them are sent for. Christ sends his Ministers into the world, for the very same end that God the Father sent him. For why did God the Father send his Son into the world? To save his people, as the expression is, *Mat.* 1. 21. In which respect his Father would not have him called *Apollyon*, a destroyer, but Jesus a Saviour. It's true, that Christ is set and appointed by his Father, for the fall and rising again of many: As for the rising of believers, so for the fall of unbelievers. But this is but by accident, and besides the main intention of God in sending, and Christ in coming. He doth not cause the fall of such as perish, so properly and so directly, as the rising of such are saved by him. Indeed he *came into world to save sinners*, 1 Tim. 1. 15. not to destroy sinners. It's true, that sinners are destroyed by him, but this was not the proper end of his coming. *God did not send his Son to condemn the world, but to save the world*, Joh. 3. 17. And so our Saviour Christ himself professeth, Joh. 12. 47. *I came not to judge the world, but to save the world.* Even so he sent his Ministers for the very same end, to work together with him in the Conversion and the Salvation of his people; *by the foolishness of preaching to save them that believe*, 1 Cor. 1. 21. To save themselves and those that hear them, 1 *Tim.* 4. 16. Here the Similitude again is great, between the Fathers sending 4.

Christ, *&c.* in relation to the end that both of them are sent for.

But then the dissimilitude is great too, In that the Father sends the Son to save his people by his merit and his Spirit. The Son sends his Ministers to save them by the application of his merit and his Spirit to them in the preaching of the Gospel: The Father sends the Son to save them by dying for them; the Son sends his Ministers to save them by preaching to them, and so by crucifying Christ again before their eyes, as *Gal.* 3. 1. The Father sends his Son to save his people meritoriously, and by way of effectual operation: The Son sends his Ministers to save them Ministerially, and by way of vocal Declaration; so that Christ only is the proper Saviour, and Ministers at most are but the Instrumental Saviours of his people.

Use. 1. Now is it so, my Brethren, That there is a great similitude between the Fathers sending, *&c.* Here then, my Brethren, is a perfect pattern for all the Minsters of Jesus Christ: they must look on him that sent them, and see what power he was endued withal, what errand he was sent on, and for what ends, and so act accordingly. As God invested him with power, and sent him into the world to preach the Gospel, and to save his people: So Jesus Christ hath invested them with power to do the same thing, for the same end; So that they must not aim at the destruction and the hardning of the people; No, they must make this their business, how they may bring about their conversion and salvation. It's true, they must be Sons of Thunder now and then, as well as sons of Consolation; they must preach the Law sometimes, as well as the sweet comforts of the Gospel, they must threaten men sometimes with wrath, and hell, and eternal condemnation: But then they must not do it so as wishing that these things might come upon them, but rather that they might avoid them. They must threaten them with wrath, that they may *flee from the wrath to come*; and threaten with hell, that they may escape the damnation of hell; they must preach the Law with Gospel purposes and Evangelical intentions; they must send out the avenger of blood to dog them at the heels, that they may fly to the City of refuge: They must use sharpness now and then, it cannot be avoided; But it must be for the same end that the Apostle speaks of, 2 *Cor.* 13. 10. where having minded the *Corinthians*, that in case he *must use sharpness, according to the power the Lord had given him*, he had authority from Christ to do it; but mark in the succeeding words to what end; *for edification, and not for destruction; according to the power the Lord hath given me for edification, and not for destruction:* And therefore it is very notable, that when our Saviour Christ had said to his Disciples, *All power is given to me both in heaven and in earth:* and having put a part of that power and authority of his on his Apostles, having sent them as his Father sent him, he doth not say to them as God doth to the Prophet, Jer. 1. 10. *I have set you over the Nations, and over the Kingdoms, to root out and to destroy*; but I have sent you to the Nations to teach them, and to baptize them, that they may be saved: He doth not make them rooters, but planters; he doth not bid them to go out, and preach damnation to the people in the first place; but go and preach the Gospel to them, that they may be saved.

And

And the Apoſtle ſpeaking of the execution of this Commiſſion, and authority in the Adminiſtration of the cenſures of the Church, ſaith, he would give a foul offendor up to Satan, for no other end but this, even for his good, and his ſalvation, 1 Cor. 5. 34. *I have already judged*, ſaith he, *concerning him that hath ſo done this deed, with the power of our Lord Jeſus Chriſt, to deliver him to Satan, for the deſtruction of the fleſh*, the carnal part, *that the ſpirit may be ſaved in the day of the Lord*: So that when we threaten judgement, when we retain the ſins of men, when we give them up to Satan either in preaching or in Church-cenſure, our aim is, that their corruption may be mortified, and that their ſpirits may be ſaved by this means: And all the Miniſters of Chriſt ought to have this continually in their eye, how they may reach this great end; they muſt remember that Jeſus Chriſt hath ſent them, as God the Father ſent him, and that was *not to condemn the world, but that the world by him might be ſaved.*

And thus of the Firſt Argument, with which our Saviour preſſeth and enforceth his Petition to his Father, in behalf of his Apoſtles for Sanctification, which hath been taken from the buſineſs and imployment that he is ſetting them about, *viz.* the very ſame in ſome reſpect, which he himſelf hath hitherto ſuſtained and undergone by the appointment of the Father. *Sanctifie them with thy Truth, thy Word is Truth.* Why, might the Father anſwer, why ſo? Cauſe enough ſaith Jeſus Chriſt; for *as thou haſt ſent me into the world*, even *ſo have I alſo ſent them into the world*; and therefore thou hadſt need to ſanctifie them, that ſo they may be fitted and enabled for ſuch a ſervice as this is.

John 17. 19.

And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified through the truth.

PRoceed we to the Second Argument with which he backs the ſame Petition, and it is taken from the end, for which he ſanctified himſelf; *And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified through the truth. q. d.* It was the very end at which I aimed in ſanctifying of my ſelf *that they might be ſanctified*; it was my ſcope and driſt in that buſineſs; and therefore I beſeech thee Father, let me not be diſappointed of my purpoſe, let not this great deſign of mine be fruſtrated, but do thou *ſanctifie them with the truth*, becauſe I ſanctified my ſelf *for their ſakes*, with this intent, *that they might alſo be ſanctified through the truth.*

Two things we have apparently preſented to us in the words; what our Saviour did, and why he did it. Firſt, what our Saviour did, *He ſanctified himſelf*: Secondly, then why he did it; and this is in the firſt place generally expreſt, that it was *for their ſakes*, for his Apoſtles and Diſciples ſakes, that he ſanctified himſelf: And then it is particularly and expreſſly ſpecified in what regard it was for their ſakes, *that they might alſo be ſanctified through the truth.*

The

The difficulty of the text lies especially in this, how Christ is said to sanctifie himself, and what he means by that expression, *for their sakes I sanctifie my self.* To sanctifie, is properly to make holy; now a person or a thing is made holy especially two wayes, *viz.* by qualification, when holiness and grace is put into it, when a man is made partaker of the saving gifts and graces of the holy spirit, then he is said in Scripture to be sanctified; By consecration a person or a thing is made holy, when it is set apart for holy uses. In this respect the Sabbath day is holy, in this respect the Temple, the Utensils and Vessels of the house of God, in this respect the Priests were holy. Thus all the first born of the Jews were holy, and set apart for God. And therefore having charged *Moses* to sanctifie the first born, thus he explains it afterwards, *Exod.* 13. 2, 12. *Thou shalt set them apart to God:* and in a word, thus all the Sacrifices and oblations under the Ceremonial Law, were holy, they were consecrated things; For consecrated things are sanctified things, as I might give you instances enough in that particular. *Thou shalt annoint them,* saith the Lord, speaking of *Aaron* and his Sons; Exod. 28. 4. *and thou shalt consecrate and sanctifie them that they may Minister unto me in the Priests office.* So after speaking of the Ramm of consecration, *Aaron and his Sons shall eat it,* saith the Lord, *to consecrate them and to sanctifie them,* Exod. 29. 33. Now all the question is, in which of these respects, our Saviour here is said to sanctifie himself, whether by way of qualification, or of consecration.

I must acknowledge, I have heretofore conceived it in the former way, as in a way of qualification, that he made himself holy, by the communication of the gifts and graces of the holy spirit, to his humane nature. For though it be a certain truth, that Christ was not, neither could be made holy of not holy privatively, as man who by the fall had wholly lost his holiness, is sanctified and made holy by regeneration, and the renewing of the Holy Ghost; Yet it is very manifest, that Christ was sanctified and made holy of not holy negatively; for there was once a time when Christ as man had not this holiness inherent in his humane nature, because there was a time, *viz.* before his incarnation, when his humane nature had not a being in the world. And thus Christ was sanctified for his Apostles and Disciples sake, his peoples sake; *That they might be sanctified,* That is, he was endued abundantly with the gifts of holiness and the graces of sanctification to this end, that he might communicate them and dispense them to his people, and that they might be sanctified by this means, *That of his fulness they might all receive, and grace for grace.* So that this looks extreamly well you see, as the meaning of the Text; *And for their sakes I sanctifie my self, that they also might be sanctified through the truth.*

But yet I find interpreters even universally running in another stream, and understanding it of being sanctified in a way of consecration. The former I suppose they leave, because indeed it is not consonant to Scripture phrase; For Jesus Christ to say (as man) that he sanctified himself in a way of qualification, That is to say, that he endued himself with

with the ſanctifying gifts and graces of the holy ſpirit. It is usually affirmed that God the Father ſanctified him; *That it pleaſed the Father that in him ſhould all the fulneſs of the holy ſpirit dwell*, Col. 1. 19. *That God, even his God, did annoint him with the oyl of his ſpirit*, Pſal. 45. 7. And therefore he is called *him whom the Father ſanctified and ſent into the world*, John 10. 36.

Beſides it ſeems not to be congruous that Chriſt ſhould pray his Father to ſanctifie his Apoſtles and Diſciples, becauſe for his part he had ſanctified himſelf with the graces of the ſpirit, to this end, *that they might be ſanctified* by communication of thoſe graces to them.

And therefore I ſhall run down with the common ſtream of expoſition, and underſtand our Saviour here to tell his Father that he ſanctified himſelf by way of Conſecration; That he ſet himſelf apart to be a Prieſt, an Altar, an Offring, and a Sacrifice to God the Father, for the ſins of his people. And that to this end, *that they might be ſanctified* by this means. Not only that they might be juſtified, but that they might be ſanctified too. And ſanctified through the truth, through the effectual revelation of the Goſpel to them, which is called *the truth* in Scripture; Or *truly ſanctified*, as it is rendred in the Margine; not only in the Type and Figure (as the Offrings and Sacrifices of the Ceremonial Law) but in reality and truth.

And on this ground, our Saviour prayes his Father, to ſanctifie his Apoſtles and Diſciples, that he might not be diſappointed of his great end for which he ſanctified himſelf, and made himſelf an offring to his Father; *Sanctifie them with the truth*. And why ſo? Why, *for their ſakes I ſanctifice my ſelf*, I ſet my ſelf apart to be a Sacrifice to thy juſtice, *that they alſo might be ſanctified with the truth*.

The words thus opened yield us our two Obſervations. Firſt, Jeſus Chriſt did willingly and freely ſet himſelf apart to be an Offring and a Sacrifice to God the Father. Secondly, he did this for his peoples ſakes, and that to this end, that they might be ſanctified, by this means.

Doctrine 1.

Jeſus Chriſt did willingly and freely ſet himſelf apart to be an Offring and a Sacrifice to God the Father.

He was not forced to become an Expiation for the ſins of men. No he did it of himſelf, and of his own accord, *I ſanctifie my ſelf* (ſaith our Saviour in my text) by conſecration.

So he is ſaid to offer up himſelf, Heb. 7. 27. *To humble himſelf and to become obedient* (conceive it paſſively obedient) *to the death, even the death of the Croſs*, Phil. 2. 8. 'Tis true indeed the death and paſſion of our Saviour was neceſſary if we look to God the Father, and his eternal Counſel and Decree; *for he was ſlain* in that reſpect, *v. 8.* appointed to be ſlain *from the beginning of the world*. It was *determined* to be done, as the Apoſtle ſpeaks, Acts 4. 28. And therefore *it behoved him to ſuffer*,

as himself speaks, *Luke* 24. 46. and he must be *lifted up* upon the Cross, an unavoidable necessity was laid upon him, *John* 3. 14. And as his death was necessary if we look to God the Father, so it was violent (my Brethren) if we look to men. With murderous and wicked hands they slew him, *Act.* 2. 23. *They killed and crucified the Lord of glory.* But if we look to Christ himself, his death and passion was a voluntary thing, to which he willingly resigned and yielded up himself. His life was not extorted from him, but he laid it *down* himself, *John* 10. 17. He was delivered up to death by God the Father, *Act.* 2. 23. He was delivered up by *Judas* and the Jews too, *Mat.* 27. 2. And yet he freely yielded up himself, *he loved us and gave himself for us*, Gal. 2. 20. *he gave himself for us an Offring and a Sacrifice to God*, Ephes. 5. 2. He sanctified himself for our sakes, and set himself apart to this hard and sharp service, so that the Point is, plain you see, That Jesus Christ did willingly and freely set himself apart to be a Offring and a Sacrifice to God the Father.

Reason. And it must needs be so, my brethren; for (being God) there was no greater power then his to master him and overcome him. A man is never forced to any thing against his will, unless some outward violence prevail against him which he is no way able to resist. Now this was not the state and the condition of our Saviour; his death was not inflicted on him by an excess of strength in those that gave him up to it. His Father was not able to constrain him, for he was God: and therefore equally Almighty with the Father. And men had infinitely less ability to overrule him, and to force him to it, and therefore it must needs be voluntary of himself; and this he cleerly intimateth in that speech of his in the fore-alledged Scripture, John 10. 17. *No man takes my life from me*; the meaning is, no man can take my life from me, and therefore it is added in the following words, *I have power to lay it down*, that is, to lay it down of choice and free election, so that I cannot be constrained to it, *and I have power to take it up again.* And certainly if he had power to take it up again when he had lost it, then he had much more power to keep it when he had it and enjoyed it. So that you see he was not, neither could he be inforced to die, but of his own accord he willingly and freely gave himself to it.

Use 1. Is it so that Jesus Christ did willingly and freely set himself apart to be an Offering and Sacrifice to God the Father? The greater and the more unsearchable was the exceeding riches of his love to us, and the greater cause have we to magnifie it and admire it. Had he done it by constraint, and had he been enforced to it, there had been no such matter in it, for no such cause of Admiration and Thanksgiving. The praise had then been due to him that forced him, and not to him that was inforced. But this was love, as the Apostle *John* speaks, love in the height and with a witness, this was unparalleld and matchless love that Christ should willingly and freely lay down his life for us. Had his life been taken from him for our sakes, this had been no great love, but that himself should lay it down freely of his own accord, here was love, and here was mercy to be spoken of, and to be wondred at in all ages. What? that he should abase himself, that he should not be made obedi-

ent, by another, but that *he ſhould himſelf become obedient to the death, yea to that ſhameſull and accurſed death,* that he ſhould willingly expoſe himſelf to ſuch abaſures, to ſuch indignities, reproaches, ſcorns, and to ſuch unſufferable tortures, to ſuch a heavy and intolerable burthen of his Fathers wrath, and all for thoſe that were not undeſerving only, but even ill deſerving too, that were not friends but enemies; Oh, let us ſtand aſtoniſhed at ſuch a mercy. We need not wonder that he whoſe love and kindneſs was ſo full of wonder ſhould be called *wonderfull, Iſa. 9. 6.*

Is it ſo that Jeſus Chriſt did willingly and freely ſet himſelf apart to be an Offring and Sacrifice to God the Father? Then let us learn of him (my brethren) as willingly (if it be poſſible) to offer up our ſelves, our perſons, our eſtates, our names, or lives and all to him, to ſuffer any thing for him again. What my beloved, did he ſuffer willingly for us, and ſhall we ſuffer grudgingly and unwillingly for him? did he conſecrate himſelf to be an offering and ſacrifice for us, and ſhall not we on our parts conſecrate our ſelves to be an offering and ſacrifice for him if he ſhall call us thereunto? did he give himſelf for us, and ſhall not we as readily give our ſelves for him again? did he take up his Croſs and go before, and ſhall not we take up our Croſſes too and follow him? I do not ſay we ſhould draw Croſſes and afflictions on our ſelves; but if they come upon us for our Saviours ſake, we ſhould not take them as inforced upon us, but we ſhould freely ſet our ſhoulders to them and cheerfully ſubmit our ſelves to bear them. And thus far of the firſt concluſion mentioned. The ſecond followeth. *Uſe 2.*

Doctrine 2.

Chriſt did not ſet himſelf apart to be an Offring and a Sacrifice to God the Father for his own ſake but for his peoples ſakes: and that to this end, that they might be ſanctified by this means: Not that they might be juſtified only, but that they might be ſanctified alſo:

He did not do it for his own ſake, for there was no ſin in him, and ſo in that reſpect he need not to be made a Sacrifice for ſin. There was no tranſgreſſion in him, and why then ſhould there be an expiation for him? But it was for his peoples ſake. To ſay the truth, all that he did, all that he ſuffered, was for their ſakes. For their ſakes he became man, for their ſakes he became Mediator between God and man, for their ſakes he became a King, a Prophet and a Prieſt. And as a Prieſt, ſo a ſacrifice and offring to the Father, for *he offered up himſelf*. All was for their ſakes.

And that to this end, *that they might be ſanctified*, by this means. Not only that they might be juſtified, but *that they might be ſanctified* alſo. That which was the ſcope and aim of Gods election, Epheſ. 1. 4. *He hath choſen us in him*, that is in Chriſt to this end, *that we might be holy and unblameable before him*, of Gods Vocation, 1 Theſſ. 4. 7. *he hath not called us to uncleanneſs but to holineſs*: The ſame (my brethren) was the end of Chriſts redemption. He ſanctified himſelf, that is, he

ſet himſelf apart to be a Sacrifice to God the Father for his peoples ſakes, *that they alſo might be ſanctified*, as you have it in the Text. *He loved his Church, and* out of the abundance of this love of his, *he gave himſelf for her*, as the Apoſtle ſpeaks, *Epheſ.* 5. 25. What, that he might redeem and juſtifie her only? No my beloved, more then this; that he might ſanctifie and cleanſe her too through the waſhing of Water by the word, and that he might preſent her to himſelf a glorious Church, not having any ſpot or wrinkle, but being holy and without blemiſh. *He bare our ſins in his own body on the Tree, that we being dead to ſin might henceforth live to righteouſneſs*, as the Apoſtle *Peter* ſpeaks, 1 *Pet.* 2. 24. *he dyed for us, that we which live, ſhould henceforth live no longer to our ſelves*, to our luſts, and to our ends, *but to him who dyed for us.* He hath performed the mercyes promiſed, he hath remembred his holy Covenant, *he hath ſaved us from our enemies, and from the hands of thoſe hate us*, Luke 1. 74. What, that from henceforth we might be our own Maſters, and live at liberty and walk according to our own humours? O no, but on the contrary, *that we might ſerve him* who hath ſaved us, *in holineſs and righteouſneſs all the dayes of our lives*: *By one offering* of himſelf, *he hath perfected for ever them that are ſanctified*, ſaith the Apoſtle, *Heb.* 10. 14. Not them that are juſtified, but *them that are ſanctified.* And hence the blood of Jeſus which he ſhed when he was a made a ſacrifice to God the Father, hath not a pacifying only but a purging quality in it. It hath not only a value to ſatisfie, but a virtue to ſanctifie. *The blood of Jeſus cleanſeth us from all ſin*, 1 John 1. 7. Compleatly from the guilt of all in juſtification, and inchoatively from the filth of all in ſanctification. I might be copious in the proof, but this may ſatisfie to clear the point. Chriſt did not ſet himſelf apart to be an offring and a ſacrifice to God the Father for his own ſake, but for his peoples ſakes, and that to this end, *that they might be ſanctified by this means.*

Reaſon 1. And the grounds are evident: I ſhall but touch upon them only, and haſten to Application. For, firſt his ſcope and purpoſe in this work of his, was not only to preſerve his people from deſtruction, but to bring them to ſalvation; not only to deliver them from hell, but to obtain their entrance into heaven. And truly had he not accompliſhed both of theſe, he had not been a perfect Saviour, he had not ſaved us to the *utmoſt*, as the Apoſtle *Paul* ſpeaks. Now my beloved, had he juſtified us only from the guilt of our tranſgreſſions, he had done but one of theſe; for guilt is nothing but the obligation or binding over of the ſinner to damnation; ſo that in quitting us of this, he had but *ſaved us from the wrath to come* (as the Apoſtle ſpeaks) he had not brought us to the happineſs to come. And therefore ſince he had a further aim, that he might bring his whole intent about, he hath not juſtified us only, and ſo delivered us from death and condemnation, but he hath ſanctified us alſo, and ſo prepared us for life and ſalvation; *For without holineſs it is impoſſible to ſee the Lord*; To be admitted as inhabitants into that holy habitation concerning which the holy Ghoſt hath ſaid, *There ſhall no unclean thing enter into it.* Rev 21. 27. And therefore our Redeemer ſanctified himſelf to be a Sacrifice for us, not that we might be juſtified only,

ly, and so delivered from Hell and utter darkness, but *that we might be sanctified also*, and so *made meet to be partakers of the inheritance with the Saints in light*.

Our Saviour sanctified himself to be a Sacrifice for us, not only that we might be justified, but that we might be sanctified also, because he had a purpose and design, not to glorifie us only, but to glorifie himself in this business. And more particularly and distinctly, to glorifie himself in us, and to glorifie himself by us. 2.

1. It was the project and design of Christ in this great work of his, to glorifie himself in us, and therefore it was necessary that he should not justifie us only, but sanctifie us too: For had he justified us only from the guilt of our transgressions, his glory had appeared indeed upon us, to wit, the glory of his mercy; but which way had his glory shewed it self in us? But now by sanctifying us, and by inriching us with all the saving graces of his holy Spirit (which far exceed the brightest and Orient Pearls both in lustre and in value) his glory shineth forth in us. *Now he is glorified in his Saints*, as the Apostle *Paul* speaks. The glory of his grace appeareth in them, and sparkles forth with dazling lustre. And as in the Creation of the world is seen his wisdom and his power and God-head, and the like: So in the renovation and the new creation of some certain persons in it, is seen the riches of his grace. He doth it *that he might make known his glory*, as the Apostle tells us, ἵνα γνωρίσῃ, *that he may declare it in the vessels of his mercy prepared* by him *unto glory*, Rom. 9. 23. And as the greatness and magnificence of any Prince is seen in the Revenues and the Titles and the Dignities of those whom he hath raised and advanced: So in our present gracious priviledges and endowments, preparing us for glory in the world to come, are seen the unsearchable riches of Christ.

2. It was the project and design of Christ in this great work of his to glorifie himself by us: And therefore it was necessary that he should not justifie us only but sanctifie us too: For had we not been sanctified, we should have dishonoured Christ in our whole Conversation. But being once regenerated and endowed with saving grace, and purified as a peculiar people to himself, then we glorifie our Saviour; Then we shew forth the vertues, and with them the praises of him that hath saved us. We cause *our works to shine before men*, and Jesus Christ (who strengthneth us) to shine in them.

Now is it so, my Brethren, that Christ did not set himself apart, &c. for his own sake, but for his peoples sakes, *that* so *they might be sanctified* by this means? My Exhortation shall be somewhat suitable to that of the Apostle on the like occasion, *Gal.* 5. 13. Take heed you use not this incomparable grace and mercy of the Lord Christ, as an occasion to the flesh, by taking any kind of licence thence to give it satisfaction in the lusts thereof. It is a dangerous & desperate course of many men who apprehending, that they are delivered by the death of Christ from all their sins, and that the Justice of the Lord is satified and appeased for them, are by this means imboldned and encouraged on in their evill ways. And when they are reproved for their licentious courses, they satisfie themselves *Use 1.*

ſelves with this, that Chriſt hath ſatisfied for them; and that not only for their paſt and preſent ſins, but for their ſins to come alſo; ſo that they need not be afraid to act them, nor to be humbled for them, after they have done them. But I muſt tell them, Chriſt hath not ſatisfied for them, if he do not ſanctifie them. He hath not ſet himſelf apart to to be a ſacrifice for them, if he do not ſet them apart to be a holy and pecaliar people to himſelf. And unto ſuch as turn this grace into licentiouſneſs, I ſay as *Moſes* did ſometime to *Iſrael*, *Do ye thus requite the Lord O fooliſh people and unwiſe?* Oh Helliſh people and prophane! yea I proteſt againſt them, in the words of the Apoſtle, *Gal.* 5. 2. that Jeſus Chriſt ſhall profit them nothing.

Uſe 2. Is it ſo, That Chriſt, *&c.* Oh, how ſhould this provoke and ſtir us up to ſtrive and labour after holineſs, and to endeavour every way to *cleanſe our ſelves from all filthineſs of the fleſh and ſpirit?* What motive more prevailing can be tendered to our thoughts then this is? Ah my Beloved, were there nothing in the world but this alone, to quicken us and egge us on to purity and a holy converſation; no peace of conſcience waiting on it, no inward joy and comfort of the Holy Ghoſt, no fruit of ſanctity, no reward of it, neither in the preſent life, nor in that which is to come (whereas it hath the promiſes of both) I ſay my Brethren, were there nothing elſe to move us, this of it ſelf were ſufficient to perſwade, *viz.* That Chriſt in all thoſe torments, thoſe abaſures, thoſe agonies and horrors which he ſuffered, when he ſanctified himſelf and ſet himſelf apart to be a ſacrifice to God the Father, aimed at this, *that he might ſanctifie us to himſelf*: that we for whom he ſuffered might be holy. And ſhall we now like baſe unthankful and unworthy wretches, endeavour to the utmoſt of our power, to thwart and croſs him in his purpoſe, to fruſtrate and make void his end? Hath he laid down his life to this end, that we might be pure, and ſhall we notwithſtanding be prophane? Hath he ſhed his pretious blood to this end that we might be holy, and ſhall we notwithſtanding be unclean? Is this the reckoning that we make of all thoſe exquiſite and thoſe unutterable pangs and tortures which our Saviour ſuffered, when not his body only, but his ſoul was made an offering for ſin, that we regard not, though he ſuffer them in vain? I ſay to you my Brethren, as the Church, Lament. 1. 12. *Is it nothing to you all ye that paſs by?* Shall all thoſe wounds, thoſe ſtripes, thoſe horrors he endured, thoſe ſtreams of pretious blood be ſhed in vain?

Oh think upon it you that rot away in your corruptions, and that by weltring in the goar of your abominable ſins: and though you have been frequently adviſed & intreated & beſought to waſh you, and to make you clean, yet are reſolved to be filthy ſtill: For you make the Son of God (as much as in you lies) to ſuffer & to die in vain: you ſpill this pretious blood and tread it under foot: And be aſſured of this, your ſin is infinitely great, and your damnation will be heavy in the world to come. And therefore as King *David* once when his three Worthies had adventured to fetch him water from the Well of *Bethel*, with the apparent and extreameſt hazard of their lives, refuſed utterly to drink it, or to taſte of it: *Be it far from me* ſaith he, *for is not this the blood of theſe men?* 2 Sam. 23. 17. Even ſo ſay you

you when you are tempted and enticed by Satan or your lusts to any sin, to be drunken, or unclean, or to defraud, or over-reach your brother, or the like; Oh *be it far from me* to do this thing: for is not this the blood of Jesus Christ? He shed his blood to purifie me, and to make me cleane from such sins as these are.

Is it so, that Christ, *&c.* Oh, how should this astonish all prophane and graceless persons? Me thinks, the thought of this should even break their hearts amidst their greatest earthly pleasures and contentments: For what do they imagine, that Christ will fail of his intention, or that he will attain but half his purpose? That since he sanctified himself to be a sacrifice to God the Father for his people, *that they might be sanctified*, he will ever justifie and save them whom he never sanctifieth? That he will fall short of that which was his scope and aim in this business. Oh foolish fancie and absurd imagination! Nay Jesus Christ himself hath said, yea he hath sworn the contrary; and if you will not take his word, I hope you will believe his Oath: This the is oath that he hath sworn, that all they that are saved by him from the guilt and from the punishment of all their sins, shall serve him too in holiness: So that if any filthy and unsanctified person should be saved, Jesus Christ must be forsworn, which were blasphemous to imagine. *Use. 3.*

And thus we have at length dispatched the first part of our Saviours prayer for the Church; and are arrived at the Second. In the first place he prays, as I have shewed you, for his Apostles and Disciples then about him, the members of the Church that then was, who were already called and sanctified, whom God had given him out of the world: *I pray for them*, saith he, *I pray not for the world*; and this part of the prayer he shuts up with the verse which we have even now ended.

And now my Brethren, in the second place, he comes to pray for those who were after to be called by their preaching, or their writing, who were to be the members of the Church that was to come; *Neither pray I for these alone, but for them also that shall believe on me through their word.* And here we have in general these two main things to be considered:

1. Christs description of the persons for whom he now becomes a Suitor to his Father, *them which shall believe on me through their word.*

2. The matter of the prayer which he makes for these persons, *That they may all be one, as thou Father art in me, and I in thee*, and so on.

At this time we shall enter on the first of these, and that is Christs description of the persons for whom he now becomes a suitor to his Father: and they in general are true believers, who are described three ways. First, by the time of their faith; they are not such as did believe when Christ put up his Supplication to his Father, but such as should believe in after-times. Secondly, by the object of their Faith, they should believe in Jesus Christ. Thirdly, by the instrumental means of this faith; they should believe in Christ through the Apostles word.

I shall speak a word or two of the circumstance of time by which our Saviour

Saviour here deſcribeth thoſe for whom he prays; they are not ſuch as did believe, when Chriſt put up this ſupplication to his Father; but ſuch as ſhould believe in after-times; *Neither pray I for theſe only*, for my Apoſtles and Diſciples who believe in me already, *but for them alſo who ſhall believe on me through their word.* So that you ſee,

DOCTRINE.

Our Saviours Interceſſion is not confined to thoſe who believe, but it extends to thoſe who ſhall believe, though for the preſent they have no faith at all in them.

It reaches to believers by Election, to all that are appointed to believe to the end of the world; *I pray*, ſaith Chriſt, *for them alſo* (for all them) *which ſhall believe on me, through their word.* And as God loves believers by Election, though for the preſent they be unbelievers, (as I have ſhewed you very lately) ſo Chriſt prays for all ſuch. Indeed he died for all ſuch, for all ſuch as ſhall believe (and not for ſuch alone as do believe) and therefore he muſt needs pray for all ſuch: For both the branches of his Prieſthood muſt of neceſſity be co-extended: and ſo for whomſoever he is a Prieſt to ſacrifice, for them alſo he is a Prieſt to intercede: as he hath offered up himſelf for them, ſo he hath offered up his prayers for them, and will do to the worlds end.

Uſe. And this (to give you but a touch of Application) may ſerve to hearten us exceedingly, when we are are putting up our prayers for them who are as yet without the pale, who have as yet no faith or grace at all in them; It may be they are neer to us, Parents, Children, Husbands, Wives, and we are often carried out in prayer for them, that God would yet ſhew mercy to them, that he would yet prevail upon them, and cauſe them to come in to Jeſus Chriſt; That he would break their ſtubborn luſts, and work unfeigned faith in them; And while we are breathing out our ſouls to God in ſuch a way as this is, we are ſurpized with diſtruſtful thoughts, that we ſhall never ſpeed in this requeſt of ours, God will never be entreated: and ſo upon a ſodain our affections cool, our hearts grow dead and flat within us; In ſuch a caſe as this is, it may be ſome encouragement and comfort to conſider that Jeſus Chriſt (for ought we know) hath prayed, and may be praying to the Father for the very ſame perſon, though for the preſent he believe not, yet he may be ſuch an one as ſhall believe, as is appointed to believe in after-times: And then he is (as you have heard) within the compaſs of our Saviours Interceſſion: ſo that the prayers that we make for him are ſeconded by Chriſt in heaven. While we are asking ſuch a child, or ſuch a friend, of God, it may be Chriſt is asking him or her of God too, according to the Covenant of the Father with the Son, *Ask of me and I will give thee.* And therefore let us not grow cold or faint in ſuch a ſuit as this is, but let us follow and purſue it to the utmoſt: Let us not ceaſe to pray for ſuch a perſon, let us not caſt him out of our prayers, whom Jeſus Chriſt hath not caſt out of his; *I pray*, ſaith he, *for ſuch as ſhall believe*; and

and this for ought we know, may be one of that number.

And thus far of the first particular, by which our Saviour Christ describeth those for whom he prays, *viz.* the time of their believing. They are not such as did believe when Christ put up this supplication for them to the Father, but such as should believe in after-times.

Proceed we to the second thing by which he sets them forth, and that is, by the Spirit of this faith of theirs, they should believe in Jesus Christ; *Neither pray I for these alone*, saith Christ here, *but for them also which shall believe on me*: He doth not say, for them which shall believe on God, or for them which shall believe the Word of God, *but for them which shall believe on me*, so that the point to be observed is this.

Doctrine.

That true Believers do pitch their Faith on Jesus Christ, and make him the object of it. Christ is the object of a true beleiving faith.

So he is represented in my Text you see; The faithful do beleive on him. It's true indeed, that faith in general (which even Reprobates and Devils have) looks with an equal eye on all the Book of God, assenteth to the truth of all in gross: But justifying faith, whith is the faith whereof we speak, picks out this special object Jesus Christ which is imbraced and received. *By him*, saith the Apostle *Paul* (that is, by Christ, and none but him) *all that believe are justified from all those things from which they could not have been justified by the Law of* Moses, Act. 13. 39. The Law will never justifie us, but condemn us: No, *we are justified by faith in Christ* and him alone who is revealed and manifested to us in the Gospel: The Rightousness of God, that is the righteousness which makes us righteous; the righteousness of man will never do it; No, it must be the righteousness of God himself, *This is ours by faith in Christ*, as the Apostle shews, Rom. 3. 22. *He that believeth in the Son hath life*, Joh. 3. *ult.* Observe it well, he saith not in the Father, nor the Holy Ghost, though certainly we must believe in both these; But Christ is the immediate object of the faith which justifieth, or of it as it justifieth. *He that believeth in the Son hath life*, the life of holiness, and the life of righteousness, for both of them are very clearly meant in that place.

Object. But you will say perhaps, *Is not the Word of God, and is not God himself, and is not everlasting life the object of our faith? how then is Christ as I have said, and Christ alone the next and the immediate object of it?*

Sol. To this, because it is compounded as it were of divers things, I must answer divers ways.

1. For the Word of God, that is not properly the object of the faith that justifieth, but is so called by a figure, because it holds forth and exhibits Christ who is indeed the proper object of this justifying faith. Or secondly the Word of God, although it may in some respects be called the object of faith that justifieth, yet not *qua justificat*, not as it justifieth,

sieth, as the School speaks. It's true, that justifying faith believeth other things propounded in the Word of God. But faith as it justifieth, lays hold on Christ and him only, not knowing any other thing here but Jesus Christ and him crucified.

2. As for the second thing propounded in the Querie, True it is that God the Father is the Object of our faith (I mean the faith which justifyeth;) but not the next and the immediate Object of it. Christ must be first laid hold upon, and God in Christ. *Such trust have we through Christ in God*, saith the Apostle, 2 *Cor.* 3. 4. Even Turks and Jews and Arrians boast of faith in God you know, amd yet because they apprehend not Jesus Christ, they miserably lose their own souls. *He that* denyeth (and so by consequence,) *believes not in the Son, can never have the Father*, as you may see, 1 *John* 2. 23. He is like a man goes about to grasp a thing that is too big for him, a large and smooth round-bodyed Cup, it slips away out of his fingers, whereas he might have held it by the handle. The faith which justifies us, my beloved, apprehendeth Christ, receiveth and layeth hold on him, and then as it is added in the fore-alledged Scripture, *He that hath the Son, hath the Father also.*

3. As for the third particular propounded whether salvation and eternal life be the object of our faith. To say the truth, salvation and eternal life is not so properly believed as hoped for. Nor can it be so fitly called the object, as the consequent and end of faith. So the Apostle calls it, 1 *Pet.* 1. 9. *Receiving the end*, saith he, (Conceive it the perfection, or the reward of your faith) *even the salvation of your souls.* Salvation then you see my brethren, is the end, Christ is the object of our faith.

Use 1. Is Christ the Object of a true believers faith? Then do not satisfie your selves my brethren, with a general assent to sacred Revelation, neither do you rest in this that you believe the word of God in gross. Alas, how many men that have been throughly convinced of the truth of all the Scripture, are notwithstanding under everlasting Chains and darkness! the Devils themselves *believe and tremble*. They believe the word (historically you must understand it) and because it makes against them the greater their faith is, the greater is their fear. As therefore you desire to be absolved and acquitted from the guilt of all your sins which else will sink you down into the pit of Hell for ever, to be invested with the righteousness of Christ, without which you can never have admittance to the marriage of the Lamb, nor to those joyes and pleasures at the Lords right hand for evermore, lay hold on Jesus Christ, and clasp the arms of faith about him: Men and brethren, to you is this salvation sent, and we declare unto you glad tydings, preaching through Christ the forgiveness of sins: and that by him all that believe are justified from all things from which they could not have been justified by the Law of *Moses*. We offer and exhibit Christ unto you, and we beseech you to accept him, that you may be saved. We stand and cry, *Ho every one that thirsteth, come to this water.* Now as you tender the salvation of your precious souls, let faith make out to Jesus Christ that comes towards her; let her

her fasten on her object. And that you may the better know what I perswade you to, I shall shew you very briefly, that there are four acts of the soul in reference to Jesus Christ, wherein the essence and the being of justifying faith consists: Whereof the former two, are of the understanding, and the two latter of the will. I shall but only touch at them.

1. Well then, the first thing you are to do, you must endeavour to know Christ aright: distinct explicite knowledge of him in a measure, is necessary to the being of this justifying faith. And therefore knowledge is sometimes put for faith in Scripture, *by his knowledge* or the knowledge of himself, *shall my righteous servant justifie many*, saith the Father of the Son, *Isa.* 53. 11. And here to be a little more distinct, you must know that Christ is a compleat and al-sufficient Saviour to free you from the wrath of God, and to bring you to eternal life; That he is offered by the Lord to you, as well as any other: for so the messengers of God have their Commission to make an universal tender of him to all to whom they preach without exception; *Go preach the Gospel to every creature*, Mark 16. 15. And what is it to preach the Gospel to them, but to say as the Angel to the Shepherds, Luke 2. 10, 11. *I bring you good tydings of great joy, which shall be to all people: for unto you is born this day in the City of* David, *a Saviour which is Christ the Lord?* And as *Peter* to the Jews, *Acts* 2. 39. *The promise is to you and to your children, yea and to all that are afar off, as many as the Lord our God shall call.* Yea you must know that Christ is offered to you, so that you are peremptorily commanded and required to believe in him. *Come to me*, saith our Saviour, *Mat.* 11. 28. *i. e.* Believe in me, (for so himself expounds the phrase as you may see, John 6. 35.) *all you that labour and are heavy-laden, and I will give you rest.* This is the first thing requisite to justifying faith, of which Christ is the proper Object.

2. The second act is the Assent and Credit of the mind to this, that Christ is such a one indeed, and that God offers him indeed in such a way as hath been said. And that in this his gracious offer he intendeth as he saith: That Christ and all his merits will be yours if you accept him. This you must consent to; you must say with the Apostle, 1 Tim. 1. 15. *This is a faithfull saying*; and in relation to this act it is that faith is called *believing*, John 3. 36. and elsewhere often in the Scripture.

3. The third act is the yeelding of the Will to this external exhibition of the Son of God, this blessed offer of him in the Gospel; not only for the certain truth, but the incomparable excellency of it; when the heart accepteth of it, and embraceth it, and saith with the Apostle in the fore-alledged Scripture, 1 Tim. 1. 15. *This saying as it is a faithfull saw, so it is worthy of all acceptation. It is a faithfull saying*, saith the Understanding, and therefore I will give assent to it: *It is a saying worthy of all acceptation*, saith the will, and therefore I will close with it. So the faith of the Fathers is described, *Heb.* 11. 13. in which all the three acts which we have mentioned are wrapt up together. They saw the promises, conceive it with the understandings eye, they knew them and they understood them. They were perswaded of them, they gave assent to them,

them, and they received them and embraced them: for both these terms are there used, not the words and surface of them, but Christ in them. In which respect this act of faith is sometimes called receiving of Christ, as see John 1. 12. *To as many as received him, &c.* So that believing and receiving are all one, this is the third act.

4. The fourth and last act, is a resting, a relying, and recumbency on Christ for mercy and salvation: this is the great act of the soul in faith: A roling of it self on Jesus Christ, expecting life and happiness no other way, and by no other mean but him only: And this is that which is so often called believing in the Son of God, believing in his name, trusting in him, as the Apostle *Pauls* expression is, *Ephes.* 1. 12. or trusting to him for all the good that we expect or look for. These are the four great acts of faith, and Christ you see is the immediate and proper object of them all: So that you easily perceive what I intend when I perswade you and exhort you to fasten on this object and to believe in Jesus Christ.

Object. But you will say perhaps (*as that is now a great Objection*) *the Creature is not able to believe: it is an impotent and dead thing: what can the Creature do? And why do you perswade it to believe?*

Sol. True my beloved, it can do nothing, and you would have it to do nothing by this Rule. Keep away the means from it, and when will it attain the end? It hath no faith: it is not able to believe: but faith comes by this means, by the perswasions and intreaties of the Gospel: *Faith comes by hearing*, Rom. 10. 17. When the Apostles perswaded sinners to believe, (as that was very usual with them) might not a man have said to them, What do you speak to them? They cannot do what you perswade them to; and yet you know what multitudes sometimes were brought to believe by one Sermon. So that the word is not in vain, though men be dead and unable to believe, because when God is pleased to work with it, it quickens them, and begetteth faith in them.

Use 2. Is Christ the Object of a true believers faith? Are we justified by faith as it layes hold on Christ, and on the Righteousness of Christ? This then discovers the defect and imperfection of inherent righteousness: This laying hold upon the Lord Jesus, this going forth out of our selves to fetch Righteousness abroad to justifie us in the sight of God, implies an emptiness and want of it at home. Tis true indeed, had we continued in our first integrity, had we remained in that uprightness and perfection which was at first bestowed upon us, there had been then no need at all of justifying faith. But when our own inherent righteousness was lost in *Adams* fall, so that there was an utter failing of it, an absolute deficiency in our selves, Faith was provided to supply us and to furnish us again, by fetching in the righteousness of Christ, so that this laying hold upon imputed, apparently implyes the absence of inherent righteousness. And therefore when we shall be raised again to that perfection which we once enjoyed in *Adam* in the state of Innocency, which shall be done you know my brethren, in the other Paradise, in heaven, in the state of glory, this justifying faith shall cease, at least with reference to the receiving of Jesus the Lord our Righteousness, because we shall have righteousness enough in heaven of our own. And this is that

which

which the Apoſtle meaneth in that memorable place, 1 Cor. 13. ult. *And now abideth faith, hope and charity.* Now they abide; conceive it in the preſent life; they all continue; for that is his intention there, but the chiefeſt of theſe is charity, the chiefeſt in regard of permanency and duration, becauſe that never faileth as he affirmeth in the eighth verſe of that Chapter, No not in heaven in the ſtate of bleſſedneſs where juſtifying faith and hope ſhall fail, and be taken both away.

Is Chriſt the Object of a true believers faith? This then as it diſcovers the defect and imperfection of inherent righteouſneſs, ſo the perfection of imputed righteouſneſs: as the defect of ſanctification, ſo the perfection of juſtification. It is the righteouſneſs of Chriſt which we fetch in by faith, and that you know is abſolute and accompliſht righteouſneſs. And this adminiſters incomparable ſweet and pretious comfort to the Saints, who are ſo far dejected with the ſenſe and feeling of their wants as to conclude they are not juſtified in the ſight of God, they are ſo full of imperfections and defects: Oh they come ſo far ſhort, their graces are ſo ſmall and weak, and their obedience is ſo ſlender, that they reſolve the Lord will not accept and juſtifie ſuch wretched creatures as they are. Indeed my brethren, if our being juſtified and accepted with the Lord, depended on the highth and the perfection of inherent righteouſneſs, we had cauſe to be diſcouraged: But ſeeing we are juſtified by faith in Chriſt by laying hold on the Lord our righteouſneſs, by fetching in the righteouſneſs of Chriſt, and not by perfecting our own: if we have taken him, we are *compleat* in him (as the Apoſtle ſpeaks) amidſt our many unallowed imperfections and defects; And though we ſhould be humbled for our failings, with refererence to ſanctification; yet we ſhould not doubt our ſelves and our eſtates, with reference to juſtification: for having once received Chriſt by faith we are compleat in him, though imperfect in our ſelves. If all the Righteouſneſs which is in Chriſt will make us righteous, we are righteous; *for he is made to us righteouſneſs*, 1 Cor. 1. 30. Oh, how ſhould this ſupport their drooping ſpirits, who pine away in endleſs ſorrow for their failings and defects! If they be ſure they have laid hold on Chriſt by faith, they may conclude his righteouſneſs is theirs, and that is perfect though their own be weak and wanting; And though they be diſcouraged in themſelves, they may encourage and cheer up themſelves in Chriſts, And certainly in doing ſo they honour Chriſt, and advance his fulneſs. *Uſe.* 3.

JOHN. 17. 20.

But for them alſo that ſhall believe on me through their word.

WE are at length arrived at the third particular conſidered in the words, *viz.* The inſtrumental means of their believing, whom our Saviour prayes for in my Text, *Neither pray I for theſe alone, but for them alſo that ſhall believe on me through their word.* There hath been noted, as you may remember, the time of their believing, not the preſent, but the future time, they ſhall *believe*; The Object of it Jeſus Chriſt; The inſtrumental means of it, *through their word.*

Through their word; through whoſe word? why through the Apoſtles word, for whom our Saviour is a Suitor to his Father in the foregoing parcell of his prayer, and addeth in my Text, *Neither pray I for theſe only, but for them alſo that ſhall believe on me through their word.* Their word, as the Publiſhers and Pen-men of it, not their word as the Authors of it; For the Apoſtles were the Preachers and the Writers, though not the Authors of the Goſpel. This word our Saviour makes the inſtrument of faith in this place. Mark it, not the Prophets word, but the Apoſtles word; Their word. *Them that ſhall believe on me through their word.* So that you ſee

DOCTRINE.

It is the Goſpel word that maks believers, the Goſpel is the inſtrumental means of faith.

If faith be wrought in any ſoul, it is by the Apoſtles word, the word of the New Teſtament, not of the Old; Of the New Covenant, not of the Old; In brief, not of the Law, but of the Goſpel: And this is that which the Apoſtle ſhews expreſly, Rom. 10. 15, 16, 17. *How beautifull are the feet of them,* ſaith he, *that preach the Goſpel!* But they have not believed the Goſpel. For *Iſaiah* ſaid, *Who hath believed our report? So then faith comes by hearing, viz.* by hearing of the Goſpel. And hence the Goſpel is ſaid to be *the power of God unto ſalvation, to every one that believeth*, Rom. 1. 16.

2. But what then, *hath the Law no hand at all in the working faith?*

A. No hand in working it, but only in preparing to the work. Indeed it ſhews a man his ſin and his tranſgreſſion; it empties him of all opinion of himſelf; it humbles him, and layes him low, and ſo it makes him fit to cloſe with Jeſus Chriſt by faith, as the Apoſtle ſhews, Gal. 3. 24. *The Law was our Schoolmaſter to bring us to Chriſt, that we might be juſtified by faith.* *John Baptiſts* rough rigid Miniſtry muſt prepare the way for Chriſt. He muſt be like a Pioner to go before, to bring down every high exalted thought, to make the Mountains levell with the Vallies. The Law muſt bite and ſting men with the curſes and the terrors of it, and ſo work inclinations

nations in them to look up to Jeſus Chriſt who is the brazen Serpents Antitype erected in the Goſpel.

And this is all the Law can do, it can but fit a man for Jeſus Chriſt, and prepare a man for faith, which is indeed and properly effected in him by the Goſpel. This is the royall and triumphant Chariot in which the Son of God comes riding gloriouſly into the ſoul, and ſo dwelleth there by faith, as the Apoſtle *Paul* ſpeaks, *Eph.* 3.17. And hence the Goſpel hath the name of *faith* in Scripture, as you may ſee that place for inſtance, *Gal.*1.23. becauſe it worketh faith in the hearts of Gods people.

Is it the Goſpel word that makes believers? Then ſurely they are in an infinitely ſad Condition who want the Goſpel, who want it wilfully, as the Jews do, and have done many hundred years. They have it, but they put it from them, as the Apoſtle ſpeaks. They receive the Prophets words; but they receive not the Apoſtles words. And how then ſhould they believe through their word? And there are others in the world who want it neceſſarily or of neceſſity, and through the juſt ſeverity and righteous judgement of the Lord upon them. Many perſons, many Nations are in this lamentable caſe to this day. They have no Goſpel, and ſo no means at all to work faith in them, *without which there is no ſalvation*; No, they are ſhut up under unbelief, as the Apoſtle ſpeaks, *Rom.* 11.32. God hath concluded them in that condition. There they are, and there is no coming out, the door of wrath is ſhut upon them, whoſe miſerable caſe in bowels of compaſſion we have cauſe to pitty, though they pitty not themſelves. *Uſe* 1.

Is it the Goſpel word that makes believers? then certainly it is no other word that is the means or ground of faith. We have a company of men in our times that believe ſtrange things, that bottom faith upon a ſtrange foundation, Revelations and diſcoveries of a ſpirit that hath no commerce at all, no agreement with the Goſpel: let the Apoſtles word be what it will, if they have another word from that which they conceive to be the ſpirit of God, they believe that, and not this; whereas the ſpirit that brings men any other Goſpel then that which the Apoſtles taught, though he come from heaven it ſelf, ought not to be believed, but accurſed. And yet alas how confident have many been in their aſſent to ſuch diſcoveries as have been clear againſt the Goſpel, and againſt the Apoſtles words? Ah, my beloved, this is not revelation, but deluſion, this is not faith, but unbelief. Our Saviour ſpeaking in my Text of all that ſhould believe from that time in which he prayed to the end of the world, deſcribes them to be ſuch as ſhould believe through the Apoſtles word. Not through any other word but that of the Apoſtles only, that which they preached, and that which they writ, which they have left recorded in the Scripture. If any man believe through any other word, or any other revelation that accordeth not with this, he is none of Chriſts beleivers, none of them which he owns, none of them for which he prayes; *I pray for them that ſhall believe on me through their word*; For them and none but them. He that believes through any other word, you ſee, is out of Chriſts prayer. *Uſe* 2.

Is

Uſe 3. Is it the Apoſtles word, the Goſpels word that makes believers? you then that are as yet without faith, be hence prevailed withall to hear it, and to attend upon it. This is that which the creature can do (I mean by general influence of common Providence without any ſupernatural grace) and therefore this do you do. It is the word of faith, as I have ſhewed you formerly, and when the Lord is pleaſed to concurr with it, it worketh faith in thoſe that hear it. Its true, you are not able to convert your ſelves, or to believe in Jeſus Chriſt, but the Apoſtles word, the Goſpel is a fit inſtrument for this purpoſe: *Faith comes by hearing*, and therefore hear that you may believe. You that are ſtrangers to the life of faith, be you entreated and prevailed withall to put your ſelves under the powerfull preaching of the Goſpel, as the Apoſtle ſpeaks, *be ſwift to hear*, lay hold on every opportunity to be partakers of this holy Ordinance, and then perhaps it may in time become a word of faith to you: Wait diligently on the doors of Wiſdoms houſe, liſten attentively to them that teach you Apoſtolical doctrine, and who knows but you may yet *believe through their word?*

And thus of Chriſts deſcription of the perſons for whom he here becomes a Suitor to his Father: *Them which ſhall believe on me through their word.*

Proceed we to the matter of the prayer which he makes for theſe perſons; And there are two main things that he deſires in their behalf. Firſt that they *may be one*; next that they may be in *one place together.*

The firſt of theſe he propoſes in the verſe that I have read, and proſecutes in the ſucceeding verſes. 1. He propoſes it in the verſe that I have read, *that they may all be one as thou Father art in me, and I in thee, that they alſo may be one in us.* 2. And then he proſecutes this Suit of his with divers arguments and reaſons to *ver.* 24. as (God permitting) we ſhall ſee hereafter.

In the propoſal of this Suit of his, you may obſerve that it is both expreſſed and amplified. Firſt it is nakedly expreſſed in plain terms, *that they may all be one.* Secondly, then it is amplified by a Similitude in which our Saviour ſhews how he would have them to be one, *as thou father art in me, and I in thee, that they alſo may be one in us.* A ſtrange expreſſion if you look upon it with a ſuperficial view: That the Diſciples of our Saviour may be one in ſome reſpects, is very eaſie to imagine. But how they ſhould be one as God the Father and the Son are one: how they ſhould be in God and Chriſt, as they are in one another, is very hard to be conceived: Yet this is the expreſsion of our Saviour to his Father in my Text, *That they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us.*

For clearing this, beloved, you muſt know, that [*as*] in Scripture many times is a note of ſimilitude, not of equality; It intimates the truth and the reality of that wherein likeneſs ſtands, and not the meaſure and degree. I might give many inſtances wherein that Particle is ſo taken. See Luke 6. 36. *Be mercifull as your heavenly Father is mercifull.* It is impoſsible for any man to be as mercifull as God is, if you look to the degree; *For as the heavens are higher then the earth, ſo are his thoughts above*

above ours in this particular. But yet we may be mercifull as he is, though not as mercifull as he is. So in the Text our Saviour prayes for his Disciples, *That they may all be one as thou Father art in me and I in thee, that they also may be one in us.* The meaning is not that they may be one as nearly (that is impossible) but, as truly as we are: That as we are in one another, so they may (in some respect) be all in us. How and in what respect they may be so, I shall shew at large anon, in the mean time the point is this,

DOCTRINE.

It is the will of Jesus Christ that his Disciples should not only be one among themselves, but that they also should be one in God.

Indeed it is the will of Jesus Christ that his Disciples should be one among themselves: *That they should be all one,* as you have it in my Text: Indeed he shed his blood for this purpose, *Eph.* 2. 14. that though they be of divers Nations (as for instance, Jews and Gentiles) yet they may be both one, as in the fore-alledged Scripture. *He is our peace,* saith the Apostle there, *who hath made both one, having abolished in his flesh the enmity, to make in himself of twain* (of Jews and Gentiles) *one man.* Though they be of divers places, some in heaven and some on earth; and though they that are on earth, are many of them many thousand miles asunder, yet he would have them to be all one. It is his project and design to gather all things into one, which are in heaven and which are in earth, as *Ephes.* 1. 10. But you will ask me, How can this be done, that they that are so distant should be one? 4.

I answer, Very easily, because the bonds of this conjunction are not carnal but spiritual: So that they may be one, without a corporeal or local union. *From him the head* (saith the Apostle) *all the body by joints and bands is knit together,* Col. 2. 19. Part of the body is in heaven, and part of it is on earth, and there some persons are in one, some in another quarter of the earth: yet all the body so divided and so distant as you see, *by joints and bands is knit together.* And you will easily conceive it, when you consider what these bands are.

1. They have all one spirit, and so in that respect are one. I speak not of the spirit or soul of a man, but of the spirit of the Lord Christ, which being one, dwells in all the Saints at once, and so makes them one too; yea let them be as distant as they will. And as the formal reason of the union of the members of the body natural, consisteth not so much in contiguity as animation by the same soul; so that if any part be mortified, and if the soul give over to enliven it, it is no more to be esteemed a member, notwithstanding its external and corporeal inherence to the body. So though the Saints be far from one another in regard of place, yet they are closely knit together by the same spirit, being joyned to the Lord, they are all one spirit, and so indeed are all one.

2. They have all one faith, (one at least in fundamentals) and one faith makes one, as *Ephes.* 4. 4, 5. They that are of many faiths in fundamentals,

tals, cannot come ſo cloſe together to be all one; and therefore Jeſus Chriſt *when he aſcended up on high, gave gifts unto men for the work of the Miniſtry, and for the edifying of the body of Chriſt, till we all come*, all, both Jews and Gentiles come, *in the unity of the faith*, &c. So that there is a unity in the faith you ſee; and to ſay truth, my Brethren, faith will make a union at a diſtance, as well as if the perſons joyned were all together: What doth th the corporal or local preſence of the parties contribute to the union that is made by faith, which is a ſpiritual and inviſible thing, and conſequently joineth in a ſpiritual and inviſible manner, which no diviſion or diſtance in regard of place can hinder?

3. They have all one heart, and one affection, and ſo in that reſpect are one. *The multitude of believers were of one heart*, Act. 4. 32. Though they were multitudes, yet they had but one heart; and when there is but one heart, there is a great Oneſs. The underſtanding is the principle of ſpeculation, the heart the ſeat of love and of affection. And the Saints are ſo united and linked togther in affection, as if they had among them but one common principle of this affection, as if they had but one heart; and therefore the Apoſtle ſpeaking of the faithful, ſaith, *that they were knit together in love*, Col. 2. 2. The term there uſed importeth ſuch a knitting as is between the divers parts and peices of a building. For ſo the Saints, though there be Millions of them in the world, yet they are *built up altogether to a ſpiritual houſe*, 1 Pet. 2. 5. And love is as it were the morter and the pins, the ligaments and tyes of the connexion; and elſewhere it is called a *bond*, Col. 3. 10. *Above all theſe things put on charity which is the bond of perfectneſs*, with which we are perfectly joined together, 1 Cor. 1. 10. Now love will make a union at a diſtance (as well as near at hand.) The nearneſs of the place (ſimply conſidered in it ſelf) contributes nothing to the nearneſs and to the ſtrength of the affection: No, love will reach a perſon at the other end of all the earth as well as if he were juſt by us, in the very next room, or in the very next dwelling.

You ſee both that, and how, it is the will of Jeſus Chriſt, that his Diſciples ſhould be one among themſelves, which is the firſt thing in the point.

2. But now there is a Second branch, he would not have them only to be one among themſelves, but he would have them alſo to be one in God. This is the ſpecial thing for which he is a Suitor to his Father in my Text, *That they may be all one, as thou Father art in me, and I in thee, that they alſo may be one in us*: Not one among themſelves alone, but *one in us*; which is indeed a very high thing.

Now that you may the better know what Chriſt intends in this particular, you muſt conſider that he ſpeaks to God the Father, as man and Mediator in this place: For he ſpeaks in prayer here; and conſequently when he ſaith, *As thou Father art in me, and I in thee*; he ſpeaks not of the union which is between his Father and himſelf as he is God: For in that conſideration the Father and the Son are ſo in one another, that they are the very ſame; The ſame Eſſence (for ſo the union is Identical) though they be not the ſame Perſon: And in this ſenſe it is impoſſible for

Chriſts

Christs Disciples to be so one in God and Christ, as God and Christ, the Father and the Son, are the one of them in the other.

Well then our Saviour speaks here of the oneness which is between his Father and himself, as he is the Mediator, and as he is the Head of his Church: For so they are both one, as Jesus Christ himself speaks, *Joh.* 10. 30. And in another place he uses the very same expression in my Text, and tells us that he is in the Father, and the Father in him, *Joh.* 14. 10.

Now the Father is in Christ as he is Mediator of the Church, and Christ is in the Father in the same respect, that is, they are both one, especially three ways.

1. By Hypostatical union of the Manhood to the Godhead in the Person of our Saviour; for the Manhood being joyned to the Godhead in the Person of the Son, it must be mediately joyned also to the Father, to whom the Son as God is joyned in the neatest tye that can be. We have no higher phrase you know my Brethren, to express the closest union, then to affirm of two that they are one, they two are are one, and we cannot say more. There is a union between faithful friends, for there is one heart in two bodies, as the Philosopher expresses it: There is a nearer union between man and wife, for they two are *one flesh*, as the Apostle *Paul* speaks, *Ephes.* 5. 31. and therefore they have one name. But there is the neatest union between the Father and the Son: for they two have one Essence, one Nature, one Name: And so the Godhead being joined to the Manhood in the Person of our Saviour, that Manhood by and through that God-head must needs be neerly and indissolubly joyned to God the Father.

2. God the Father and the Son are one by dear affection. Thus they are in one another, and they live in one another (as it were) by inexpressible and tender love, which they bear to one another. How doth the Father love the Son beyond expression, and that as he is Mediator: for under that capacity he speaks of him, *Isa.* 42. 1. and he seems to glory in it, *Behold my servant*, mine Elect, *in whom my soul delighteth!* and in another place he gives this attestation out of heaven to him, Mat. 3 17. *This is my Beloved Son in whom I am well pleased, q. d.* I have some other children that I love well, but *This is my Beloved Son* above the rest, take notice of him, this is he. And hence he lays him in his bosome next his heart, *Joh.* 1. 18. acquaints him with his counsels, tells his secrets to him, entrusts him with the revelation of them, sets him in the highest place next to himself, advances him above, yea far above all principalities, and mights, and Dominions, and puts more honour on him then he doth on all the creatures: And hence the Son is often speaking of the Fathers love to him: and on the other side professes his affection to the Father, and he would have the world to know it too, Joh. 14. 31. *That the world may know that I love the Father, so do I.* So that you see here is union of dear love.

3. The Father and the Son are one by unexpressable agreement and consent together. Though they be divers, yet they never differ; No, they continually mind the same things, they will and nill the same

things, love and hate the ſame things; and this agreement is between the Father and the Son, not only as the Son is God, but as the Son is Man and Mediator too. The will of Jeſus Chriſt as he is Man, in all reſpects accordeth and conſenteth with the will of God the Father. Or if it were not ſo, it muſt be ſinful and irregular, and therefore he ſubmitted ſtill, yea even in thoſe things which were againſt the Nature that he had aſſumed; *Not my will, but thine be done.*

And thus you ſee how the Father is in Chriſt as he is Man and Mediator, and how Chriſt as Mediator is in God the Father, how they are both one, *viz.* by hypoſtatical union, by dear affection, by unexpreſſable agreement and conſent together.

Now we ſhall eaſily diſcover how he would have his Apoſtles to be one, in his Father and himſelf, which is the ſecond thing to be unfolded in the point. It is the will of Jeſus Chriſt, that his Diſciples ſhould not only be one among themſelves, but that they alſo ſhould be one in God, in the Father and the Son. This is the ſpecial thing for which he prays, *That they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us.*

1. Then as the Father is in Chriſt as Mediator, and Chriſt as Mediator in the Father by the Hypoſtatical union: ſo Chriſt would have his Diſciples to be in both of them by the myſtical union: That as the Manhood of the Son is mediately in God the Father, in being joyned to the Godhead of the Son; which is one with God the Father; ſo we ſhould alſo be mediately in the Father, in being joyned to the Godhead and the Manhood in the Perſon of Chriſt: That we ſhould be in the Father by and through Jeſus Chriſt: And ſo indeed are all the members of the body myſtical, by reaſon of their union with the Lord Chriſt. Chriſt is one with God the Father, and we are one with Jeſus Chriſt; and therefore (in a ſenſe) we are one with God the Father; Jeſus Chriſt is in the Father, and we are in Jeſus Chriſt, Epheſ. 1. 10. *We all are gathered into one in him*; and therefore we are alſo mediately in the Father: And hence it is that all the Saints are ſaid not only to be one among themſelves, and to be one in Chriſt, but alſo to be one in God the Father, as in my Text you ſee, *I pray for them*, ſaith Chriſt, *that ſhall believe on me, that they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us*; not one among themſelves, but *one in us.* Not in me only, but in thee too; Not one in me, but *one in us:* So that you ſee, believers all of them are in the Father by the Son.

2. As God the Father and the Son are one by dear affection, ſo Chriſt would have all his Diſciples to be one both with the Father and himſelf in the very ſame manner: He would not have them only to be one among themſelves by love, but he would have them alſo to be one in God by love: He would have their hearts to live in his Father and himſelf by unexpreſſible and choice affection: That they ſhould find no reſt, no quiet anywhere but in God and Chriſt only: To be ſo cloſely and indiſſolubly joyned to the Father and himſelf, that nothing in the world *ſhould be able* to divide them, *to ſeparate them from the love of God which is in Chriſt Jeſus our Lord.*

3. As

3. As God the Father and the Son are one by will and by conſent; ſo Chriſt would have all his Diſciples to be one with the Father and himſelf in the very ſame manner. And as the Father and the Son agree in every thing, and never differ in the leaſt degree; that which one wills, the other wills: So true believers ſhould agree in every thing, not among themſelves only, but with God and Chriſt too. God and Jeſus Chriſt and they ſhould ſo accord in every thing, that they ſhould be as it were all one. Look what God and Chriſt wills, aſſoon as it is manifeſted and revealed to them, they ſhould will the very ſame, yea though it be againſt them in their honours, profits, pleaſures, and delights. They ſhould conform their wills in all reſpects to the will of God and Chriſt. And even as Chriſt ſaid to the Father, *Not my will, but thine be done*: So we ſhould ſay to the Father and Son, Not our wills, but yours be done. As you agree together, ſo we agree in you; and then indeed, my Brethren, we are like to agree among our ſelves, when we agree in God and Chriſt, and when our wills are ſuitable to their wills: Or otherwiſe agreement without this is combination and not union. And therefore Chriſt deſiring that his Diſciples ſhould be one among themſelves, deſireth alſo that they might be one in God, in his Father and himſelf, *That they may all be one as thou Father art in me*, &c.

Now to deſcend to Application, and therein to proceed with all the branches of the Explication in their order. First, Is it the will of Jeſus Chriſt that his Diſciples ſhould be one in God, by the myſtical union? Here then you ſee the glorious priviledge of Chriſts Diſciples, of all that do indeed believe in him. The Scripture makes it a great matter to be nigh to God, and ſo it is indeed, my Brethren, a very bleſſed and a happy thing. What is it then, Beloved, to be in him, in the Father and the Son, as they are in one another? This is a priviledge to purpoſe, and carries high and glorious things in it, ſuch as we are not able to conceive, and much leſs are we able to expreſs. I ſhall endeavour according to the light I have, to lay them open to you in a few particulars. *Uſe* 1.

This being in the Father and the Son, implies moſt intimate Communion with them both. It is very much, my Brethren, to be with them, to have fellowſhip with the Father and the Son, 1 *Joh.* 1. 3. All of us are far from God, and far from Jeſus Chriſt by nature: we dwell a great way from them in a ſtrange Countrey, and ſo have no commerce with them; and when we are converted, we are ſaid in Scripture *to be made nigh to them*, Epheſ. 2. 13. *To have acceſs by one Spirit, to the Father and the Son*, verſ. 17, 18. And this indeed importeth near and ſweet Communion with them, ſuch as the world is not acquainted with. But to be in them, importeth yet more near and cloſe Communion: Indeed the neareſt, and the cloſeſt, and moſt intimate that can be. It is much to be with God, with the Father and the Son; there muſt be heavenly communion if it were but ſo: But to be in them as they are in one another, this muſt needs be much more. 1.

This being in the Father and the Son, importeth ſpecial intereſt in God. 2.

The greateſt intereſt that can be when we expreſs the intereſt that any man hath in ſuch or ſuch a great man, we uſe to ſay that he is in with him. And truly it is much to ſay that we are in with God the Father, and with Jeſus Chriſt, this is a very great matter; It ſhews that we have much of their regard and love; That God and Jeſus Chriſt, and we are great friends; That while all the world are out with the Father and the Son, we are the only people that are in with them: This I confeſs is very much: But what is it then to ſay that we in them? That God and Jeſus Chriſt, and we, are in a ſenſe all one; That as the Father is in Chriſt, and Chriſt in him, ſo we are one in both of them. Here is intereſt indeed, ſuch as is impoſſible to be expreſſed.

3. This being in the Father and the Son, importeth great acquaintance with them both: They that are much with one another, are acquainted each with other; but they that are in one another, muſt be acquainted much more: They know not that which is without only, that which every one knows, but they know that which is within, which is obſcure and hid from other men. They know God inwardly, for they are in him; *They know the ſecrets of his heart*, Pſal. 25. 14. *and the myſterie of his will*, Epheſ. 1. 9. And even as Chriſt is ſaid to be in the boſome of the Father, and ſo to be the only one that is acquainted with him fully, and can reveal him to the world, Joh. 1. 18. *No man hath ſeen God at any time, the only begotten Son which is in the boſom of the Father, he hath declared him*: So true believers are in the boſom both of God and Chriſt, and ſo are infinitely more acquainted with them, then any in the world beſides. And here to be a little more particular, they know God more immediately, and more diſtinctly then others do.

1. They know God more immediately then others do: they do not know him at a diſtance, and at ſecond hand, but they know him by himſelf; they have their knowledge of him at the Fountain head, for they are in him. Others hear of him by the hearing of the ear, but they ſee him, *Job* 12. 5. and they taſte him, which ſenſe requires the neareſt application of the object, 1 *Pet.* 2. 3. They know him at firſt hand, they are taught of God himſelf; they do not only hear what others ſpeak of God, and ſo accordingly diſcourſe of him, as many do by memory: but they ſpeak with God himſelf; God ſhews himſelf to them, as his own phraſe is, and ſo accordingly are more immediately acquainted with him.

2. And as they know him more immediately then others, ſo they know him more diſtinctly then others; they have not a confuſed knowledge of him only as we have of ſtrangers, or thoſe whom we behold a far off: as when we ſee a perſon at a great diſtance, it may be we diſcover that it is a man, or a woman in the general, but are not able to diſtinguiſh whether it be ſuch a man, or ſuch a woman, whether it be ſuch a friend, or ſuch a one of our acquaintance, yea, or no: But they have a clear knowledge, they ſee God evidently, and diſtinctly, in a meaſure, for they are near enough to him, they are in him: ſo that they can diſtinguiſh God, and Chriſt, from any other that comes in his Name, or that pretends that he is God, or Chriſt. And therefore, my Beloved, when there are any ſuch abroad (as

ſome

ſome have been in our days) who ſay that they are Chriſt, you ſhall do well to call one of them who are in Chriſt, to tell you whether this be Chriſt indeed, or no.

This being in the Father and the Son, importeth ready, eaſie, and familiar acceſs to the Father and the Son. They are in one another, and therefore they muſt needs be much together. Believers need not to go far to ſpeak with God, he is at hand continually, for they are in him: So that they have his ear and heart too, they can come to him and ſpeak with him when they pleaſe. Others that are abroad, they hear him when he ſpeaks in publick, in the open Congregation, and when he cryeth in the place of concourſe, as the wiſe man ſpeaks: But alas they have no private talk with him as theſe have, when there is none but God and them together: And therefore they that are without, that live without God, and without Chriſt, are fain to uſe thoſe that are in God and Chriſt ſometimes to promote their ſuits to him. If they have any ſpecial buſineſs to prefer to God, they that are without muſt be beholding to them that are within, to tender their Petitions for them, as *Pharaoh* was in ſuch a caſe; *Send for* Moſes *and* Aaron, *and let them uſe their intereſt in my behalf, let them pray to God for me.* 4.

This being in the Father and the Son, doth carry in it a more immediate enjoyment of all the comforts, ſatisfactions, and contentments that the ſoul of man can reach after; For God involves and comprehendeth in him all the good that can be thought upon, and infinitely more then the poor narrow heart of man can reach to. We would think (abundance of us) that we were very well if we had all the happineſs that all the creatures in the world could yield us: If we had ſuch a wife, houſe, gardens, ſervants, in-come by the year, honors, pleaſures and delights, as we would fancy to our ſelves, then we would think that we were happy men indeed. Why, my Beloved, whatſoever good there is to pleaſe, or give us ſatisfaction in the creatures any way (if we had them all together) is eminently and tranſcendently in God. They had it all from him, and therefore certainly he hath it all in him; and that without dregs too; The ſpirits and the quinteſſence of all theſe comforts are in God, refined from the droſſie part; ſo that in having him we have all. A naked God a naked Chriſt, is infinitely more to make a man compleatly happy, then all the comforts in the world without him. Or if it were not ſo my Brethren, our ſtate in heaven would be worſe then it is here upon the earth; the happineſs of Heaven would be much below, and much inferiour to our earthly happineſs: In Heaven we ſhall have nothing elſe but God, no Sun, no Moon, *Apoc.* 21.23. The Creatures ſhall not give us comfort, as they do in this world; No, God ſhall be our Sun and Moon there: he ſhall be every thing to ſatisfie us, and content us, and to make us happy; *He ſhall be all in all*, 1 Cor. 15. 18. Now if the Lord have not as much in him as all the creatures which we leave, when we are taken hence by death, we are loſers by the bargain, whereas we know the heighth, and the perfection of our happineſs is there where we have nothing elſe but God: And therefore certainly we ſtand in need of nothing elſe to make us abſolutely and compleatly happy. And whenſoever we have leaſt of creatures, 5.

creatures, and most of God in this world, then we are nearest to that full beatitude. Now God we have, if we be in him, my Beloved, and so we have the Fountain of all happiness and satisfaction: He that is in God, in the Father and the Son, must needs have all that is in God, so far as it is necessary for him: And that indeed is all that can be.

6. This being in the Father and the Son, doth carry in it admirable safety: He is secure enough from any hurt, that is in God; For what should seize upon him to annoy him there? You know the Lord is often called a *house*, a *habitation* in the Scripture; and to make up the Allegory, the Saints are said to dwell in God, 1 Joh. 3. 24. *He that keepeth his Commandements dwelleth in him, and he in him*: So that believers are in God as in a house, where they are warm, and well, and safe, however matters go abroad, what ever storms there be upon land, they are not like to the *Egyptian* servants in the storm of hail: they are not left abroad in the woods and in the fields to be smitten and destroyed; No, God hath fetched them into house, into himself, they are in God, who is the habitation of his people, and there they are secure enough, as the Psalmist intimates, Psal. 91. 1. *He that dwelleth in the secret of the most High, shall abide under the shadow of the Almighty*: So that when the storm is fiercest, he can stand quiet, and look out at window, and see others perish in the tempest. He is in the Ark, in God, and a few more with him, while all the world besides are drowned in the deluge: It matters not to him what waves and floods there are abroad, he is where he is safe enough.

Nay, God is not resembled to an ordinary habitation only, but to a *place of refuge and defence*, Psal. 18. 2. *A Castle and a strong Tower*, &c. So that they that are in God, are in a Castle and a strong Tower, that never was, and never will be taken by assault, and what need they fear there? They that are without indeed, are in very great danger, they are exposed to the mercy of the Enemy, because they know not whether to betake themselves for shelter; but they that are within, may say as *David*, when the Drums beat, and the bullets flie, *I will lay me down in peace, and sleep, for thou Lord only makest me dwell in safety*, Psal. 4. *ult.* and that because I am in thee: thou art thy self my Castle, and *my refuge, and my strong Tower*.

7. This being in the Father and the Son, doth carry in it certainty of perseverance. What my Beloved, do you think that it is in and out? In God to day, and out to morrow, as Arminians teach. It is a most uncomfortable Doctrine which they have broached. Ah, my Beloved, what solid and induring satisfaction will the best condition that they can be in afford them, if they be not sure to keep it?

Now here Beloved, is the fullest and the best assurance against this discomfort that is contained in the Book of God. You hear that true believers are in God, in the Father and the Son, yea, they are so in God, so in the Father and the Son, as they are in one another; *I pray for them*, saith Christ, *that they may all be one as thou Father art in me, and I in thee, so that they may be one in us*: Now my Beloved, do but seriously consider, how is the Father in the Son? how is the Son in God the Father? What, so that they may be out again? and that they may part again?

No,

No, surely, they are so in one another, that they can never be divided each from other. Just so are true believers in them both: So that if God cannot be out of Christ, if Christ cannot be out of God, believers cannot possibly be out of either. When God and Christ are rent asunder each from other, believers shall be rent asunder from them both: When God and Christ do come to part with one another, believers must expect to part with both, and that would be a sad parting, if God the Father should go one way, and Christ another, and believers a third, never to come together any more: But in the mean time, while they stay together, believers shall continue with, and in them both: while God the Father is in Christ, and Christ in God the Father, believers shall be one in them. It is the will of Jesus Christ as he declares it to his Father, *That as thou Father art in me, and I in thee, so that they also should be one in us*; and he will surely have his will in this business.

John 17. 21.

As thou Father art in me, and I in thee, that they also may be one in us.

Is it the will of Jesus Christ, that his Disciples should be one in God by the mystical union? Then in the second place, let us be hence instructed to admire and magnifie the goodness of the Lord in this business, that he is pleased so highly to advance and honour us: That we poor wretches should be made not only nigh to God, but that we should be one in God, in the Father and the Son: That the great God of Heaven and Earth should take us up into himself, and thereby raise us to such glorious priviledges as have been mentioned in the former use. My Brethren, doth it seem a small thing to you? consider it a little and resolve. Is it but a small thing, that God should take us into such union with himself? I know not how you apprehend it, but I assure you, my Beloved, it amazes me; That such transcendent honour should be put upon such worms as we are. Me thinks we should break out to admiration with *Elizabeth*, Whence is this to us? Why, is it possible, that God should ever honor dust and ashes thus? Whence is it? Oh, my Beloved, how humble and how thankful should we be? Let us not brag of this honour, as some do in these times, who never were advanced to it, who say that they are taken in to God, so that they are God himself, and thus they swagger and blaspheme beyond measure. Oh, my Beloved, let it not be so with us, let us not brag of this honour, but let us tremble to consider what a weight of duty and obedience lies upon us, to walk answerably to it: and how exactly pure and holy they should be who are in any sense in God, in the Father and the Son. *Use 2.*

And this conveys me to a third use, which shall be for admonition to every one of us who are advanced to this glorious priviledge, to live *Use 3.*

live and act as men that are in God, in the Father and the Son. There is a suitable expression of the Apostle *Paul* to this purpose, Col. 2. 6. *As ye have received Christ Jesus the Lord, so walk in him.* As you have taken him by faith, and so are made one with him, As you are in him, so walk in him. Even so say I to you, my brethren, As you are in God, in the Father and the Son, so walk in God; Take such a course in the whole tenour of your conversation, as they should do who are in God: And truly my beloved, that must be a strict, a holy and exact course: As far as it is possible there must be no exorbitancy, no uncleanness in it. It was the protestation of the Lord to *Moses*, which he repeats to *Aaron*, when his Sons were cut off for drawing nigh to God with strange fire, Lev. 10. 3. *Then* Moses *said to* Aaron, *This is that the Lord spake saying, I will be sanctified in them that come nigh me.* Ah, my beloved, will God be sanctified in them that are nigh him, and will he not be sanctified in them that are in him? And if they must be holy who are nigh him, how holy must they be, my brethren, that are in him? in the Father and the Son: How precisely and exactly must they live who live in God?

And therefore I beseech you, my beloved, who are advanced to this high Prerogative, look narrowly to all your wayes, and keep your selves, as far as it is possible, from every sin; And that upon these three Considerations: For,

1. Your sin is strangely and unutterably heightned by the station that you have in the Father and the Son. It is such an aggravation as I am no wayes able to express. What, my beloved, will you sin in God? shall God have wickedness counted in him, by your means? will you be intemperate, will you be wanton, and lascivious and unclean in any kind? will you be covetous and worldly? will you be unjust in God? you do what lies in you to draw the infinitely pure and holy God into Communion with you in your sin. Indeed sin cannot be committed by him, but by your means it is committed in him, which is a horrid and amazing thing to think upon. You do what lies in you, to defile and pollute the holy God with the impurest and uncleanest thing in all the world, (for so is sin) with that which is most against his nature, which is most odious and abominable to him, which he is no wayes able to endure. And you are so audacious, that you do not only do it nigh him, and do it by him, but you do it in him. Ah, my beloved, me thinks your hearts should not be strong enough to bear up under that weight of such wickedness as this is, but that they should even faint and sink within you.

Why my beloved, for those that are without God, and who are far from him (as wicked men are said to be) their sins do not so much concern God, they cannot be so grievous and so vexatious to him. But to have sin committed in him, this is a most unsufferable provocation; This goes very near him, because it is done so near him. I beseech you think upon it, and let it have a mighty operation on your hearts; The sins of other men are committed out of God, but yours are committed in him.

2. As

2. As they are committed in him, ſo in the ſecond place they cannot chooſe but be obſerved by him: For God takes ſpecial notice of them, and their carriage and behaviour who are in him. So that they cannot do amiſs, they cannot ſtep awry in any thing, but he ſpies them, he knows their lying doing and riſing up, takes notice of their very thoughts, obſerves them how they go to bed, and how they riſe, whether they think of him, whether they call on him, or no; They are ſo near him that he cannot chooſe but mark them. For others that belong not to him, that are without God and without Chriſt in the world, he looks not ſo much after them: But for thoſe that are within him, they cannot but be under his immediate care, and ſpecial eye: He ſearcheth out their wayes: he doth not ſuperficially obſerve them only, but he ſearcheth deep into them, he ſees their very grounds and ends, ſo that they cannot fail in any thing, no not ſo much as in a circumſtance, but he ſpies them.

And this me thinks, ſhould make us very circumſpect in all our wayes, and infinitely cautious that we ſin not. That of the Prophet is remarkable, Jer. 8 19. *Is not the Lord in* Sion? *is not her King in her? why then have they provoked him to anger?* And I may ſay upon the other ſide, Is not *Sion* in the Lord? are not true believers in him, in the Father and the Son? why then have they provoked him to anger? They that are far away from God, perhaps may be the bolder to offend, becauſe they may conceive (with thoſe in *Job*) that he is ſhut up in the Clouds, and that he cannot ſee them at a diſtance; or if he do, he cannot reach them: But they that are in God, me thinks ſhould be very circumſpect; They ſhould conſider with themſelves that it concerns them to be wary how they walk, and what they do, becauſe he is at hand to ſpy their faults, and to obſerve their provocations.

3. And as the ſins of thoſe that are in God, cannot chooſe but be obſerved by reaſon of their nearneſs to him, ſo neither can they chooſe but be corrected and chaſtiſed. The Lord will take a courſe with them, if they miſcarry, and if they misbehave themſelves, ſooner and quicker then he will with other men. And it concerns him ſo to do in point of honour; for their iniquities reflect with more diſparagement upon him then the ſins of others do, who are further from him. It would be much for God to ſuffer ſin by him: but do you think that God will ſuffer ſin in him? That he will let it neſtle there without controul, as if he liked it, and as if he took delight in it? Would not this be a very great diſhonour to him, that God ſhould not reform thoſe that are in him? Aſſuredly, my brethren, if God will be ſanctified in them that are nigh him, he will be ſanctified in them that are in him; either one way or the other, in their holy Converſation, or in their viſible Correction, as he was in *Davids* caſe, that thoſe that are without may not blaſpheme, as if he ſuffred ſin and approved it well enough in thoſe that are near to him. No, they ſhall know, that he miſlikes it moſt of all in them. If he ſee many aliens to him, doing any wickedneſs, he may bear with them long perhaps, for it concerns him not ſo much to deal againſt them; But if he ſpy one of his own among them, one of them that is in him, he will ſingle ſuch a

one and cull him out from all the rest and say, You are in me, and in my Son, you are united to me in the neerest bonds; and what will you do as these vile abominable wretches do? Come, I must order you (though I let the rest alone) I must not suffer you in such courses.

Use 4. If true believers be in God, in the Father and the Son? Then let them be enheartned hence to use their interest in God on all occasions, in all the streights and exigencies of the Church of God. You have the priviledges and the advantage to be more then nigh him, to be in him, so that undoubtedly you may have audience with him when you please; and you may very much prevail with him. And therefore see that you improve the opportunity and the advantage that is put into your hands, by being Gods remembrancers in all cases. If he seem to forget his Church at any time, to be asleep, while she is sinking, do you come to him when you are with him in his privie Chamber, and speak a good word for her. Mind him of her sad condition, and beseech him earnestly to think upon her and relieve her. They that are abroad, my brethren, cannot do it; They cannot have access to God, they have no interest in God at all. But you, my brethren, are not only in with him, but you are in him, so that you have his ear and heart: you can prevail exceedingly with God, and therefore see you be not wanting to promote the Churches cause with him. As it is said of *Jacob*, you have power with God, and therefore you must seek him more in streights, in difficulties, and in hard cases, because you can do more with God then others can.

Brethren, there are some streights upon us at this time: we are involved in difficulties, more then every eye sees. I speak as unto wise men, judge ye what I say. And therefore you that are in God, that are more prevalent with him then others are, be sure that you plead hard before him, night and day in such a time as this is. The businesses that are in agitation now, are of a very great concernment, and therefore see that you improve all the respect and interest you have in God, about them.

Use 5. If true believers be in God, you then that are without God, be advised how you wrong them, and how you be vexatious to them. Take heed you do not injure and molest them for your lives: And that upon a double ground. For,

1. Being in God, they will have opportunity on all occasions to complain against you. Be wary how you wrong these little ones. For though they be of little reckoning and reputation in the world, and though they be of little power to make defence, or right themselves when they are injured, they are so near to God, that they are in him, and they will readily tell him of it. You that are men of earthly might, do not oppress them by your power, least they cry and God hear: And he will very quickly hear them, being in him. You may abuse and injure others with infinitely less danger, for they are far from God, they are a great way off, and so may cry, yea cry aloud and not be heard: But they that are in God, are certainly within hearing. And therefore be advised how you meddle with them, and make them cry so close to God, least the Lord hear and it displease him.

2. Being

2. Being in God, he will certainly redreſs them when they make complaint to him. It cannot be but he muſt be extreamly tender of thoſe who are ſo near to him. What do you think that the Almighty God will ſuffer men to be abuſed in him? A wicked wretch may touch another man indeed, and yet never touch God, becauſe he is without God, there is no union between God and him. But whoſoever touches him that is in God, muſt touch God in touching him. And hence ſaith the Lord himſelf, Zac. 2. 8. *He that toucheth you, toucheth the apple of mine eye.* In touching you, he toucheth me, and that in the moſt tender place, the very apple of mine eye. And do you think that God will ever ſuffer ſuch audacious boldneſs as this is? That he will quietly ſit ſtill, and let ungodly wretches thruſt their fingers into his eyes, and pluck the very apples of his eyes out of his head? Take this and take all.

If true believers be in God, you then that are out of God, endeavour to keep in with them. In any caſe make them your friends, and keep them ſo, and do not fall at any difference or odds with them; You know not what you loſe, when you loſe their love and their friendſhip. A friend in place (they ſay) is worth ſomething. And certainly they are in place, that are in God, the beſt place that can be. And therefore it is good for thoſe that are without, and live abroad, to have ſome friends in this place; you may fare the better for them, and they may do you a good turn, and a good office there, when time ſerves. Wicked men have had advantage oftentimes by the friendſhip of believers; *Moſes* did a good turn for *Pharaoh* more then once, when he knew not what to do, and when he could not help himſelf. Alas, poor miſerable man, he was an alien, he lived without God in the world: and therefore ſends for *Moſes* ſtill (who was in God) to ſpeak a word for him: and he was ready to ſollicite hard in his behalf, and divers times prevailed for mercy, till in the end his heart was hardned to his utter ruine. And therefore if you love your ſelves, make much of ſuch friends as theſe are. *Uſe 3.*

And thus far of the application of the firſt branch of the Explication of the point. I ſhall be briefer on the other two.

Is it the will of Jeſus Chriſt, that true believers ſhould be one in God, in the Father and himſelf by dear affection? *Uſe*

You then that are believers, let your hearts be knit to God and Jeſus Chriſt, by this indiſſoluble bond; Let love make you all one. And as the Father and the Son are one among themſelves, ſo be you one in them by love. Let your affections to them be ſo high, as to unite you to the Father and the Son. And even as dear affection joyns you to your fellow-Saints that you are knit in love (as the Apoſtle *Pauls* expreſſion is) ſo let it joyn you much more to the Father, and the Son; for they are infinitely more to be beloved. Oh let your hearts no longer live in creature comforts, and in creature ſatisfactions (which do ſo often fail you and deceive you) but let them live in God, by inexpreſſable and choice love; There live, and there reſt, and there dwell, and there neſtle, as it were in the boſome of the Father and the Son.

Mark that expreſſion of the Apoſtle, *John* 1. 4. 16. *God is love*

and he that dwelleth in Love, dwelleth in God, and God in him. God is love essentially: for whatsoever is attributed to God, is God. And he is the Original and fountain of the love that is Communicated to the Creature. All the Love with which we love him, or the Creature regularly, comes from him: It is a ray of the divinity, a beam of God, a part of the divine nature. And seeing God is love in the sence before expressed, essentially, originally, it follows thence, as the Apostle *John* infers, that *he that dwells in love, must dwell in God. He that dwells*, that is, continues and abides *in love*, to fellow Saints and fellow-members, *dwels in God*: But he that dwells in love to God himself, dwells in God much more. And therefore I beseech you, let your hearts set up their rest in love to God and Jesus Christ; there let them fix and dwell; let not your love be scattered up and down among the creatures as it is, but let it be united all in God: and let it joyn and unite you all to God: that nothing in the world may ever separate you, or divide you from him.

Brethren, you may be the losers by Love of other things, or other friends; For after your affections and your hearts are set upon them, they may forsake you, and be unfaithfull and unkind to you. And besides, you must bestow some pains, and travail and expence on those who are indeed beloved by you. Or else it is but a dissembling, feigned love; for love where it is sound and real, is very bountiful and very active. And hence it is, my brethren, that there is so little true affection in the world. The love of men is for the greater part, in complement, in shew and in appearance only: they will do nothing, they will part with nothing for those whom they are pleased to call their friends, as they must do if they love in deed and truth.

But now in loving God, my brethren, (though I acknowledge you must part with all for him) yet you shall be no losers by it. Though you forgo your friends, your houses, and estates, and all for him, you shall have him instead of all; Yea, you shall not have him only, but you shall be in him by this means.

And therefore, I beseech you my beloved, grow up into this uniting grace in these divided and distracted times, which will not only make you one among your selves, but one in God. But you will ask me how may this be done? I will give you some directions.

1. Let prayer struggle for it at the throne of grace. It cannot choose but be a pleasing lovely suit indeed to be importunate with God to make us love him, and to draw up our hearts to him. A man would think that such a sweet request as this, should not be turned off with a denial. Its true that prayer is the great Catholicon and universal means in all cases. But yet it is expedient in a special manner to the attainment and enlargement of this grace of love, which is a special gift of the spirit. It is the great work of the spirit of God to make us love God, and to endear our hearts to him. I know that Hope and Patience, &c. are graces of the Spirit, but Love is a prime grace. It is a grace of the first magnitude, and therefore placed first by the Apostle in that Catalogue of his, Gal. 5. 22. *The Love of God is shed abroad into our hearts,*

hearts, saith the Apostle, *Rom.* 5. 5. how so? *by the Holy Ghost that he hath given us*. And in another place he tells the Saints, *Ye are taught of God*, saith he, *to love one another*, 1 Thes. 4. 1. None in the world can teach you this but God only. And if none but he can teach us to love our brethren whom we see, then much more none but he can teach us to love him whom we do not see, and therefore let us earnestly beseech him to help us to take forth this Lesson.

2. Let us endeavour to grow up in the knowledge of the Lord, and as we know him better, we shall love him more. That which one affirms of Learning, may be well applied to God, *Nemo habet inimicum nisi ignorantem*. He hath such matchless excellency and beauty in him, that he that knows him, cannot choose but love him. Indeed while we are unacquainted with him, the admirable worth and lustre that is in him, doth not take a whit upon us. The Philosopher will tell us, that the judgement must be first of all convinced of the worth and value of a thing, before the heart will close with it, and the affections cleave to it. *Nec enim potes aut amare quem nescias, aut habere quem non amaveris*, Thou canst not love him thou knowest not, nor have him whom thou lovest not. And hence it is that wicked and ungodly men love not God or Christ at all, because they know him not at all; Or if they know him any way, it is not under such a notion as makes him beautifull and lovely to them. Perhaps they know him as a Judge, or an Avenger, not as a Father, and a Saviour. And this is indeed the cause why the triumphant Saints in heaven love him more then the Saints militant on earth; because they have a fuller, clearer and distincter knowledge of him. We see him darkly in a glass, but they see him face to face. And this is the reason also why we love not God so much on earth, as we shall do in heaven, *viz.* because we know him not so well here, as we shall do in that place. So that our love to God you see, is answerable to our knowledge of him: as we know him more, or less, so we love him more, or less. And therefore if we do desire indeed to love him more, let us strive to know him more.

3. Another means to grow up in the love of God, is to have daily more communion and intimacy with him. And this, as I conceive it, is a means distinct from that which goes before: For it is one thing to know him, and another to have communion, and to be familiar with him. We know abundance with whom we have no intimacy in the world. No, we know them too well perhaps to be familiar with them. So we may have a speculative knowledge of the Father, and the Son, and yet may have no intimate acquaintance with them.

And this is very necessary to encrease love. To kindle and enflame affection (as the Philosopher observeth) there must be *Convictus & crebra conversatio*. They must dine and supp together, they must walk and talk together. And wheresoever there is strangeness, there can be no great love. And therefore if we would abound in the love of God and Christ, let us have more communion with them.

Beloved if we be not wanting to our selves, we may be very much with God. We may speak with him often in a day: we may talk with him

him face to face in our addresses to his holy Majesty, we may give him many visits; he doth not interdict us, but invite us to come and sup with him, and be acquainted with him throughly once; he is so pretious and so sweet a friend, that we shall love him out of all measure.

4. Endeavour to the utmost of your power, to dispossess your hearts of the unlawful love of worldly things; for this is incompatible & inconsistent with the love of God. *If any man*, saith the Apostle, *love the world, the love of the Father is not in him*, 1 Joh. 1. 15. Let him be what he will (my Brethren) if he love the world, he loves not God: And therefore let not any covetous and wretched worldling make shew of having any love to God; For certainly it is not in him. *The friendship of the world*, saith the Apostle *James* 4. 4. *is enmity with God*. And therefore if we would be friends of God, we must dissolve this friendship with the world. Inordinate, irregular, unlawful love of worldly things, must be expelled: And as this love is cast out, the love of God will come in.

5. Be often in the company and fellowship of those that love God; Converse with those who are most endeared to him, and they will be continually speaking of him, and seting forth his excellency, beauty, love, and so will kindle and enflame your hearts towards him. They who are full of sweet affections to the Lord, if you be much among them, will work you to the same temper: You may observe it in *Cant.* 5. 10. and the following verses, that when those daughters of *Jerusalem* who at first despised Christ, and wondred why the Church his Spouse should praise him so, and make such a stir about him, yet when they had a while conversed with the Church, and heard her speak of Christ with such affection, admiring and extolling him above the skies, they also fall in love with him, and they will go together with the Church to seek him out; *Whither is Beloved gone?* say they, *O thou fairest among women, whither is thy Beloved turned aside, that we may seek him with thee?* And thus you see, my Brethren, frequent intercourse and holy conference with those that love God, is one effectual means to fill and to enflame our hearts with love to him.

6. Labour to comprehend with all the Saints, the greatness of the love of God to you, and to assure it to your own souls. It is not all the beauty and the excellency in the world, that will allure us to the of love one that we imagine doth not love us: But if we see and be assured of the love of God to us, this will kindle love to him, and make our hearts to melt towards him: When we consider with our selves what kindness he hath shewed to us, what he hath done for us, what matchless and unfathomed love he hath discovered to us, this will raise our affections high to him again, and make us even sick of love: And therefore I beseech you strive to be more and more assured of this; for at this flame you must kindle your fire. Here you must fetch your little spark of love (whereof the Saints are capable in this life) from the love of God to you: which being kindled in your hearts, it will never leave aspiring, and flying higher and higher still, till it have joyned it self unto that infinite and endless flame from whence it issued and proceeded.

And indeed, as *Bernard* very well observes, we cannot answer God

and or

or Christ so well in any thing as love. To say the truth, we must not answer him in other things. If he be angry, or displeased with us, we ought not be angry or displeased with him again. If he condemn and censure us, we ought not to condemn and censure him again; If he chide us, we ought not to chide him again. But if he love us, we may, we must love him again; Yea, he expecteth that we should return him love for love, for he loves to be beloved.

Use. Is it the will of Jesus Christ, that true believers should be one in God, in the Father and the Son, by sweet agreement and consent? Then I beseech you, my Beloved, comply with Jesus Christ in this particular; As God and Jesus Christ agree in every thing, so do you agree with them. Bring your mind to the mind of God, and to the will of God, that you may be of one mind, and one will: Have you no judgement of your own, as different from Gods, but judge of things as God doth: Let his wisdom be your wisdom; his reason, your reason; and his determination, your determination: Have you no wills of your own, my Brethren, but let the will of God be your will, let it rule and order you: Let your will be so melted and resolved into the will of God, that as far as it is possible, God and you may have but one will; That he may never cross you, and you may never cross him: Consent to him in every thing; if he say any thing, true, Lord; if he do any thing, good, Lord; Yea, though it be against you in your ends, and in your natural desires, yet say as *Hezekiah* to the Prophet, when he received a heavy threatning, *Good is the word of the Lord which he hath spoken.* Take heed there be no difference between God and you in any thing; let not him say one thing, and you another, will one thing, and you another: But say you as God says, and will you as God wills, that so you may be swallowed up in God, and that you may be one in him: And to this end I propound three things.

1. If God and you agree not every way in all respects, you are out, and not he: And therefore it is best in all things to conform your minds and wills to his: His mind and his will is always right, and yours if they dissent, are always crooked and oblique; and therefore it is best to bring your mindes and wills to his, and not to think to bring his to your own. The Mason when he tries the wall that he hath builded, by his rule, and findes them not to suit together, he doth not go and cut the rule and bring it to the wall, but he goes and mends the wall, till he have brought it to the rule. So if your minds and wills do not agree with God's, the fault is not in his, but yours; and therefore you must bend your minds and wills till you have brought them straight like his, and not endeavour to make his crooked like your own.

2. If God and you agree not every way, as you are irregular, so you are undutiful. You are his servants, and you are his creatures, and therefore ought in all things to be ruled by him. The Masters will must be the servants will, in lawful things, and therefore in the Civil Law the servant is accounted in the Master, and not as a distinct person: And much more the Creators will must be the creatures will. He gives it being, both the beginning and continuance of it; and he that gives being, may give

give Law to regulate the motions and the operations of the being that he gives, and may not be conteſted with in any particular.

3. If we agree not all in God, our agreement and accord among our ſelves is worth nothing: So far it is to be approved, as it doth unite in God. Then it is good and right indeed, when as the Father and the Son agree together, ſo we agree with both of them in the very ſame things. If we be of one mind and heart, in things wherein the Father and the Son are not of one mind with us, it were better we did differ then unite; for we unite not in a right center. But if as we be one among our ſelves, ſo we be one in the Father and the Son, this is indeed a bleſſed union: If Brethren ſo dwell together in unity, that all of them do dwell together in this one God, this is a happy and a heavenly conjunction: And therefore I beſeech you, my Beloved, let us look to this, that as we all agree, ſo we all agree in God and Jeſus Chriſt. Let us examin ſtill whether our conſent in any thing do meet and unite with theirs: Let us ſee what their mind and will is, and let us all accord in that together; For though we be not one againſt another, if God be againſt us all, it is a very ſad caſe. The Apoſtle *John* makes mention of love in the truth, 2 *Joh.* 15. Love in error is not to be accounted of, but to be avoided rather; but love in truth is very pretious; conſent in error is not to be rejoyced in, but conſent in truth, my Brethren, is a comfortable thing: For this is conſent in God, who is ſo often called *Truth* in Scripture. And if we ſo agree, and ſo conſent, we may depend upon it, we have Gods agreement and conſent with us; and therefore let this be our great care, that Jeſus Chriſt may have his will in this buſineſs, according to his prayer in my Text, *That they may be one as thou Father art in me, and I in thee, that they alſo may be one in us.*

JOHN 17. 21.

That the world may believe that thou haſt ſent me.

WE are upon the matter of our Saviours Prayer, for them who ſhould believe in him by his Apoſtles word. And there are two main things, as I have noted formerly, that he deſires in their behalf: Firſt that they might be all one; Then that they might be all in one place. The firſt of theſe requeſts of his he propounds and proſecutes, propounds it in the verſe which we have even now inſiſted on, *That they all may be one*, &c. And then he proſecutes it with divers arguments and reaſons, in this and the ſucceeding verſes.

Whereof the firſt is taken from the furtherance, that this neer unity of theirs would be, to the acceptance of our Saviour in the world; *That the world may believe that thou haſt ſent me: That they may all be one, as*, &c. Why ſo? *That the world may believe*, &c.

For Explication of the terms, the difficulty lies eſpecially in this, *viz.* what ſort of people our Saviour Chriſt intendeth by the *world* here; For to ſay truth, the *world* is taken divers ways; I think more differently

then

then any other phraſe almoſt in Scripture: Sometimes we find it uſed for elect and ſanctified, and ſometimes for reprobate and unſanctified perſons: Sometimes we find it taken for believers, and ſometimes for unbelievers, as I could give you inſtances of both theſe. And when for unbelievers; ſometimes for thoſe who believe not for the preſent, but ſhall believe in after times; ſometimes for thoſe who neither do believe nor ſhall believe. Now all the queſtion is, which of theſe three ſorts of people our Saviour Chriſt denoteth by the world in this place.

There is no colour to conceive that the world ſhould here be taken for believers, for ſuch as did then believe when Chriſt ſpake theſe words; the very next word that he adds doth evidently croſs and daſh that; *That the world may believe that thou haſt ſent me:* So then the world in this place apparently importeth unbelievers. But whether ſuch as believed not for the preſent, but ſhould believe in after times: Or ſuch as neither did believe, nor ſhould believe: Whether elected unbelievers, or reprobated unbelievers, will need a little briefly to be enquired and reſolved.

Some of no ſmall authority conceive, that by the *world* is meant elected unbelievers; ſuch as did not then believe, but ſhould believe in after times (conceive it with a ſaving and a juſtifying faith) and that the rather for Chriſts Diſciples unity among themſelves. And hence he prays, *That they may all be one as thou Father, &c. that the world may believe that thou ſent me.* But if our Saviour had intended juſtifying faith in theſe words, in probability he would have ſaid, *that the world may believe* in me. They are but poor believers that come no further then barely to aſſent to this, that Jeſus Chriſt is ſent of God the Father; a reprobate may do this.

Beſides (which carries me exceedingly) me thinks the world is here apparently oppoſed to ſuch as did believe, and ſhould believe with a juſtifying faith. Our Saviour mentions it as oppoſite to both theſe. In the firſt place you know, he prays for ſuch as did believe, when he made this prayer; and then for ſuch as ſhould believe in after times: *Neither pray I for theſe only, but for them alſo that ſhall believe on me, that they may all be one, &c. That the world,* who neither do believe, nor ſhall believe with a juſtifying faith, may yet by this means be ſo far convinced, as hiſtorically to aſſent to this, *That thou haſt ſent me, q. d.* This is that which I deſire, that they who ſhall in after times believe by my Apoſtles word, may by their unity ſo far convince and work upon the world that never ſhall believe, as that they may be brought to this at leaſt, to acknowledge that thou haſt ſent me: For ſo believing here is nothing elſe but knowing or acknowledging: and therefore in the 23. verſe that word is uſed, *I in them, and thou in me, that they may be made perfect in one, that the world may know that thou haſt ſent me.* You ſee the meaning of the words. The point to be obſerved is this:

DOCTRINE.

The unity of Christs Disciples is one especial means to cause the world to have the better thoughts and apprehensions of their Master.

Though this will not convert the world, and bring them to be true believers, yet this will very much convince the world, and make them look with a better eye on Christ, and on the Doctrine of the Gospel, when they that teach it and profess it, harmoniously agree among themselves: And hence is this Petition of our Saviour here, *that they may all be one*, &c. that so the world (although it be an enemy to me) yet seeing the consent and love, and unity of my Disciples, of them that own me and profess me, may be even forced to acknowledge and confess that I am sent of God, that my Doctrine is of God, and that I am not (as the world is apt to think) a seducer and impostor, *q. d.* If my Disciples be not one among themselves, if they be rent asunder by a spirit of division, the world will never yield that I came forth from thee, who art the God of love and peace; That thou hast sent me down to be a Mediator and a Peace-maker, to make up all the breaches and the differences between thee and thy people. They will look strangely upon me, and they will never be perswaded to acknowledge that I am come on such an Errand as this is. And therefore I beseech thee, Father, that I may be entertained under the notion of a Mediator, and that I may be looked upon as sent by thee; do thou take care that my Disciples be at unity among themselves.

Now here I shall a little more distinctly shew you, that the unity of Christs Disciples in Doctrine and Opinion, and in Affection and in Conversation, is one especial means to cause the world to have the better thoughts of Christ himself.

1. The unity of Christs Disciples in Doctrine and Opinion is one especial means, &c. If they maintain and hold the same things, if they teach the same things, they will the sooner gain the approbation and assent of those that are without; But if they wrangle and contend, this will make them more averse from Jesus Christ & from the Gospel. And truly no one thing almost hath kept men more aloof from Christ, and the Doctrine of Salvation, in and by & through him, then the perpetual, hot and endless controversies and Disputes that have been among the Teachers of the Gospel. Nay, if they be not able to agree among themselves, say they that are without, even let them all alone, we will carry till they do. And therefore the Apostles still were very circumspect to manifest agreement and consent among themselves in that which they delivered to the people, because they knew of how great consequence it was to further the success & efficacy of their Doctrine. It is observable that *Paul* joyns one or two together with himself in his Epistle, sometimes *Sylvanus*, sometimes *Sylvanus* and *Timotheus*, who were not inspired men (as it is probably conceived) and so could not add a whit to the divine authority of his Epistle: But yet he shews how they accorded all together, for the better satisfaction

of

of the people. So the Apoſtles and the Elders and the Brethren go joyntly all together in the Reſolutions of the Synod at *Jeruſalem*, *Acts* 15. 23. that their decrees might find the readier entertainment among thoſe to whom they ſent them. And though it be a certain and confeſſed truth that the agreement and conſent of teachers, neither doth, nor can work ſaving faith in any (The word it ſelf, my brethren, as it is the Object, ſo it is the inſtrumentall cauſe of faith:) yet it may prepare the heart and work it up to better thoughts and apprehenſions both of Chriſt and of the Goſpel.

The unity of Chriſts Diſciples in affection and in converſation is one especial means, *&c.* If they live in unity and love and ſweet accord together, they that are Aliens to religion, ſtrangers to Jeſus Chriſt and to his Goſpel, will think the better of them for their ſakes. But if they be continually brawling and oppoſing one another, this keeps others off from Chriſt. If he be owned and followed by none but by a company of wrangling, quarrelſome contentious people, they will never cloſe with him. So that you ſee my brethren, it exceedingly concerns the honour of our Saviour Jeſus Chriſt and of the Goſpel, that they that appertain to him, avoid diſſentions with their brethren, for they reflect with very great diſparagement on him and it. And therefore the Apoſtle is ſo ſharp with the *Corinthians*, becauſe they ſhewed their malice, and had their ſuits and controveſies each with other before unbelievers, 1 *Cor.* 6. 1. By which it ſeems they ſet them off the further, both from Chriſt and from the Goſpel. This ſhall ſuffice for the cleering of the Obſervation; proceed we to the application. 2.

Now, is it ſo my brethren, that the unity of Chriſts Diſciples is one especial means to cauſe the world to have the better thoughts, *&c.* Here then we ſee the reaſon, my beloved, why Jeſus Chriſt, and religion, and the Goſpel, are ſo deſpiſed and undervalued and neglected, why they are ſo ill thought of in theſe times. As certainly Chriſt and the Goſpel had never leſs eſteem and credit in the world, then they have in theſe dayes; And this is one great cauſe of it, there is ſo little unity among Chriſtians. Nothing but diſputes and quarrels, and conteſts among them everywhere; whither we look upon the Teachers or the Profeſſors of Jeſus Chriſt and of the Goſpel. *Uſe* 1.

If we look upon the Teachers, how ſtrangely do they differ each from other everywhere! how do they croſs and thwart with one another, as if there were many Chriſts, and many Faiths, and many Goſpels, and more wayes then one to heaven! In the Apoſtles times it was *Paul* and *Silvanus* and *Timotheus*, they did harmoniouſly agree together. But now *Paul* is of one mind, and one way, and *Timotheus* of a ſecond, and *Silvanus* of a third; So that the people are diſtracted, and in the end regard neither. They that are yet without, and to ſeek of their religion, know not what to pitch upon, but are the more eſtranged from Jeſus Chriſt and from the Goſpel. If the Trumpet give an uncertain ſound, now here and now there: now this way, and now that: how ſhall the confuſed people gather themſelves into a body, and come to be at one among themſelves? If this Pulpit ſound with one thing, another with that which

is directly contrary to it; a third with that which contradicts both; where think you then ſhall poor unſtable ſouls ſettle? how is it poſſible but they that have not ſences exerciſed to diſcern, ſhould be carried up and down and really adhere to nothing, as it is at this day? And thus our Goſpel is expoſed to contempt, our Religion undervalued, and Jeſus Chriſt himſelf is ſlighted and deſpiſed.

2. If we look on the profeſſors of Jeſus Chriſt, and of the Goſpel, how are they rent aſunder into factions! Oh what a ſpirit of diviſion is there up and down among them, ſuch as never was abroad till theſe times! They are of ſo many minds, and draw ſo many wayes, and have ſuch vehement and ſuch hot contentions and diſputes among themſelves, that they are no way to be pacified and appeaſed, unleſs the God of peace himſelf appear, and above all that we can think. All that time and pains, and heat, and zeal, and ſtrength which was wont to be beſtowed in private duties, in prayer, and examination, and humiliation, *&c.* and to be ſet a work about their own hearts, in mortifying, and ſubduing the corruptions and the luſts that are there, is now laid out in making and upholding parties, and in maintaining controverſies, and diſputes, in doating about frothy frivolous, and vain queſtions, that tend to ſtrife and variance, and not one whit to edification.

And this is that which alienates and keeps off thoſe that are without from cloſing with religion. This takes away the beauty and the luſtre of it, that may invite them, and allure them to it. When carnal men ſee nothing elſe but rents and breaches among profeſſors of religion, the glory of it is extreamly darkned in their eyes, and it is ſure a ſtone of ſtumbling to them, and ſuch a rock of ſcandal and offence as they cannot get over. When we ſhew all our weakneſs in our paſſion, and in our violent and hot contentions, before the watchfull eyes of ſcornfull enemies: when we uncover our ſelves in the ſight of the wicked as a fool uncovers himſelf, they diſdain us in their hearts, and with us our profeſſion too. Nay if this be their Religion and profeſſion, to brawl, to wrangle, and to quarrell thus, I am even at a point (ſaith the prophane and graceleſs heart) I will have none of it. It is a choice and curious obſervation of the Holy Ghoſt (if you obſerve it) upon the difference that fell out between the ſervants of *Abraham*, and the ſervants of *Lot*, that at the very time when the contention grew, the Canaanite and Perezite was in the Land, Gen. 13. 7. *There was a ſtrife between the Herdſmen of* Abrahams *Cattle, and the Herdſmen of* Lots *Cattle, and the Canaanite and Perezite dwelled then in the Land.* Their ſtrife was much the more vile, and the more diſadvantagious to religion, becauſe it was before them.

Uſe 2. And therefore in the ſecond place, my brethren, ſince the unity of Chriſts Diſciples, is one eſpecial means to cauſe, *&c.* Let this prevail exceedingly with every one of us, who are or would be taken to be Chriſts Diſciples to ſtrive and labour after this oneneſs. There have been many Arguments and Reaſons uſed heretofore often, to ſtir us up to this endeavour, but none like this, that Jeſus Chriſt will be the more reſpected, and the better thought of in the world by this means. Now for the honour of Chriſt Jeſus, leave your wrangling and contending, and agree

agree among your selves; Do not so carry and demean your selves, as to perswade the world that he was never sent of God. He suffred shame and ignominy, and contempt for you; Oh, do not cause him now to suffer ignominy and contempt from you. You have seen the sad effects of breaches and divisions, many wayes, and this way among the rest in these times: How much our blessed Saviour and the Gospel suffers by the hot contentions of those who call themselves Saints. Ah, my beloved, if you have any love to Jesus Christ, any regard at all to his esteem and credit in the world, if you would have him in account and reputation, make up your breaches and differences, deny your selves for his sake.

See how he beggs his Father for it in my Text, *Let them be one*, saith he, *as thou*, &c. *that the world may believe*, &c. that they that are without may not be so ill perswaded of me as they are. And if Christ be so earnest for it, if he begg for it of his Father, with so much affection, will you slight it, and look upon it as a small matter? Oh labour to help onward that which he is so intent upon, that so without hypocrisie you may say Amen to this Prayer.

And thus of the first Argument with which our Saviour prosecutes his suit to God the Father, that his Disciples might be all one: Which hath been taken from the furtherance that this neer unity of theirs would be to his own entertainment in the world.

John. 17. 22.

And the glory which thou hast given me, I have given them: that they may be one even as we are one.

THE second follows now in order to be handled. And it is taken from the end at which he aimed in glorifying his Disciples, in giving them the glory which he had received from God the Father, and this was that they might be one; *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*, q. d. Since I have glorified them so much as I have done, to this end *that they might be one*, I pray thee Father, let me not be disappointed of my purpose, but let me have my end in this business.

Two things we have to be considered in the words, First Christs communication of the glory which he received from the Father to believers, *The glory which thou gavest me, I have given them.* And secondly the end of this communication, *that they may be one, even as we are one.* At this time I shall make a little entrance on the first of these, and that is Christs communication of the glory which he received from the Father to believers. *The glory which thou gavest me, I have given them.*

If there be any question what glory is intended by our Saviour here, whither that which he as God, enjoyed together with the Father from eternity; Or that which he as Man and Mediator of the Church, received from the Father: It is apparently resolved in the words themselves.

The

The glory which thou gavest me. Christ hath no glory given him as he is God, but as he is Man, and Mediator, he hath much bestowed upon him by the Father. Now that which he receives as man, he communicates to men, he gives it out again in some sence and in some degree, to true believers, to all the living members of his body. As he affirmeth here expressly, *the glory which thou gavest me, I have given them.* Them, whom? Why them that believe on me, as you shall easily discern, if you observe the series of the Text; *Neither pray I for those only, but,* &c. *That they may all be one,* &c. *And the glory which thou gavest me I have given them.* So that we have two Observations cleerly pointed at in these words.

First, God the Father hath bestowed much glory on the Son, as he is Man and Mediator of the Church.

Secondly, The self same glory which the Son as Man receives from God the Father, he communicates again, and gives it out in a sort to all believers.

Doctrine 1.

God the Father hath bestowed much glory on the Son as he is Man and Mediator of the Church.

You see he hath the Sons receipt to shew for it, *the glory which thou hast given me,* saith Christ; It is his own acknowledgement in writing here, that he hath glory given him by God the Father. Indeed my brethren, God the Father hath honoured Jesus Christ exceedingly, *Heb.* 1. *per tot.* for that is the intention of the whole Chapter, as I have shewed you largely on the first verse, to which I shall refer you for further prosecution of this Point: and so I pass on to the second Observation.

Doctrine 2.

The self same glory which the Son as man receives from God the Father, he communicates again, and give it out in a sort to true Believers.

That which he receives as man, he communicates to men; as he partakes it in the humane nature, so to the humane nature he dispenses it again to all the members of his body. This is the thing which he affirms expressly to his Father in my text, *The glory which thou hast given me, I have given them, q. d.* As thou gavest it me for them, so I have given it to them. I have not kept it in my own hands, but have as freely parted with it, as I did receive it. I have been true to thee and them in this business.

Now for the through cleering of the Point, I shall review the glory which God the Father hath bestowed upon the Son as Man and Mediator of the Church, and that in all parts and branches of it. And then proceed to shew you particularly and distinctly, that this very glory, in all the parts and branches of it, Christ hath dispensed again in some degree to true believers; And when I have done this, I hope it will be evident, that the self same glory, *&c.*

Then

Then the Son, as man, receives moſt honourable titles from the Father, as I have ſhewed you formerly at large; he calls him King, he calls him Lord. Yea, not Lord *Adonai* alone, but Lord *Jehovah*, which is indeed the higheſt and moſt glorious Title that belongs to God himſelf. 1.

But doth Chriſt make theſe Titles over now to true believers? yes, my beloved, all of them without exception. As God makes him a Prince, ſo he makes them Princes; And as God makes him a King, ſo he makes them Kings, as the Church acknowledges, *Apoc.* 1. 6. *He hath made us Kings to God.* As God calls him *Jehovah*, ſo he calls the Church *Jehovah*, at leaſt ſhe is ſo called by his means, by reaſon of her union with him: For even as *Jer.* 23. 6. it is ſaid of Jeſus Chriſt, *This is his name by which he ſhall be called*, Jehovah *our righteouſneſs*; ſo *Jer.* 33. 16. it is ſaid of true believers, of the Church which conſiſts of true believers, *This is her name, by which ſhe ſhall be called*, Jehovah *our Righteouſneſs*. A man would think, Chriſt ſhould have kept this glorious and tranſcendent title to himſelf, concerning which the Lord profeſſes, Iſa. 42. 8. *I am the Lord, I am* Jehovah (for it is *Jehovah* there, not *Adonai* or *Elohim*) *that is my name* that is in a ſence, my proper and peculiar name; *and my glory*, the glory of that name, *will I not give unto another.* But when the Father gives it unto the Son as Mediator, he doth not give it to another; for he is one with God the Father; and when the Son as Mediator, gives it to the Church, he doth not give it to another neither; She is ſo neer him that he will have her one way or other, to partake with him in this high glory.

The Son as man receives much glory from the Father, as in the Titles which he gives the Son, ſo in the Titles which himſelf aſſumes in relation to the Son. In the New Teſtament, as I have ſhewed you, he calls himſelf no more *the God of* Abraham, *and the God of* Iſaac, and the Father of *Iſrael, but the God and Father of our Lord Jeſus Chriſt.* He calls himſelf no more *the Lord their God that brought them out of land of* Ægypt, *but the God that brought again from the dead the Lord Jeſus Chriſt.* 2.

Now as he calls Chriſt ſo, ſo Chriſt makes him to call all true believers ſo. He will have them to ſhare with him by any means in this honour. Is God the God of Chriſt? why Chriſt makes him the God of all believers. Is God the Father of Chriſt? why Chriſt makes him the Father of believers. Is he the God that brings again from the dead the Lord Jeſus Chriſt? why he is the God too that will ſurely bring again from the dead all true believers, as the Apoſtle tells us, *them that ſleep in Jeſus, will he alſo bring with him*, 1 Theſſ. 4. 14. Me thinks it is as if Chriſt ſhould have ſaid to him, That which thou art to me, thou ſhalt be to them too: That which thou doſt for me, thou ſhalt do for them too. I will have none of this honour, unleſs they partake with me.

The Son, as Man, receives much glory from the Father, in that he ſets him at own right hand, in the next place to himſelf. 3.

Why now the ſelf ſame glory doth the Son beſtow upon the Church in that he ſets her at his own right hand, in the next place to himſelf. If Jeſus Chriſt be raiſed ſo high, how high is the Church raiſed? If

Jeſus

Jeſus Chriſt be ſo tranſcendently exalted in this, that he is ſet in the next place to God, how is the Church exalted then that ſhe is ſet in the next place to Chriſt! Look upon Chriſt, and you ſhall ſee that God hath highly exalted him, *and ſet him at his own right hand*, Epheſ. 1. 21. and then look upon the Church and you ſhall ſee, that Chriſt hath highly exalted her, and ſet her at his own right hand, Pſal. 45. 9. *On thy right hand did ſtand the Queen*, (*i.*) the Church. Now, my beloved, is the place of Chriſt high? How high then is the Churches place? Is Chriſt at the right hand of God? She is at the right hand of Chriſt. Is Chriſt in the next place to God? She is in the next place to Chriſt. Is there none above Chriſt but God? None is above the Church, but Chriſt and God. Is he exalted far above all principality and powers, might and dominion, not only in this world, but in that which is to come; not only above all principalities and powers on earth, but even above all principalities and powers in heaven too; above the very Angels, yea, the higheſt orders of them? She is exalted far above them. As Chriſt comes between them and God, ſo ſhe comes between them and Chriſt, ſhe is neerer Chriſt in union, nature and dignity. The Angels are but Miniſters and ſervants whiles the Saints the members of the Church are heirs. Yea, they are Miniſters to theſe heirs. *They are all* the beſt of them, *miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation*, Heb. 1. ult. So that no marvail, though our Saviour tells his Father here, *The glory which thou gaveſt me I have given them*.

4. The Son as Man, receives much glory from the Father, in the vaſt authority and power which he hath veſted him withall.

Why now, the ſame power he diſpenſeth to the Church, to be executed by her Officers. And therefore having ſaid *All power is given to me both in Heaven and in Earth*, Mat. 28. 18. he adds immediately to his Apoſtles in the very next verſe, *Go ye, and teach all Nations, baptizing them*. *q. d.* the power which is given me, I give you in ſome meaſure. As God the Father hath given me all power, ſo I give you ſome power, ſo much as you are capable of. And as the government is put upon my ſhoulders by the Father as the Prophet ſpeaks, *Iſa* 9. 6. ſo I put over ſome part of this Government to you my under-Officers, whom I depute to manage and negotiate the affairs of my Kingdom. As God the Father hath ſet me over his houſe, ſo I ſet you to be my Stewards under me, to whom I give the Keyes of this houſe. As God the Father hath given me the King-key of *Davids* Princedom which I keep my ſelf, ſo that *I ſhut and no man openeth, I open and no man ſhutts*: ſo I give you the Miniſterial Keyes, which I intruſt with you who are the Stewards and the guides of my houſhold: To whom I give a ſpecial power to open and to ſhut the doors of my houſe, to let in and put out. And though it be my own prerogative, and a chief flower of that Imperial Crown which God the Father hath been pleaſed to ſet upon my head, to ſeal pardons, and to forgive ſins, *viz.* to do it in the Court of heaven, and Conſcience: yet I commit to you my Viceroyes, and my under-Officers, a Miniſterial power both to remit, and to retain ſins in the outward Court, that is, the face and preſence of the Church, in regard of declaration.

Verily

Verily I say unto you, whatsoever you bind on earth shall be bound in heaven, &c. *Mat.* 18. 18, 19. And in another place, *whosesoever sins ye remit, they are remitted, and whosesoever sins you retain, they are retained.* And in a word, as God the Father hath committed all judgement unto me, so I commit some judgement to you. And hence it is, my brethren, that the Church assisted by her Officers, judgeth them that are within, although she judge not them that are without, as *Paul* speaks, 1 Cor. 5. 12. *over whom no power is given her by the Lord Christ:* But those that are within, she judgeth and condemneth too if there be cause, and casts them out, and gives them over to the Executioner; There take them Satan, disquiet them, afflict them, for the destruction of the flesh the carnal part, that the spirit may be saved in the day of the Lord.

5. The Son, as Man, receives much glory from the Father in the great offices of dignity and trust and honour, which he hath advanced him to.

Why now the self same glory hath the Son communicated to believers, in that he hath advanced them to the self same Offices to which he is himself advanced by the Father. As God the Father hath made Jesus Christ a King, a Priest, and a Prophet to himself; so Christ doth make all true believers Kings and Priests to God his Father: for both those Offices are mentioned, Apoc. 1. 6. *He makes them to become a royal Priesthood,* 1 Pet. 2. 9. A Priesthood, and a royal Priesthood. And as he makes them Kings and Priests, so he makes them Prophets too, to teach their families, and make known his wayes to them: to teach their neighbours and acquaintance, and to admonish one another within the compass of their own Spheres, *Col.* 3. 16. In which respect it is the Counsel of the Apostle in the cited place, *Let the word of Christ dwell in you richly,* in you the people of *Colosse,* not in the learned Doctors only, but in the private members of the Church: So that you see Christ hath advanced all true believers with him, to all the offices to which he is advanced by the Father, and so hath made them sharers with him in the glory. None of the Types of Christ were so advanced in the figure. *Melchizideck* was both a King, and Priest, as you may see, *Gen.* 14. 18. but he was no Prophet. *David* was a King and Prophet, 2 *Sam.* 23. 2. but he was no Priest. *Ezechiel* was a Priest and a Prophet, but he was no King. But all believers are so advanced in the truth; they are Kings, and Priests and Prophets, all three as Christ is; and so they have the same glory that Christ receives from God the Father.

6. The Son, as Man, receives much glory from the Father, as by the Offices which he hath received him to, so by the gifts and graces and abilities which he hath endued him with, for the discharge and execution of those Offices.

The self same honour do believers receive in some degree from Christ again. As God the Father hath annointed him with the Holy Ghost and power, thereby enabling him to be an al-sufficient King and Priest and Prophet to his people; so God the Son hath given down some part of his annointing to believers, by which he hath enabled them to all those Offices to which he hath assumed them with himself: It runs down from him the Head to the skirts of his Garment: And hence, saith the Apostle,

ſpeaking to believers, *ye*, ſaith he, *have an unction from the Holy One*, 1 Joh. 2. 20. Chriſt hath an unction from the Father, yea from Chriſt. Jeſus Chriſt immediately from the Father; ye mediately in, and by, and through Chriſt. Indeed, my Brethren, all believers partake with Chriſt in this anointing of the Spirit. He ſuffered no man to do them wrong, but reproved even Kings for their ſakes, ſaying, *Touch not mine anointed*, Pſal. 105. 15. But who were theſe anointed, you will ask me? They were not Kings as ſome expound it: for God reproved Kings for their ſakes, ſaying, *Touch not my anointed*. But they were the Lords people, as you may eaſily perceive, if you ſurvey the ſcope of that place. And hence the Prophet having ſaid, *God, even thy God hath anointed thee*, he adds immediately *above thy fellows*, Pſal. 45. 7. ſo that Chriſt hath his fellows in the unction, although not in the meaſure of the unction: All believers ſhare with him, though they do not ſhare like him. And if they be his fellows in the unction, they muſt be his fellows too in the honour of the unction. They are partakers with him in the ſelf ſame glory, which, *&c.* By this time I ſuppoſe the point is cleared; the ſelf ſame glory which he receives from God the Father, *&c.*

Uſe 1. Now, is it ſo, my Brethren, that the ſelf ſame glory, *&c.* Here then you ſee what great regard he hath to them that do indeed believe in him, and what a mind he hath to honour them, even to the utmoſt: So that he doth not grudge them to be ſharers with him in his own glory. Rather then they ſhall want it, they ſhall have of that which God the Father hath beſtowed on him, to make him glorious in the world. It ſatisfies him not to ſhine alone; no, he muſt have believers ſhine with him and ſparkle with him. O what an admirable thing is this, that Chriſt ſhould have ſuch ſingular regard to poor wretches! His glory is the thing which he is moſt tender of, which he is lotheſt to forego: And yet he is content, you ſee, to part with this to true believers, to give them of his own allowance from the Father. His blood was dear, but his glory is dearer; yet let it be dear and pretious as it will, it is not too dear for them: If he have any, they ſhall have a part with him, and that in the ſame glory; not in another kind of glory, but the very ſame that he is endued with; ſo he tells his Father here; *The glory which thou gaveſt me, I have given them, q. d.* There let them take it with my heart, and much good may it do to them.

Uſe 2. And therefore in the ſecond place let this inſtruct us, as Chriſt gives us his glory, ſo to give him ours. Why ſhould not we, my Brethren, be as willing to part with ours to him, as he is willing to part with his to us? you hear, the ſelf ſame glory which the Son as man receives, *&c.* And therefore if at any time we receive any honour any way, let us not keep it in our hands, but let us give it up to Jeſus Chriſt. If we have done any act that draws applauſe or commendation, if when we have performed any duty with more then ordinary zeal, or power, or profit, or ſucceſs, men admire us, and advance us, let us not do as *Herod* did; Let not this glory cleave to our fingers; but let us ſhake it off from us, and ſay with *David*, *Not unto us, not unto us, but to the Name of* Chriſt *be all the glory*; And when theſe Crowns of honour are ſet upon our heads,

heads by men, O let us with the twenty four Elders caſt them down before the throne of Jeſus Chriſt. And as Chriſt ſaith to God the Father here, *The glory which thou gaveſt, me I have given them*: ſo let us ſay the ſame in ſincerity to Chriſt, The glory which men gave us, we have given thee.

John 17. 23.

I in them, and thou in me, that they may be made perfect in one.

AND thus far of the Second Argument with which our Saviour proſecutes his ſuit to God the Father, that believers might be one; Which hath been taken from the end at which he aimed, in giving them the glory which he had received from God the Father: and this was *that they might be one. The glory which thou gaveſt me, I have given them, that they may be one even as we are one.*

The third comes now in order to be handled: And it is taken from the end of Chriſts inhabitation in believers, and of the Fathers inhabitation in himſelf, and this is alſo *that they may be one*, yea, that they may be perfect in one, *I in them, and thou in me, that they may be made perfect in one.*

You eaſily diſcern that there is ſome word defective to make the ſenſe compleat in this place, *I in them, and thou in me*, what's that? Either it muſt be I am in them, and thou in me; or I have been in them, and thou in me; Or I ſhall be in them, and thou in me. Either all or one of theſe; or ſome ſuch thing as this is.

Modern Interpreters take little notice of it, that I can obſerve, and antient Writers ſupply it diverſly, according as their apprehenſions lead them. As far as I can dive into it, it is thus expreſt of purpoſe becauſe our Saviour had no mind to bind it up either to the paſt, the preſent, or the future tenſe, but that it might be left indifferent to them all. If he had ſaid expreſly, I have been in them, and thou in me; this could not have been properly applyed to thoſe which then believed for the preſent, or ſhould believe in after times. If he had ſaid I am in them, and thou in me excluſively, this would not have been properly applyed to them which had believed in former times (ſuppoſing that I am excludeth I have been) or ſhould believe in after times. If he had ſaid, I ſhall be in them, and thou in me, this could not have been properly applyed to them which had believed, or did believe; So that which way ſoever he had fully ſet it down, he had ſeemed to exclude paſt believers, or preſent believers, or future believers, which he had no intent to do; And therefore he doth purpoſely expreſs it ſo (as I conceive) that he might take in all of them, without exception, *I in them, and thou in me*, to which you may add, have been, are, and ſhall be.

I have been in them that did believe, I am in them that do believe, and I will be in them that ſhall believe: That ſo they may be all of them by this means cloſely linkt together; One ſpecial end of my inhabita-

tion in believers paſt, preſent, and to come, of this inhabitation in my ſelf, (the Mediator between thee and them) is this, *That they may all be one*; yea, *that they may be perfect in one*; & therefore I beſeech thee Father, let us have our end in this buſineſs. For Explication of the words, we have three things to be enquired and reſolved. Firſt, how Chriſt as Mediator is in true believers. Secondly, how God the Father is in Chriſt as Mediator. Thirdly, how the Mediator being in believers, and God the Fathers being in the Mediator, do ſerve to this great end whereof our Saviour ſpeaks (*viz.*) to make believers one, yea, to make them perfect in one; *I in them, and thou in me, that they may be made perfect in one.* I ſhall be brief upon the former two, becauſe they are more eaſie to be apprehended; and the third indeed is the main thing in the Text.

1. As for the firſt of theſe, How Chriſt as Mediator is in true believers, I ſuppoſe you are not to ſeek of this. He is in true believers by his Spirit; And that not by the Eſſence of the Spirit (for ſo he is no more in one man then another) but by the operation and effects, that is, the gifts and graces of the Spirit; and eſpecially by faith, which is the grace that gives them the denomination of believers; And therefore Chriſt is ſaid expreſly to *dwell in the heart by faith*, Eph. 3. 17.

2. As for the ſecond thing propoſed, how God the Father is in Chriſt as Mediator; for clearing this you muſt remember that which hath been often hinted, that God the Father all along this prayer of our Saviour, is taken for the whole God-head.

Now in our Saviours humane Nature the whole Godhead dwells, as the Apoſtle ſhews, Col. 2. 9. *In him dwelleth all the fulneſs of the Godhead bodily.* Others are partakers of the Divine Nature, as the Apoſtle ſpeaks, 2 *Pet.* 1. 4. but he is partaker of the Divine Eſſence. Others are partakers of the properties of God; but he is partaker of the Godhead it ſelf: Others are partakers of the grace of God; but he is partaker of the God of grace; And therefore the Apoſtle ſaith not that in Chriſt dwelleth ἡ θεότης, that is, the *Divinity*, but ἡ θεότης, that is, the *Godhead*; And that the fulneſs, all the fulneſs of it; *In him dwelleth all the fulneſs of the Godhead bodily*; Becauſe it is indeed and really united to the humane Nature, to the body of Chriſt Jeſus, as I have ſomewhere noted heretofore. You ſee how Chriſt is in believers, and how God is in Chriſt.

3. Now for the third and laſt particular propoſed, how their being each in other doth ſerve to this end mentioned in my Text, *viz.* to make believers one, yea, to make them perfect in one; *I in them, and thou in me, that they may be perfect in one*; This will need a little further Explication.

That Chriſt is in believers by his Spirit, to this end, that they may be one among themſelves, and with the Father, and the Son, is very manifeſt in Scripture. But is God in Jeſus Chriſt to this end? Yes, my Beloved, to this end. God had never been in Chriſt as Mediator, but that believers might be joyned to himſelf, in, and by, and through Chriſt. True, my Beloved, the Father had been in the Son as God however,

however, ſo he was from everlaſting: But God had never been in Chriſt as Man and Mediator, but for effecting this union: ſo that as the Apoſtle ſaith, *God was in Chriſt reconciling the world*, the world of believers: ſo I may ſay as well, God was in Chriſt uniting the world, the ſame world of believers to himſelf. Originally they are disjoynted and divided each from other, and which is worſt of all, from God; But down comes Chriſt, and dwells in all of them together, and down comes God and dwells in Chriſt, that ſo they may be all one; *I in them, and thou in me, that they may be perfect in one.*

Not only that they may be one, but *that they may be perfect in one*; what doth our Saviour mean by that expreſſion, *That they may be perfect in one?* Truly nothing elſe but this, as I conceive, that they may ſo be one, that there may be a perfect union. There is a two-fold perfection, a perfection of parts, and a perfection of degrees. The firſt of theſe is ſpecially intended here, that there may be a perfect union in regard of parts, that is, that all the parts that ſhould be joyned may be joyned together: Therefore am I in all of them, ſaith Chriſt here, *and thou in me* that am in all of them; *I in them, and thou in me, that they may be perfect in one*; that there may be ſuch a union, to which no part that ſhould be joyned is wanting, ſo that there can be nothing added to it (in regard of parts at leaſt) to make it more conſummate and compleat.

If I were not in them (though they were never ſo indiſſolubly joyned among themſelves) that would not be a perfect union; for there would be Chriſt wanting. If thou wer't not in me as Mediator (though I were never ſo indiſſolubly joyned to them) that would not be a perfect union neither; for there would be God wanting. And therefore *I in them* (ſaith Chriſt) I have been in them that did believe, I am in them that do believe, and I will be in them that ſhall believe to the end of the world. *And thou in me*: thou haſt been, art, and wilt be ſtill in me; *that they may be perfect in one*; That they may be ſo one, that there may be a perfect union.

You ſee the meaning of the words, as far as I have attained. There might be many things obſerved, which have been divers times inſiſted on from other places. The doctrine proper to the Text is this.

Doctrine.

That the perfection of believers union ſtands in this, that even as they are one among themſelves, ſo God and Chriſt, or God in Chriſt is one with them. This is that which makes it perfect.

There are three things required, you ſee, to this perfection, and all of them apparently ſuggeſted in the Doctrine and the Text. Firſt, Gods being one with Chriſt, being in Chriſt as Mediator, *thou in me*. Secondly, Chriſts being one with true believers, being in believers, *I in them*. Thirdly, believers being one among themſelves, or each with other, *that they may be one*: And when all theſe are joyned together, then there is a perfect union, perfect in regard of parts; there can be nothing added to it. *I in them, and thou in me, that they may be perfect in one.*

For

For clearing of this, my Brethren, you muſt know that it hath been the project and deſign of God from everlaſting, that all believers ſhall be joyned among themſelves, and joyned to Chriſt as Mediator, and in and through Chriſt as Mediator, to himſelf: That Chriſt who is the middle party between God and men, God in Heaven, and men on earth, ſhould reconcile, and reconciling joyn things in heaven and earth together; *That in the diſpenſation of the fulneſs of time, he ſhould gather into one all things in heaven and earth together in himſelf*, Epheſ. 1. 10. So that till all theſe things be joyned together, it cannot be a perfect union, becauſe all things are not united, that are appointed to be joyned together. I ſhall a little touch upon them in their order.

1. That there may be a perfect union, perfect in regard of parts, believers muſt be joyned together all of them among themſelves: As long as one believer by Election, is without, and is not gathered in to Jeſus Chriſt (for in him they are knit together) it is not a perfect union, becauſe there is a member wanting. The body myſtical remains imperfect, in regard of integrals, as the Holy Ghoſt inſinuates, *Epheſ.* 4. 13. And hence (ſaith the Apoſtle) *we without them cannot be made perfect*, Heb. 11. *ult.* We without them, are members, in a ſenſe, of an incompleat body: But when all are once come in, when all, both Jews and Gentiles come in the unity of the Faith, unto the knowledge of the Son of God, then he is a perfect man (conceive it in his myſtical Body) then is *the meaſure of the ſtature of the fulneſs of Chriſt*: And therefore ſaith our Saviour, *I in them, that they may be perfect in one*; As I have been in them that did believe, and as I am in them that do believe, ſo I will be in them, in all of them that ſhall believe to the end of the world. And of theſe laſt eſpecially he ſpeaks, as is apparent by the ſcope; *Neither pray I for theſe only*, ſaith our Saviour, (for theſe only that believe) *but for them alſo which ſhall believe on me through their word*; *for them*, and all of them; *I in them*, in all of them; as I have been, & am in all that do believe, ſo I will be in all that ſhall believe, even to the worlds end: That all believers being joyned together, paſt, preſent, and to come, there may be a perfect union; *That they may be perfect in one*, That is the firſt thing.

2. That there may be a perfect union: as believers muſt be joyned together, all of them among themſelves: ſo Chriſt muſt be united to them all; he muſt be in all of them, as you have it in my Text; *For God hath given him to be the Head over all things to the Church*, Epheſ. 1. 22. over all things of the Church, or that are members of the Church; And it is the Fathers pleaſure which he hath purpoſed in himſelf, *That in the diſpenſation of the fulneſs of time, he might gather together in one, all things in Chriſt*, Epheſ. 1. 10. ſo that if all believers could be gathered into one among themſelves, and not into one in Chriſt, that would not be a perfect union, becauſe they are appointed to be one in him; If all the members of the body myſtical, could be compleatly joyned among themſelves, and not united unto Chriſt their Head, that would not be a perfect union, becauſe God hath appointed him, and given him to be their Head: The joyning of the members all together, you will ſay, will make but an unperfect and a maimed body, unleſs the Head be joyned to them.

3 That

3. That there may be a perfect union, as believers must be one among themselves, and Christ must be one with them: so God must be one with Christ, and in and through Christ with them. I mean with Christ as Head and Mediator of the Church. Indeed the end for which Christ took upon him the Office of a Mediator, was to joyn God and man together, who were divided by the fall: Therefore God sent him down into the world, that he might be in Christ *reconciling the world unto himself*, 2 Cor. 5. 19. Now suppose Christ could reconcile believers each to other, suppose that he could reconcile them and unite them to himself as man: if he could not reconcile them and unite them unto God, this were an unperfect union, there were a great defect in it. Where God, my Brethren, is left out, it is a very poor conjunction: And therefore God is in Christ reconciling the world of believers, that while Christ reconciles them to himself, he may *eadem opera* reconcile them unto God, who is in him, that so the union may be perfect, and there may be nothing wanting, as you have it in my Text; *I in them, and thou in me, that they may be perfect in one.*

Now, is it so that the perfection of believers union stands in this, that even as they are one among themselves, so God and Christ, or God in Christ is one with them? Then first it serves to let us see, how faulty and defective the union of the men of this world is. True, many of them are knit together in a knot, they are confederate together, they have all *one mind*, as the Holy Ghost speaks, *Apoc.* 17. 13. they seem to be as firmly joyned together in a bond of love, as it is possible for men to be. But God and Christ are not united with them, they are out of this conjunction: Nay my Beloved, they are so far from being one with them, that indeed they are against them. This is a most unhappy and accursed union. I wish all such would think upon it, who are as *Simeon* and *Levi*, brethren in iniquity, who are confederate against God, as *David* speaks, *Psal.* 85. 5. who set themselves and take counsel together against the Lord, and against his Christ, *Psal.* 2. 2. who combine themselves together, to oppose the truths of God, the ways of God, the servants of God, the glory of God, to do such things as are contrary to God. Is God and Christ in their confederation? Do God and Christ joyn with them, and combine together with them? They are all one among themselves; touch one and touch all: but is God and Christ one with them? Why, they are against God, and therefore certainly God is not with them, but against them, and that is a sad union. *Use* 1.

The peace, and friendship, and confederacy of such, is like the tempering of iron, brass and clay together, that will by no means soder or unite; The knot will certainly untie at last, the union will dissolve, if God and Christ be not engaged in it: And as the Hebrews note of the name of man and wife, *Ish*, and *Ishah*, that if you take away the letters י and ה which make the Name of God, there remains nothing else but *Esh*, and that is fire, the fire of discord and dissention: So certainly if God be out of any union, yea let it be as near as that of man and wife, which is one of the neareſt in the world, there will be fire among the parties

parties to it, the fire of jealousie and rage, that will devour them and destroy them in the end: And it will prove like the unhappy combination between *Abimelech* and them of *Shechem*, concerning which the Holy Ghost foreshewed, *Judg.* 9. 20. that *fire* should come *out of* Abimelech *and devour the men of* Shechem, *and the house of* Millo; And *fire* should *come out from the men of* Shechem, *and the house of* Millo, *and devour* Abimilech.

Use 2. Is it so, that the perfection of the union of believers stands in this, that even as they are one among themselves, *&c.* Then truly they have cause to bless the Lord that he is pleased to unite with them; to be one with such worms as they are, and so to make the union perfect. Ah, my Beloved, if God did not joyn with you, if he stood aloof from you, what would your Union or Communion each with other profit you, or comfort you? what would it do without God? But seeing God and Christ are in you, seeing they are one with you, this is indeed a perfect union, (all are joyned that should be joyned) this is a happy and a heavenly Conjunction. O my Beloved, I beseech you labour so to walk, that God and Christ may not withdraw from you. It's true, I must confess, he never really and totally and finally forsaketh those in whom he dwels: but he forsakes them sensibly, so that he seems to be no more with them: and therefore let it be your study and endeavor, to walk so humbly & so holily, that God and Christ may still delight to dwell with you, and to dwell in you, and to shew themselves to you, that you may know that they are with you. Be sure you never joyn in any business, in which they will not joyn with you: Be sure you never venture upon any action that will provoke them to withdraw from you: Oh, do no wicked, no unclean thing that may offend the holy God: Allow no evil in your hearts, that may make his being in you uncomfortable and unpleasing to him. Do not defile the Temple that he dwells in, least you cause him to resolve, as once he did in reference to Israel, Hos. 5. *ult. I will go and return to my place, I will stay no longer with you.*

And thus of the Second Argument with which our Saviour prosecutes his suit, which hath been taken from the end at which he aimed in giving them the glory which he had received from God the Father.

And likewise of the third, which hath been taken from the end of Christs inhabitatioin in believers, and of the Fathers inhabitation in himself, *I in them, and thou in me, that they may be perfect in one.*

A fourth is added in the following words, *That the world may know that thou hast sent me.* But that is but a repetition of the very same that hath been used in the 21. ver. and in the very same words. Only this difference there is, in that *knowing* here is put for *believing* there: For there it is *that the world may believe*, and here it is *that the world may know*, &c. To shew that Christ intends not justifying faith in that expression, but such a knowledge or acknowledgement of his being sent from God, as the very world themselves, who never did, nor never shall believe, are capable of: And in that sense I handled it in that place.

I shall not here insist again upon it, but pass to the fifth Argument, with which our Saviour prosecutes the self same suit. And it is taken from

from another fruit that it would have in worldly men: It would convince them that believers are exceedingly beloved of God. If they observed them to live in neareſt unity and peace together, they would be perſwaded thence that they were very much in Gods favour, *That they may be perfect in one, that the world may believe that thou haſt ſent me, and that thou haſt loved them as thou haſt loved me.* So that here I might obſerve:

Doctrine.

That it is an apparent evidence of Gods love, when true believers live in unity and peace together.

It is a ſign he bears a ſingular regard to them, when he makes and keeps them one among themſelves; yea, it is ſuch a ſign of Gods love, as worldly men who have but half an eye to ſee, will mark and take ſpecial notice of. Let them *be one*, ſaith our Saviour in my Text, why ſo? *That the world may know that thou haſt loved them.* If they be knit together in holy indiſſoluble love, the world will ſee, and be ſatisfied thereby, that they are much in thy affection, and that thou haſt a very dear regard to them.

Uſe. And hereby you may ſee, my Brethren, what a ſtumbling block it is to worldly men, when there are ſuch perpetual rents and breaches, and diſcords and diviſions between thoſe who profeſs themſelves to be believers; when they obſerve them to be always wrangling and contending one againſt another. Why, they conclude from hence, that certainly God doth not love them, nor any ſuch as they are. Or if he did, he would unite them, and ſweetly knit their hearts together: he would not ſuffer them to live in ſuch a bitter and uncomfortable and unquiet way. No, out of queſtion, ſaith the world, this cannot be the company of men whom God loves, and whom he bears ſuch dear affection to above the reſt, what ever their pretences be; and therefore we will never join with them. Whereas if there were nothing elſe but heavenly and holy unity and peace among them, the world would know that they are beloved of God, and look upon them as the moſt deſirable ſociety of people under heaven. But this I do but glance at in my paſſage by. The thing that I intend to faſten and inſiſt upon, is the compariſon our Saviour hints between his Fathers love to true believers and himſelfs. Be which he intimates to be much one. For if you mark it well, our Saviour ſaith not only, *That the world may know that thou haſt loved them*, but that *thou haſt loved them as thou haſt loved me.* This out of queſtion is a truth in ſome ſenſe; or elſe he would not have the world to know it. How it muſt be underſtood, I ſhall ſhew you by and by. In the mean time the point is this.

DOCTRINE.

That God the Father loves believers, even as he loves Christ himself.

This is much, I must acknowledge, and yet you see it is the clear expreſs assertion of the Text; *Thou hast loved them*, saith Christ, *even as thou hast loved me*. To make way to the opening of it, this must be premised as a thing to be fore-known, that Christ must here be looked upon as Man and Mediator of the Church: so he hath been considered all along this prayer. Now under this consideration, the Father loves believers, as he loves him.

But you will ask me, How, as he doth him? what is the sense of that expreſsion? there lies the weight of all indeed, and therefore I shall lay it open to you in a few particulars.

1. God the Father loves believers as really and truly, as he loves Christ; as he hath loved Christ, so he hath also loved them. He hath not loved Christ and not them, but he hath loved Christ and them. The one of them as well, that is, as truly as the other. And even as all the love which he declares to Jesus Christ is real, and from the very heart-root, (if I might expreſs it so) so all the love which he discovers to believers is of the very same stamp. It is a love without dissimulation, in all respects as to ground-love, and outward, as it seems to be.

God the Father loves believers everlastingly, even as he loves Christ. And everlastingly he loves them upon both hands, *a parte ante*, and *a parte post*, *from everlasting to everlasting*.

First, he loves believers from everlasting, even as he loves Christ; for as the time can not be mentioned (look back as far as you are able) wherein the Father did not love the Son, so neither can the time be mentioned, wherein he did not love believers. You know Election was from everlasting, and therefore love must be from everlasting too, which is indeed the Cause and Fountain of Election, as Ephes. 1. 5. *Having predestinated us to be his children in Christ Jesus according to the good pleasure of his will*. You see Election flows from the good pleasure of the will of God, that is, not only from the pleasing of his will which in it self is good; for so doth Reprobation too, but from the pleasure of his will which is good to us his creatures. It issues from his love, that is, his free and undeserved favour. So that you see he bears good will to true believers, even in the instant of Election, which is from all Eternity, and so by consequence, before they have a being in the world. And this he doth in Christ, as the Apostle shews, *Ibid.* 1. 3. he chooses us in Christ. In the first place he chooses Christ, and then he chooses us in Christ. He loves and chooses him first, as Man and Mediator of the Church, and then he loves and chooses us in him, with the same love with which he loves him.

Secondly, God the Father loves believers to everlasting, even as he doth love Christ; as he doth never cease to love Christ, so he doth never cease to love them: His love to them is like his love to Christ himself,

ſelf, immutable, he never alters it, nor takes it off again. *The Mountains may depart, and the Hills may be removed, but his kindneſs ſhall not depart from his people: neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy upon thee,* Iſa. 54. 10. No, *it is an everlaſting kindneſs,* ver. 8. *an everlaſting love,* Jer. 31. 3. *A mercy that endures for ever;* Pſal. 106. So that as he loveth Chriſt from the beginning to the end, ſo he loves believers too; He loveth them in this reſpect even as he loveth him.

But hath not God been very angry, and diſpleaſed with thoſe whom he hath ſeemed to love in former times? have they not moſt bitterly complained of it? as the Church, Lament 5. ult. *where ſhe concludeth her diſcourſe though not her miſery with this wofull Epilogue,* But thou haſt utterly rejected us, thou art very wrath againſt us. *And how then ſhall we take it for a truth, that God doth never ceaſe to love believers, as he doth never ceaſe to love Chriſt?* *Object.*

True it is, the Lord is many times offended with believers, as he was with Chriſt himſelf. He was offended with our Saviour for believers ſins: he is offended with believers, for their own ſins. Iniquity whereſoever he finds it, whether by imputation, or commiſſion, makes him angry. *Sol:*

But you muſt know my brethren, that it is one thing to be angry with a perſon, and another thing to hate him. Its true indeed that hatred cannot ſtand with love, for it deſireth the not being of the object of it: but anger may conſiſt with it. And even as we are angry many times with thoſe we love beſt, and who are infinitely dear to us, ſo God was angry with his deareſt Son, and he is angry with his deareſt Saints, and with his beſt beloved people: and yet his love is firm, and conſtant, and unalterable to them notwithſtanding, as will appear if you conſider, Firſt the ſhortneſs, Secondly the fruits of this anger. Firſt, Gods anger with his people is no laſting anger. There is ſo great a mixture of love and kindneſs and compaſſion in it, that it is overcome again upon a ſuddain, it is very quickly gone. Indeed his anger to the wicked, is an anger like his love to his people, everlaſting: They are a people with whom the Lord is angry for ever. But his anger to his people is but ſhort: It is but little, and that little is nothing, it is but for a moment, *Iſa.* 54. 8. and that is recompenſed with everlaſting kindneſs too. *In a little wrath have I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee.* Its true that *David* ſaid in his diſtreſs, that God had caſt him off, and that his love and mercy was clean gone for ever. But he corrects himſelf again in his adviſed and deliberate thoughes, and ingenuouſly confeſſes that he ſpake the former in his haſte, *Pſal.* 31. 22. and that the latter was his infirmity, *Pſal.* 77. 10. Secondly, as for the ſecond, the effects of Gods anger are ſuch as reliſh ſtrongly of his love to his people: They are not ſuch as he is wont to ſhew on reprobates and veſſels of wrath: They are not rigorous puniſhments to ſatisfie his juſtice, but loving chaſtiſements to hinder and prevent the execution of it. For when they are afflicted, they are (not puniſhed in propriety of ſpeech, but) chaſtned, and that to this end, that they may not be con-

demned, 1 *Cor.* 11. 32. They are not such as fit them for destruction and border on damnation, as those which he inflicteth on the wicked, such as are given up to strong delusions, and to vile affections, and leaveing them to the hardness of their hearts to walk according to their own counsels; but such as make them fit for the inheritance with Saints in light, *and work out for them, a far more exceeding and transcendent weight of glory.*

3. God the Father loves believers infinitely, even as he doth love Christ; his love is like himself, nay indeed it is himself, for whatsoever is affirmed of God, is God; And therefore the Apostle saith, that *God is love*, 1 John 4. 16. so that if any ask Whether God love believers as much as he loves Christ? I answer, there are no degrees in that which is infinite. He loves believers out of measure, beyond measure, and just so he loves Christ.

Indeed there are degrees in the effects and declaration of the love of God; and this way it is certain, God hath shewed more love to Christ then he doth to true believers; and yet they share together with him in most of these expressions of his love to him; They share together with him in his grace; *of his fulness they receive, and grace for grace*; They share together with him in his glory, as I shewed you very lately; And as his glory is eternal, so is theirs, *an exceeding and an eternall weight of glory.*

4. God the Father loves believers under the same relations that he loves Christ, and so in that respect it is the same love. He loves them even as he loves Christ. Doth he love Christ as his chosen and elect? for so he calls him, *Isa.* 42. 1. why so he loves believers too. Doth he love Christ as his servant? so he loves believers too. Doth he love Christ as his Son? so he loves believers too. Nay to go beyond Relations, doth he love Christ as himself, because he is one with him? so he loves bevers too, for they are one with him in Christ. So that you see it plain enough that God the Father loves believers even as, *&c.* And it must needs be so. For,

Reason 1. He loves them in Christ. Indeed my brethren, did he love them as distant and separate from Christ, then he might love them with another kind of love. But since he loves them as in Christ, and so loves Christ and them as one together; (not asunder, but together) both must have the same love. As he that loves his friend, cannot distinguish of the love he bears the head, and the remainder of the body; so Christ the head and Christ the body (as the Church is called with Christ) 1 *Cor.* 12. 12. are both involved and wrapt up together in the same love. He loves them not asunder but together, and therefore certainly, he doth not love them differently (as to the kind of the affection) but alike. Christ is his *beloved Son in whom he is well pleased*; not with whom he is well pleased, but in whom he is well pleased with all that are in him, and that are members of his body. Whom he loves, he loves in him, and therefore whom he loves, he loves as him, even as he loveth him.

2. As God the Father loves believers in Christ, so he loves them through Christ, and therefore loves them as Christ. His love goes through

Christ

Christ to them; in the first place he love Christ, and then he loves them through Christ; so that is the same (for kind at least) wherewithall he loves Christ. He is the way from God to us, the pipe, the mean, conveyance between God and us, and that which he receiveth from the Father, (as Head and Mediator of the Church) he conveyeth down to us: The very same and no other. The same grace which he receives from God the Father for himself and all his members, he conveyeth down to them. The same glory which he receives from God the Father, he bestows on them, as I have shewed you: And so the same love which comes flowing from the Father into him, he carries down to them too; By which it is apparent, that God loves believers even as he loves Christ.

John. 17.23.

And thou hast loved them as thou hast loved me.

AND thus far we came on the last occasion, by way of explication of the Point. Proceed we now to the Application of it, according to the branches of the explication in their order.

Is it so that God the Father loves believers as really and truly as he loves Christ? This then should teach us in the first place, to depend upon him in all cases and not to doubt him, or distrust him, who is true and reall to us. Its that which we are very subject to, when we are brought to streights and difficulties and distresses, our hearts are shaken presently, and our faith in God fails, we are affraid that God will serve us as unfaithfull friends are wont to do, when the time of tryal comes; That he will leave us succourless in our distresses. Oh, my beloved, I beseech you take heed how you wrong God, how you give way to one suspicious thought of him, who is so real in his love to you. It is an injury of which he cannot choose but be infinitely tender, and that the rather and the more, because his heart is so unfeignedly endeared to us. As friends who love us tenderly, if we be alwayes jealous of them, it troubles them exceedingly, they know not how to take it at our hands; so do but think how grievous it will be to God (who loves us as he doth his own Son) to be suspected still on all occasions, and to have his love questioned. And therefore seeing God is such a faithfull friend, let us commit our selves, and all our wayes to him, and let us cast our selves upon him without fear in all cases; Seeing he loves us really, let us trust him perfectly: And let us so behave our selves in all conditions, that we may make it to appear that we rely upon him fully without the least suspition of his love to us. *Use 1.*

Is it so that God the Father loves believers as really and truly as he loves Christ? This then should teach us in the second place to love him truly and really again: To be (as far as it is possible) as undissembled and sincere and cordial in our love to him, as he is in his love to us. Oh, my beloved, let us not answer true love with feigned love, nor real with pretended *Use 2.*

pretended love; that would be an ill requital. We all profess a great deal of affection to the Lord, we say we love him: but if he should examine us, and sift us man by man, as once our Saviour did *Peter*, *Lovest thou me?* dost thou love me? dost thou indeed? could we reply with him *Oh Lord thou knowest that we love thee*; Thou knowest that our hearts are right to thee. If God should ask us, as *Jehu* did *Jehonadab*, 2 Kings 10. 25. *Is thine heart right as my heart is with thy heart?* can you reply, as he? *It is.* So you may think indeed, and yet you may decieve your own souls. The Apostle speaks of some who love the Lord in sincerity, *Eph.* 6. 24. by which he intimates that there are some who do not so, who love him hypocritically, not sincerely; whose love to God is like the love of many to their brethren, in word and in shew, not in deed and in truth: and therefore it concerns us to examine whether the love we bear to God, be ἀνυπόκριτος, *without dissimulation*, yea or no, as the Apostles phrase is, *Rom.* 12. 9. And thus far of the Application of the Point, in reference to the first branch of the Explication of it: Proceed we to the second.

Use 2. Doth God the Father love believers everlastingly, even as he loves Christ? this then may cheer and comfort up the hearts of all believers, who though they have had sweet experience of the love of God to them, yet are inclinable to fear that it may be withdrawn again from them. And surely there are many such, who even waste and pine away themselves in such perplexed thoughts as these are; Oh they shall never persevere and continue to the end, they shall fall away at last from Gods favour, and so they shall be lost for ever. Now I beseech you, quiet and secure your selves in this particular; the Lord that hath begun to love you, will persist to love you on to all eternity; as he hath loved you from the beginning, so he will surely love you to the end. As he hath loved you from everlasting, so he will love you to everlasting, even as he loves Christ. When he gives over loving Christ, then and not till then, my brethren he will give over loving you; when he withdraws his heart from Christ, the darling of his own bosome, he will withdraw his heart from you too. Believe it, Jesus Christ and you must fare alike in this respect, you must be hated or be loved together.

And therefore do not fear of falling from the love of God, though you have many failings, many imperfections in you; do not doubt that they will cause the Lord to hate you. No, no, the love of God is large enough to cover a multitude of them, *and none of them shall separate you from the love of God which is in Christ Jesus our Lord*, as the Apostle speaks, *Rom.* 8. 39. Observe it well, it is a love in Jesus Christ; he loveth us in loving Christ, as being part of Christ; we are involved and wrapt up together with him in the same love: so that if our infirmities should separate us from the love of God, they must separate Christ with us. If God and we part, God and Christ must part too. Oh think on this, my brethren, when your fears of losing Gods favour are most prevailing with you, and have greatest power upon you. This take for all, and rest upon it, he can no sooner cease to love you, then you can cease to love Christ.

Doth

Doth God the Father love believers infinitely even as he loves Christ? Oh then, what may you not expect from such love as this is? A love that hath no bounds, no measures. What will not God do for you, in all conditions and in all cases? what will not God give you? what will not God forgive you? what can you want, if God love you in this manner? Let your hearts dwell upon the meditation of it, especially when you are in trouble. *Use 3.*

When penal miseries are desperate and extream, when they are very sore upon you, that you know not what to do, Think with your selves, Is it a likely thing that God will suffer you to perish or miscarry? the God that loves you infinitely even as he loves Christ himself? Indeed if he did love you only with an ordinary love, you had some colour then to doubt, that he might be regardless of you. But since he loves you so unmeasurably, as he doth, how can you think that he will stand and see you sink away to ruine, and not stretch out his hand to save you? Suppose Christ were in your case (if it were to be supposed) that he were brought to such an exigent as you are, how tender would the Father be of him? how would his bowels yearn upon him? how would he hasten to relieve him? What is it thou, saith God, that are brought to such distress? and art thou likely to be ruined and undone? what thou my dear and pleasant child, my own beloved son? Alas, I pitty thee, I melt upon thee, I will help thee presently, I will not see thee to continue long in such misery as this is. Why my beloved, just as God would deal with Christ in such a case, even so will he deal with you, for he loves you, even as he loveth him.

So when your sins lie heavy on you, and you are even afraid that God will never pardon you, your provocations are so many and so great, you vex him every day, and every hour without ceasing: you do not give him any breathing time: and therefore you are apt to think sometimes, his patience will be out at last, and you shall pay for all together. Indeed my brethren, if his love were but as the love of man, you had ground enough to fear it. For who is able alwayes to forgive injuries without number, and without measure? But since his love is infinite, and there is no end of it, it cannot be too narrow, and too scant for you. What may you not expect from an infinite love? Oh my beloved, I beseech you, do not limit it, do not set bounds to it: do not think thus far the love of God may cause him to forbear us, and forgive us, but beyond this it will not go. Ah my beloved, if you be humble and believing souls, it is a bottomless and boundless love to you: it will go beyond all that you can think, further then you are able to imagine. And therefore do not cast away your confidence, but roll your selves on this unmeasurable love of God in all cases. Your sins are finite: that is infinite: your sins have limits: that hath none.

Doth God the Father love believers, under the same relations as he loves Christ? doth he love them as his chosen, as his servants, as his children? This then administers incomparable sweet & pretious comfort, to all that do in deed and truth believe in Christ. The love of God to them is like to that he bears to Christ, under all these three relations. And this involveth *Use 4.*

blessed

blessed priviledges and carries high things in it, as I shall shew you in their order.

1. Doth God the Father love believers as his chosen, even as he loves Christ? Then surely he will never cast them off again, as he will never cast off Christ. There are some whom God chooses out of a common love, to common priviledges and advancements, whom in the issue he rejects again: he repents that he hath chosen them to such a dignity, place, and office, and so he even casts them off again. And thus he dealt you know with *Saul* and *Judas*. But he chose Christ out of a special and peculiar love, never to be reversed again. And just so he chose us in and by and through Christ, out of the very same love, and with the very same intentions (in reference to revocation) that he chose Christ. And what will God cast away his people, whom he hath foreknown from everlasting? whom he hath chosen in his Son Christ, *before the foundation of the world was laid*, as the Apostle speaks, *Eph.* 1. 4. No, no: his choice of us, is as unalterable as his choice of Christ himself. And when he casts away Christ, then and not till then (my brethren,) will he cast away us.

2. Doth God the Father love believers as his servants, even as he loves Christ? Then surely he will deal with us in this regard, much as he dealt with Christ, as I shall shew you in a few particulars.

1. He will uphold us, as he did uphold Christ. A Master will uphold his servant in any business or employment that he setteth him about: Especially a servant, that he loves. So did God uphold Christ, and he seems to glory in it, and to call us to observe it, Isa. 42. 1. *Behold my Servant whom I uphold*, I am resolved to bear him out, meddle with him he that dare. Indeed when the appointed time was come, he gave him up to suffer what he had designed him to. But in the interim, he bore him out, so that no projects, no attempts could take against him, they could not seize upon him, they could not hurt him (saith the Gospel story) *because his hour was not yet come*. Even so will God uphold us, until our hour be come too. For we are servants whom he loves even as he loved Christ. And as he is a loving, so he is an all-sufficient and almighty Master, as he said to *Abraham*, when he took him to be a Covenant-servant to him, *Gen.* 17. 1. And therefore he will be not only a reward, but a shield to his servants, *a shield and an exceeding great reward*, as his own expression is, *Gen.* 15. 1. A reward for their salvation, and a shield for their protection.

2. God will assist us in his service, as he did assist Christ. Christ had a piece of work you know in hand that was very difficult, so *that he sweat*, and that not ordinary sweat, but *drops of blood trickling down upon the earth*. Yea, more then so, *he fainted*, while he was about it: But God his Master that employed him, took a special care of him, and sent *an Angel down from heaven* of purpose *to comfort him, and strengthen him*, Luke 22. 43. And when as man he feared how he should hold out and how he should go through with the business (as no any self sufficiency as a Creature) and so wept and cried to God, he had a very sweet return as you may see, Heb. 5. 7. *When in the dayes of his flesh he had offered up*

prayers

prayers and ſupplications with ſtrong crying and tears to him that was able to ſave him, he was heard in that he feared.

Juſt ſo doth God ſupport us in the work he calls us to; for we are ſervants whom he loves, even as he loved Chriſt. If he perceive the ſervice that we have in hand, to be too difficult and hard for us, then in comes God, and puts his own hand to the work. What, canſt thou not go through with it? Come let me help thee, ſaith the Lord. It is obſerved of the Levites, *that God helped them*, 1 Chron. 15. 26. And the Apoſtle tells us, that *the ſpirit helpeth our infirmities*, Rom. 8. 26. he ſtands againſt us, and bears up the burthen with us. So that the weakeſt ſervants of the Lord need not fear the hardeſt ſervice, or the heavieſt burthen, when he hath ſuch a one to help him, and when thoſe everlaſting arms are underneath him, as the Prophet ſpeaks, *Deut.* 33. 27. What ſaid the Lord to *Paul*, when he was hard beſtead, and when he was about to faint? *My grace is ſufficient for thee.* And this made *Paul* to ſay, *I can do all things through Chriſt that ſtrengthneth me*, Phil. 4. 13.

3. Out of this love, God will reward us for the ſervice that he enables us to do, as he did reward Chriſt. As ſoon as he had done his work, he had his wages down upon the nail, for he was heard in that prayer, John 15. 4. *I have glorified thee upon earth, I have finiſhed the work which thou gaveſt me to do: and now Oh Father glorifie me with thy ſelf.* And ſo as ſoon as we have ended and diſpatched the buſineſs that God hath put into our hands, we ſhall receive our own reward according to our own labour. *Having had the fruit to holineſs, we ſhall receive the end eternal life. If we be faithfull to the death, we ſhall receive the Crown of life*, Apoc. 2. 10. If we continue in the Vineyard to the Evening, we ſhall have our penny. If we hold out to the period of our lives, when we ſhall come to dye, we may conclude with God, as Chriſt doth in the forealledged place, *We have glorified thee on earth, we have finiſhed the work which thou gaveſt us to do: and now O Father glorifie us with thy ſelf*; and we may ſing our dying Song with the Apoſtle, 1 Tim. 4. 7. *We have fought a good fight, we have finiſhed our Courſe: henceforth there is laid up for us a Crown of righteouſneſs which God the righteous Judge will give us.*

Doth God the Father love believers as his Children, even as he loves Chriſt? doth he affect them under that relation too, and that as he doth Chriſt? Then ſurely he will ſhew himſelf a loving Father to them as he doth to Chriſt, and that eſpecially in two reſpects. 3.

1. He will hear them as he doth hear Chriſt. You know it is but ask and have, with Chriſt. *Thou art my Son*, ſaith God the Father to our Saviour, Pſa. 2. 6. *this day I have begotten thee.* And what follows? *Ask of me and I will give thee.* And this is that which Chriſt himſelf acknowledges, John 11. 42. *Father, I thank thee becauſe thou haſt heard me.* Yea ſo he might in that particular, and yet he might deny him in another. But mark what followes preſently, *and I know thou heareſt me always.* Thou art my Father, and I am thy Son, and hence it is that thou art ſo inclinable to hear me, to let me have my own asking. Even ſo will God hear us in every thing that we deſire according to his will, for we are Children alſo whom he loves, even as he loves Chriſt. And therefore as

it was but ask and have with Chriſt, juſt ſo it is with us too. *Ask and it ſhall be given you*, Mat. 7.7. And that becauſe he is our loving Father, as he is Chriſt's. *Our heavenly Father will undoubtedly give good things to them that ask him.*

2. He will provide for us, as he doth for Chriſt. You know he hath provided well for Chriſt. He is not his Son only, but he is his heir too. Yea, he hath made him *heir of all things*, Heb. 1.1. Why juſt ſo he hath done by us, for we are children whom he loves even as he loves Chriſt. As Chriſt is his Son and Heir, ſo *we are heirs of God through Chriſt*, Gal. 4.17. *Joint heirs with Chriſt*, Rom 8.17. Not heirs divided and apart from Chriſt, but joint with Chriſt. And even as Chriſt is heir of all things, ſo we are heirs of all things too. All is ours, and we are Chriſts, 1 *Cor.* 3.21. A man can have but earth and heaven: and we are heirs to both in Chriſt: *The meek ſhall inherit the earth*, ſaith the Pſalmiſt, *Pſal.* 37. 11, *&c.* And as we are heirs to earth, ſo we are heirs of heaven too, and that by virtue of our Son-ſhip: we are begotten to it, as the Apoſtle ſpeaks 1 Pet. 1.3. *He hath begotten us to an inheritance, &c.* So that the child of God you ſee engroſſeth all: earth is his, and heaven is his, and nothing elſe remains for other men but hell only. Oh the unutterable happineſs of thoſe whom God the Father loves even as he loves Chriſt! he gives his own Son nothing but they have a ſhare with him.

And thus far of the firſt main thing which Chriſt deſires of God the Father in the behalf of true believers, *that they may be all one*: Which ſuit he proſecutes with many arguments, as you have heard. The ſecond follows now in order to be handled, and this is, that they may be all in one place. They may be one by ſuch an union as our Saviour means (a ſpiritual and a myſtical union) though they be in divers places. But Chriſt is not content with this, you ſee, he will not only have them to be all one, but he will have them alſo to be all in one place, the ſame place where he is. *Father, I will that they alſo whom thou haſt given me, be with me where I am*, &c.

And here you may take notice with me of theſe two particulars. Firſt, the manner how our Saviour Chriſt propounds this ſuit of his: And then the matter of it, or the ſuit it ſelf. Firſt the manner how our Saviour here propounds this ſuit of his, and that is boldly and confidently, as you ſee: *Father, I will*: he ſaith not, as in other places, Father, I pray, or I deſire, or I beſeech thee and entreate thee, that it may be thus: but I will have it to be thus. No more but ſo, *Father, I will, that they whom thou haſt given me.* Secondly, And then you have the matter of the ſuit which he propounds, the thing which he will have to be, *That they alſo whom thou haſt given me be with me, where I am.*

Begin we with the manner, how our Saviour here propounds this ſuit of his, confidently as I ſaid, *Father, I will.*

I ſhall not hence conclude (as *Auſtin* did ſometimes againſt the Arians) the Sons equality with God the Father, becauſe he ſpeaks in ſuch a peremptory manner to him, if I may expreſs it ſo, *Father, I will*, or elſe ſaith he, he would have ſpoken in a ſupplicating and

and entreating, not in a willing and commanding way. That Christ as God is equal with the Father, is a certain truth, and manifestly to be proved from other Scriptures: But certainly it is not to be gathered hence: for in this Chapter all along he speaks as man, and as man he is inferiour to the Father. And therefore usually before, he saith, I pray, or I intreat, he speaks in a submissive way, though here he uses such a term as seems to to carry more authority, *Father, I will.*

Now since, he speaks as man and mediator, as that is very evident, we must understand him here in such a way as is agreeable to Christ in that capacity, and under that consideration. And consequently that he doth not here imperiously require of God the Father: and yet upon the other side, he doth so express himself, as being very confident that he shall have his own pleasure, and that his will shall surely carry it with God the Father, without any contradiction. If he will it, it is done without any more ado. Father, I will have it so, and there's an end. And so accordingly the point shall be.

Doctrine.

The will of Christ as Mediator, is as it were a law with God the Father, or Christ may have even what he will of God the Father.

And therefore praying here that all believers might be together with him in the same place, he saith no more but this, *Father, I will that they also whom thou hast given me be with me where I am*: And this is that which *Martha* was so stedfastly perswaded of, that Christ was sure to speed with God in any suit that he would make to him She had no doubt at all concerning this, as you may see, John 11. 22. *I know*, saith she, *that whatsoever thou wilt ask of God, God will give it thee.* Let it be what it will, God will not turn thee off with a denial. And least you should conceive that this was but a groundless confidence in her, you shall find it seconded by Christ himself, *ver.* 42. of the very same Chapter, which puts it out of all question. If you survey the supplications that he made while he was here upon the earth, you shall perceive what force they had with God the Father. The Apostle *Paul* observes that he was very earnest with him in a weighty business, *Heb.* 5. 7. and what was the event and issue of it? he was heard as it is added presently, no more but so, he was granted out of hand. So in another place he prayed for *Peter* in a special manner, *that his faith might never fail*, Luke 22. 32. that it might not wholly fail, so as to be quite lost, and utterly extinct in him. His faith was shaken after this indeed, but it was not overthrown: it fainted, but it did not fail; So that Christ had his full desire in that particular. I shall add no more for proof: you see the will of Christ as Mediator is, &c. And there are many Reasons of it. For,

He is the Fathers own Son. And Fathers use to be indulgent to their Children to let them have their ears, yea and their very hearts too. Our Saviour calls him Father all along this prayer. Indeed he gives him once the attribute of *Holy*, once the attribute of *Righteous Father.* But *Reason* 1.

this is ſtill the appellation that he uſes, and from which he never varies. If he call him any thing, he calls him Father: And therefore he preſumeth much upon him, becauſe of this relation to him, that he ſhall not be denyed; he is the bolder, while he conſiders he is ſpeaking to a Father, as that is his expreſſion in my Text it ſelf; *Father, I will*; Come, I muſt have my will in this particular, thou muſt not put me off with a denyal; for I am thine own Son.

2. Yet this is not ſufficient that he is a Son: for there are ſons whom fathers will deny in every thing almoſt, becauſe they have deſerved ill of them: and ſo they bear but little love to them. But Chriſt is not ſuch a Son, no, as he is a Son, ſo he is a beloved ſon; it is the Fathers atteſtation of him, Mat. 3. 17, *This is my Beloved Son in whom I am well pleaſed.* And that is a ſecond reaſon, why Chriſt may have even what he will of God the Father, becauſe he bears ſuch dear affection to him: And this is intimated alſo in the Text it ſelf, ſaith Chriſt, in the words mediately before, which we have even now diſpatched, *thou haſt loved me*, ſaith he, and what follows? *Father I will*, *q. d.* I know thou will let me have my will, becauſe thou loveſt me.

3. Yet this is not ſufficient neither, that he is a Son, and a beloved Son too: For there are ſons that are very well beloved, who yet will ask that of their fathers many times, which would be neither beneficial for them to receive, nor honourable for their fathers to beſtow upon them; and God himſelf hath ſome of theſe ſons, who now and then put up their ſupplications and requeſts for that which would be neither good for them to have, nor him to give, and therefore they receive the anſwer that the two Diſciples did, *Ye know not what ye ask.* But Jeſus Chriſt is none of thoſe ſons; he never faileth in the leaſt degree, in the matter or the manner of his prayers. He never asketh what he ſhould not ask: he never asketh what he ſhould, in ſuch a manner as he ſhould not. And that is a third reaſon, why he may have even what he will of God the Father, becauſe as he is a Son, and a beloved Son, ſo he is ſuch a Son as never asketh any thing amiſs; he never prays but juſt according to his Fathers own will. His will as he is Man and Mediator, agrees in every thing, and all reſpects with the will of God the Father; And therefore while the Father lets our Saviour have his will, he hath his own; and if he ſhould not let him have his will, he ſhould not have his own neither. We that are adopted ſons, are many times miſtaken in the ſupplications that we make to God; we do not ask according to his will; and hence it is, my Brethren, that he doth not always hear us. But Jeſus Chriſt who is the Fathers own begotten Son, is never at a loſs in this reſpect. He never miſſes of conforming his deſires to his Fathers own pleaſure; and hence it is that his Will is a law with God the Father.

4. And then there is a fourth reaſon, which is more then all the reſt, why Chriſts Will is a Law with God the Father, becauſe indeed he willeth nothing but that which he deſerves of him. If he ſue for any thing as Mediator in the behalf of his people, it is but that which he hath dearly bought and paid for: So that his Father ought not in juſtice to deny him.

His

His Interceſſion, as Divines obſerve, is nothing elſe but the preſenting of his merits to the Father. And this is that which makes him bold and confident, as you ſee him in my Text: Father, I will have it thus; That which I ſeek, I have purchaſed with my blood, and therefore let me not be wronged, but let me have what I have paid for. *Father, I will that thoſe whom thou haſt given me, be with me where I am: q. d.* Thou knoweſt that I have bought that place for them, and I have ſatisfied thee for it, to the very utmoſt, and therefore I will have them to be there, and I muſt not be denyed.

Now is it ſo, my Brethren, that the will of Chriſt is as it were, *&c.* *Uſe.* 1. The firſt ſerves to let us ſee their happineſs who have Chriſt to ſpeak for them. They who have him to be their Interceſſor, and to preſent his ſupplications and requeſts for them, are in a very good Condition, for they can want no good thing. They might ſtand begging long enough themſelves, and never ſpeed: But if Chriſt do undertake to plead for them, if he put in a good word for them, all is ended preſently, they have a gracious anſwer out of hand. God may deny them (as I ſhewed you) while they are ſpeaking for themſelves; but if Chriſt ſpeak for them, he can never be denyed; he may have what he will of God the Father. O the the bleſſedneſs of thoſe to whom this glorious priviledge belongs, and who have ſuch a powerful Advocate as Chriſt is.

Is it ſo, that the will of Chriſt, *&c.* why then, if we have any ſuit *Uſe* 2. to make, or any ſupplication to preſent, let us not go directly to the Father, but let us get the Lord Chriſt to ſpeak for us. And then we may be confident that all is ſure. We may be denyed, but he cannot.

But how ſhall we make Chriſt to be our Spokeſman, and our Advocate in all ſupplications that we make to God? I will give you two directions.

1. We muſt walk by his Rule, the Rule that he would have us guide our prayers and our ſupplications by. We muſt be ſure to put up ſuch petitions, and none but ſuch as are agreeable to his will. For as the Father will not grant the ſuit that is not ſuitable to his will: if we ask any thing according to his will he hears us, otherwiſe he doth not: ſo Chriſt will not take the ſuit that is not ſuitable to his will. And to ſay truth, that is the reaſon why the Father doth not grant it, *viz.* becauſe the Son doth not preſent it and purſue it; for if he do, it never fails of audience or ſucceſs. If Chriſt undertake it once, his Father never puts it off with a denyal. His will is as it were a Law with God the Father.

Brethren, our Saviour is not ſuch an Advocate as pleads for fees, and undertaketh any thing that any Clyent puts into his hands; No, what he likes, and what he hath a mind to, he purſues and proſecutes with God the Father, and never leaves till he obtain a grant from him; but if he miſlike the ſuit, if it agree not with his mind, or will, he never ſpeaks a word in it, and then it never ſpeeds with God. For as the Father granteth all that Chriſt deſires, ſo he denyeth all in which he doth not ſhew himſelf an Interceſſor. If Chriſt the Mediator do not own it, the Father never gives aſſent to it. And therefore he muſt be engaged and intereſted in every ſuit we make to God, by framing it agreeably to his will.

2. We

2. We muſt act by his Spirit, who knows his mind as the Apoſtle tells us, 1 *Cor.* 2. 11. and what will ſurely take and reliſh with him. Beloved, if the Spirit draw up the Petition, Chriſt will preſent and follow it, and get it ſigned. But if the Spirit have no hand in it, Chriſt will have none neither. We have two Advocates and Interceſſors to the Father. An Interceſſor or an Advocate within us; an Interceſſor or an Advocate without us: An Interceſſor to plead in us, and to plead by us; and an Interceſſor to plead for us. In the firſt ſenſe, the Spirit is our Interceſſor, ſo the Apoſtle calls him, *Rom.* 8. 20. In the Latter Chriſt only. Now theſe two Advocates or Interceſſors are agreed: you get not one of them without the other. Chriſt will not be your Lawyer, unleſs you make the Spirit your Attorney. And as the Father never grants that which Chriſt doth not preſent and plead before him: So our Saviour never pleads that which the Spirit doth not frame and draw up. If the Petition which you tender be of the Spirits forming in you, Chriſt entertains and urges it without any more ado, and ſo the Father gives aſſent to it.

If then you would have Chriſt to be your Advocate, you muſt engage him by his Spirit; your Supplications and Petitions muſt be the voyce of his Spirit in your hearts; the Holy Ghoſt muſt raiſe and frame them there: you muſt take heed they be not barely natural deſires, as the Petitions of abundance are, which ſeek for nothing elſe but that which nature craves for, on natural principles, and for natural ends: And that they be not only the voyce of your own ſpirits, but that they be the voyce of Chriſts ſpirit, and if Chriſts Spirit make you prayers, if he make Interceſſion in you with ſighs and groans, Chriſt will make Interceſſion for you, and then the Father will be ſure to hear you: For if he deny you, he muſt deny Chriſt too that pleads for you, and that he never doth, as you have heard. His will is as it were a law with God the Father, he may have what he will of him.

JOHN 17. 24.

Father, I will that they alſo whom thou haſt given me.

AND thus far I proceeded on the laſt occaſion, to diſcover to you how we may have Jeſus Chriſt to be our Spokeſman, and our Advocate in all Petitions that we make to God. We muſt walk by his Rule, and we muſt act by his Spirit.

But now becauſe the thing is weighty, and of very great concernment, and it is no eaſie matter for every one to judge and to determine, whether in his ſupplications he walk by Chriſts Rule, and act by Chriſts Spirit: I ſhall give you ſome directions in reference to both theſe. And in the firſt place, I ſhall ſhew you how you may diſcover, whether in the Petitions that you make, you walk exactly by the Rule of Chriſt or no, whether you pray according to his will or no.

And to this end, my Brethren, you muſt ſearch the Scriptures in which the

the will of Christ is manifested touching this as well as other points of duty. And then compare your prayers with the Rule in all particulars, to see whether they agree with it, or dissent from it; as the Apostle stirring up the *Romans* to offer up acceptable service to the Lord, *Rom.* 12. 1. to this end in the following verse advises them to prove and to find out what the will of God is: the same advice I give you; See what the will of God and what the will of Christ is, and then examine how your prayers suit with it: whether they be framed and ordered by your own invention, or by his direction.

And here you must take notice what the will of Christ prescribes touching the preparation to them; the matter, and the manner, and the ends of them; it regulateth all these.

Well then, the first thing that you are to do, is to consider what the will of Christ is in reference to preparation, and how your practice suits with it: For you must know that Christ will have you pray with preparation. You must not rush into the presence of the Lord, like the Horse into the battel, not remembring where you go, nor what you are about to do. No, you must set about it seriously, and with much deliberation: so is the rule of Christ, Eccles. 5. 2, 3. *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before the Lord.* Our hearts must be prepared to the duty, as the Prophet *Davids* was. And this consists in divers things; I will name a few of them. 1.

1. That our hearts may be prepared, they must be purged, they must be washed and cleansed from every known sin. *If thou prepare thine heart*, saith *Zophar*, *Job* 11. 13. which preparation is to prayer, as it is apparent by the following words, *and stretch out thine hands towards him.* Well, if thou so prepare thy self, what must thou do then? Why, *If iniquity be in thine hand, put it far away from thee, and let not wickedness dwell in thy Tabernacle*, as it is added in the next words. And hence saith *David*, *If I regard iniquity in my heart*, any known iniquity, if I do not commit it only in my life, but regard it in my heart, my heart is not fit to pray, *the Lord will not hear my prayer*, Psal. 66. 18. The promise of acceptance with him, is made to such, and none but such as fear him, so far at least as to desire and to endeavour to depart from evill; *He will fulfil the desire of such as fear him, he also will hear their cry and save them*, Psal. 145. 19.

2. That our hearts may be prepared, they must be humbled, both in the sense of the transcendent Majesty and Glory of the Lord, and of our unworthiness. We must endeavour to possess them with an awful apprehension of the greatness of the Lord, whom we are making our approaches to, that we may pray in reverence and holy fear, according to the Psalmists exhortation, Psal. 2. 11. *Serve the Lord with fear*, saith he; and according to his practice and example, Psal. 5. 7. *in thy fear will I worship towards thy holy Temple.* And hence the Saints in the beginnings of their prayers, when they have buckled to the duty, have been wont to set the Lord upon the Throne, and there to represent him in his greatness, by reckoning up his glorious attributes: And then to vilifie and to abase themselves exceedingly before him: That they might bring their hearts by this means to a frame and temper fit for prayer. In such

such a disposition was the heart of the Centurion when he sought to Christ for mercy, *Luk.* 7. 6, 7. He did not think himself worthy, that Christ should once come under his roof: And so the prodigal that said to his Father, *I am not worthy to be called thy son*, Luk. 15. 21.

3. That our hearts may be prepared, they must be fixed. They must be setled upon God, and on the words we utter to him. They must not rove and wander up and down, as they are very apt to do. They must attend the business that they are about. In such a disposition was the heart of *David*, when he was about to praise the Lord; *My heart is fixed O God* (saith he) *my heart is fixed, I will sing and give praise*; Psal. 57. 7. There hath been much talk of late concerning fixing arms: but surely this of fixing hearts is the most necessary business.

4. That our hearts may be prepared, they must be awakened: they are naturally dead and dull, and sleepy, especially at sometimes, by means of some corporal or spiritual distemper. They cannot watch to prayer one hour, and though *the spirit is ready, yet the flesh is weak*: And therefore we must quicken them, and rouse them up from drowsiness, before we set about the duty; and while we are in the performance of it, we must call upon our hearts as *Deborah*, Judg. 5. 12. *Awake, awake* Deborah, *awake awake, utter a song.* And as *David* on his Harp, *Awake Harp*; so we, awake heart, *I my self will awake early*, Psal. 108. 2. You see in brief, the Rule of Christ in reference to preparation. Now let us see what he prescribes both for the matter, the manner, and the end of prayer.

1. As for the matter of your prayers, you must search the promises. You are to pray for nothing, but only what you have a promise; for not what you have a mind to, but what you have a promise for. It is the business and the work of prayer to put the promises of God in suit; not our desires, but his promises. And therefore we must study promises, if we would know how to make prayers, or how to judge of prayers after we have made them: If they agree not with the promises, they are but rash and inconsiderate desires: they are *the sacrifice of fools*, as they are called, *Eccles.* 5. 1. And God will never look after them, nor shew respect to them, as *Elihu* teaches us, Job 35. 13. *Surely God will not hear vanity, neither will the Almighty regard it.*

2. As for the manner of our prayers, the rule of Christ is very large here, and so accordingly directions might be copious, both how to form our supplications, which we are about to tender, and having tendred them, how to resolve whether they have been according to the will of Christ, or no. I shall but touch upon the principal.

1. It is in the will of Christ that we pray without wrath; for so is the express direction, 1 Tim. 2. 8. *I will therefore that men may pray everywhere, lifting up pure hands without wrath.* We must not come to God with hearts distracted and disturbed with passion, but with composed, meek and quiet spirits. It was the fault of *James* and *John*, who when a certain Town of the *Samaritans* repelled Christ, and refused to receive him, would in a fit of rage and anger, have prayed for *fire to come down from heaven to consume them*, Luk. 9. 54. And so when the malitious enemies of Christ, have done his cause or people any great mischief, it may

may be we are ready in a heat to call for vengeance out of heaven upon them. But if we pray in such a manner, we may look for such a censure as *James* and *John* had in the fore-alleadged Text, *Ye know not what spirit ye are of*; You think it may be you are zealous, but you are very much mistaken; you are cholerick and angry; you do know not the temper and disposition of your spirits.

Brethren we must not go to prayer in a fit of anger, and a pang of discontent, as it seems *Eliah* did, 1 King. 14. 4. *It is enough Lord, take away my life, for I am not better then my Fathers*: And as it seems Job did, *Job 6. 8. Oh that I might have my request, and that God would grant me the thing that I long for; Even that it would please God to destroy me, that he would let loose his hand and cut me off*: And as it is extreamly probable that *Moses* did when he conceived his burthen was too heavy for him, *Numb.* 11. 10, 15. For it is said he was displeased, and in that angry mood, he said to God, *Wherefore hast thou afflicted me?* You see he calls the Lord to *coram*, to see how he can answer his proceedings; *Wherefore*, &c. *I am not able to bear all this alone: And if thou deal thus with me, kill me I pray thee out of the way, and do not let me see my wretchedness*: And thus it is apparent *Jonah* did, who being crost in a *punctilio*, in a point of honour, out of a pettish childish humor, will go die, God must take away his life: We must not come to God in such a temper, to empty and disgorge our choler, and to vent our passions to him; No, *Tempus mansuetudinis, est tempus orationis*. The time of meekness is the time of prayer.

2. It is the will of Christ that we pray without doubtings, and this is also added in the Text before alledged, 1 Tim. 2. 8. *Pray, lifting up pure hands without wrath or doubting*. He would have us come to God with confidence and strong assurance, as it beseemeth those to do who are indeed in Covenant with him. You know a houshold servant, that is in Covenant with his Master, cals confidently for his break-fast, and his dinner, and his Supper, whereas a beggar or a stranger doth not so. So he that is in Covenant with the Lord, *should come with boldness to the Throne of Grace*, relying formerly on the promises of God, as *David* did, *I cryed and I hoped in thy Word*, Psal. 119. 147. Lord, I want faith, give it me; I want patience, let me have it; I find my heart is out of order, joynt it, mend it, unite it to thy self.

It is for those that are without, and that are strangers to the Lord, that live on nothing else but common providence, to come doubtfully to God, when their distresses force them to his presence. But if those that are his friends, and that are in Covenant with him, come in such a posture to him, he may justly say to such, Why, what's the matter that you are so strange, and that you are not bold with me, as you have wont to be? you shall fare neer a whit the better for coming to me after such a manner. And verily, my Brethren, unless we draw nigh to God in faith well grounded on the promises, we can have no hopes to speed in our petitions. He that would ask any thing of God, saith the Apostle *James*, chap. 1. 6, 7, let him come in faith, nothing doubting. Otherwise let him not think that he shall receive any thing of the Lord.

3. It is the will of Christ that we pray with much zeal, that our Petitions be not formal, cold and drowsie prayers, but that there be some heat and fervour in them. You know the prayers of Gods people are compared to *Incense*, Psal. 141. 2. And Incense sends up no sweet savour till the fire come to it. It is the fervent prayer only that is effectual with the Lord, as the Apostle teaches us, Jam. 5. 16. *The effectual fervent prayer of a righteous man availeth much.* And hence saith *David*, *Hear me, O Lord*, and why so? *I cry with my whole heart*, Psal. 119. 145. so runs the promise of the Lord to his people, Jer. 29. 13. *Ye shall seek and find me when ye search for me with your whole heart.* And thus you see in brief what Christ prescribeth for the manner of your prayers.

3. Now in the last place for the end of prayer, that must be his glory, we must aim at his ends, and not our own. If we seek any thing, my Brethren, meerly for our own ends, to advance our own credits, or our own profit, we have no aim at all but self in our Petitions: If we would have gifts and graces for no other ends but this, that we may be applauded and observed; if we would have wealth and riches in the world for no other end but this, that we may strut and swagger, and satisfie our own lusts (and so accordingly we may conceive of other things) we have cause enough to doubt, that Jesus Christ will leave us in such suits as these are, yea though we be his own people. But if we would have nothing from the Father but in reference to Christ and to his glory, if we would have grace, and if we would have outward things that we may serve him the better, that we may honour him the more, we have good grounds to hope that Jesus Christ will second us, in such requests as these are.

Now he will tell the Father, There is such a suit of such a member, such a Saint of mine, I pray thee hearken to it, and dispatch it out of hand, for it concerneth me aswell as him: Fain he would have more grace, but I assure thee (for I know his heart) it is not to be proud, or to be lifted up himself, but to lift up me with it, and to glorifie my name. Poor soul he never thinks he glorifieth me enough, and therefore he would have more strength from thee to do it. Thou seest how I am interessed in this suit of his, and therefore I beseech thee do not put him off, but answer him for my sake. It is thy great design to glorifie me in the world, and if thou wilt but give this Saint of mine more grace, he will give me more glory. Come, let me set thy Treasure open, and give him out a large share, for I my self shall be a gainer by it.

And thus far I have shewed you, how we may have Jesus Christ to be our Advocate in our Petitions. We must walk by his Rule, and pray according to his Will, as I have laid it open to you, both in relation to the Preparation, and the Supplication, both for the matter, manner, and the end. If thus we do, we may be confident of the good word of Christ for us. But what if we fail in this? I answer in a word, and so an end.

1. If we fail in the matter of our prayer, if that be not according to the will of Christ, such a Petition and request as this, we may resolve upon, is laid by.

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If we fail in the manner of our prayer, either it is a total failing, or a gradual failing. If it be a total failing, if we pray without faith, without any faith at all, without zeal, and the like, farewell to the ſucceſs of ſuch petitions. 2.

If it be but a partial failing, and that failing ſtrived againſt, and prayed againſt, the caſe is very different. By Evangelical allay we do what we deſire to do, in Gods gracious acceptation: We pray in faith, if we deſire to pray in faith: we pray with zeal, if we deſire to pray with zeal: We pray according to the Will of Chriſt, if we deſire to pray according to the Will of Chriſt, as to the manner of our prayers. And if we pray according to his Will (but in ſuch a ſenſe as this) Chriſt intercedes, and God hears. Our Advocate ſtrikes in with us, and begs his Father to regard the matter, and not the manner of our prayers. He is an Interceſſor for us to his Father, in reference to both theſe, both to the thing deſired, and the manner of deſiring, that he would give the one, and that he would forgive the other.

And thus far of the firſt ſort of directions, how to judge whether in the Petitions that we make we walk by the Rule of Chriſt or no. Proceed we to the ſecond ſort, how to determine whither we act by the Spirit of Chriſt, or no.

If in our prayers we act by Chriſts Spirit, there are ſome meaſures and degrees of fervency and zeal in them. The Holy Ghoſt is frequently compared to fire in Scripture; *He ſhall baptize you* (ſaith *John* the Baptiſt ſpeaking of our Saviour) *with the Holy Ghoſt, and with fire:* that is, with the Holy Spirit, which is not like water only, but like fire too, in thoſe that are baptized with it; ſo that where the Spirit is, there is an holy heat in thoſe that are partakers of it, which ſhews it ſelf in prayer as in other duties. They are fervent in ſpirit ſerving the Lord. And though their heat may be allaid and cooled ſometimes, by outward means, like water caſt on this fire; yet ſtill there is an inward ſtriving and diſpoſition to be fervent. The Holy Ghoſt within them is like fire to this incenſe: I mean the incenſe of their prayers. And though it may be ſmothered ſometimes that it cannot flame or burn up, either by afflictions, or temptations, or deſertions, yet it is never utterly extinguiſhed in the Saints. Although there be not flames perhaps, yet there are coals continually on the Altars of their hearts, which though they may be raked in the aſhes now and then, yet at ſome other times they burn amain; Their hearts are hot within them, and the fire kindles, 1.

If we act by Chriſts Spirit, our prayers are not purely natural, but ſpiritual deſires. For you muſt know, my Brethren, that a man may pray, yea he may think that he is much aſſiſted by the Spirit in his prayers, when all proceeds from his own Spirit, and all his prayers may be nothing elſe but meerly natural deſires. As when a man perceives himſelf to be in great diſtreſs, and ſees no way or means to be delivered from it, and is convinced and ſatisfied that God can ſave him notwithſtanding this extremity of danger; In ſuch a caſe (theſe ſuppoſitions being made) he may enlarge himſelf to God in prayer, and yet he may be ſtirred and quickned to it by nothing but his own Spirit, which is naturally car- 2.

ried to the uſe of any means which it conceives may be effectual to ſuch an end as this is: So that this man for all his earneſtneſs, may not act by Chriſts Spirit, but his own; as it is very manifeſt thoſe wretches did, who when they ſaw themſelves invironed round about with dangers, and thought that none but God could help them, cryed vehemently to the Lord, *Exod.* 14. 10. and yet in the ſucceeding verſe it appeareth what they were: They ſhew themſelves in their own colours.

But when a man is carryed high in prayer upon ſuch grounds and reaſons as his ſpirit naturally is not likely to ſuggeſt, becauſe they do not any way concern him as a natural man: as when upon the apprehenſion of ſome great diſhonour that will come to God, if ſuch a thing ſhould be denyed, a man is much enlarged and quickned in his prayers; yea, when his prayers are againſt his natural deſires; when he is earneſt with the Lord in ſecret, to help him to pluck out a right eye, or to cut off a right hand, to mortifie, and curſe, and kill thoſe luſts, and thoſe corruptions which naturally are extreamly dear to him, and that upon ſuch grounds and motives, wherein there is no ſelf reſpect: When he ſhall ſeriouſly and ſincerely beg the Lord to give but a little wealth, a little honour, if he perceive that more will do him ſpiritual hurt, that it will puff him up and make him proud as *Agur* did, *Give me not riches, feed me with food convenient for me, leſt I be full and deny thee, and ſay, Who is the Lord?* this man is like to act by Chriſts Spirit.

3. If we act by Chriſts Spirit in our prayers, we ſtrive moſt for ſpiritual things. What do you think the Spirit of Chriſt will make us long more after earth and earthly things then Chriſt himſelf? that it will make us more importunate for wealth, then grace? more earneſt after temporal and worldly bleſſings, then after thoſe *ſpiritual bleſſings in heavenly places in Chriſt Jeſus*, as the Apoſtle calls them? *Epheſ.* 1. 3. Is it a likely thing, my Brethren, that the Spirit ſhould make us ſtruggle more for bodily and outward things, then for thoſe things that are more agreeable and ſuitable to it, more near to its own nature? I make no queſtion, *David* acted by the Spirit, in that Petition and requeſt of his, *Pſal* 4. 6. *There be many that will ſay, Who will ſhew us any good?* you muſt conceive it, any temporal or worldly good; many that look after this: But this is that which I deſire, ſaith he, *Lord, liſt upon me the light of thy countenance*, and when thou haſt done this, *Thou haſt put gladneſs in my heart, much more then in the hearts of worldly men when their corn and wine increaſeth.*

4. If we act by Chriſts Spirit, we pray for temporal and worldly things in reference to ſpiritual ends. They that have the Spirit of Chriſt, and they that are devoid of it, do both pray for earthly bleſſings: For there are promiſes of theſe as well as of the other. But now the difference lies in this, both aim not at the ſame ends. He that hath the Spirit of Chriſt deſires theſe outwards bleſſings moderately with ſubmiſſion, that he may ſerve God with them, that he may promote his ends; that he may be the abler inſtrument to help his Church, to ſupport his people, to advance his glory, to appear for his cauſe. Even theſe deſires of his are ſpiritual, although not for the matter of them, at leaſt for the

end

end of them. But now my brethren, on the other ſide, he that hath not Chriſts ſpirit deſires theſe outward bleſſings that he may conſume them on his Luſts, as the Apoſtle ſpeaks, Jam. 4. 3. *Ye ask and receive not, becauſe you ask amiſs that you may conſume it upon your luſts*; That you may make proviſion for the fleſh with it, and that it may be oyle to nouriſh and to feed the ſinfull flames that are within you.

And thus it is my brethren, with a multitude of men: they pray to God for ſome thing to beſtow upon their ſenſual appetite, to ſerve their carnal turns, to ſatisfie their brutiſh and voluptuous pleaſures and deſires: They would be in place and power, that they may raiſe their names and families, that they may ſwell and ſwagger over their inferiours, that they may plague their enemies, and pleaſure thoſe that are obſervant of them. They would have wealth and riches in abundance, that they may ſwimm in full delights, and fare delitiouſly every day. *Agur* meaſures the conveniency or inconveniency of his outward ſtate, as it would fit him more or leſs for Gods ſervice: *Not poverty, leaſt I deny thee; not riches leſt I forget thee.* But theſe men meaſure it by nothing but their ſenſual appetite: and ſo their prayers ſerve their luſts, and they would have God himſelf to ſerve them too, if they could prevail with him. And are ſuch deſires as theſe, like to be raiſed by the ſpirit of Chriſt? what will the ſpirit ſtir men up to pray for any thing to nouriſh and maintain the fleſh, the carnall part, which is the ſpirits enemy, *The fleſh luſteth againſt the ſpirit, and the ſpirit luſteth againſt the fleſh*, for thoſe two are contrary one to another: And will the ſpirit notwithſtanding ſtrive for that which ſhall uphold and feed thoſe luſts againſt which the ſpirit luſteth? Believe it brethren, they that pray for any bleſſings to maintain their luſts with them, their pride, intemperance, &c. do not act by Chriſts ſpirit.

Object. *But you will ask me then, How ſhall we know whether we pray for bleſſings to conſume them on our Luſts? how ſhall we diſcern that? I ſhall give you ſome diſcoveries.*

1. If you will obſerve & deal impartially and freely with your ſelves, you ſhall know it by your thoughts. The end is firſt in the intention, and laſt in execution: and therefore certainly the heart works much upon it. Now my beloved, conſider what runneth often in your thoughts, when you are ſick, and pray for health and continuance of your lives, are your aimes as *Davids* were, *that you may praiſe and glorifie the Lord among the living?* Pſal. 6. 5. as *Hezekiahs* were? Loth he was to die, poor man: but wherefore was he ſo averſe from death? *The grave cannot praiſe thee, death cannot celebrate*, Iſa. 38. 18. Or do you feed your minds with nothing but preapprehenſions of the carnal pleaſure and delight and ſatiſfaction you ſhall have when you recover. So when you pray for outward things, do you entertain your ſpirits with pleaſing dreams of honour and ambition? by this you may diſcover what your aims are.

2. You ſhall diſcern it by the manner of your prayers, whether you pray for bleſſings to conſume them on your luſts, or no. If ſo, you will be abſolute and peremptory in your prayers. Carnal deſires will make the ſpirit of a man impetuous and impatient of denial. He that aims at ſatisfaction

satisfaction of his lusts, will not be at Gods disposal, there will be no sweet submission to the will of God. No, he must have this or that, and he cannot bear a check: as *Rachel* must have children or she dies; when once the heart is set on any thing that serves to feed a sensual appetite, whether it be the lust of the flesh, or the lust of the eye, it is violently bent, and it must not be denyed.

3. You shall discover it by the effect, I mean the use of those external blessings which you pray for: you pray for health, you pray for riches and the like, and you receive them at the hands of God, he gives you the desire of your hearts in these things; Well now consider with your selves what use you put them to when you have gotten them, and what bills you bring in. What, so much health and so much strength bestowed upon the prosecution of your worldly and ambitious projects and designs? so much means and so much time upon riot and excess? *Item*, so much upon your pride, and so much upon your lusts, and so much upon the satisfaction of your malice and revenge: so much upon Hawks and Hounds, and Whores: but nothing upon God, his Cause, or his poor distressed servants. Are these the bills that you bring in to God? and will you own them in the latter day? Brethren, by your layings out you may discover to what intent you have prayed for outward blessings, whether to consume them on your Lusts, or no: And if that hath been your end, the spirit hath not been your principle in these petitions.

5. If we act by Christs spirit, we keep a constant course in prayer. We do not pray by fits and starts as *Job* observeth of the Hyppocrite, who hath not Christs spirit, Job 27. 10. *Will he delight in the Almighty? will he alwayes call on God?* No, he will be on and off in this duty. Our spirits are unconstant and unstable, my beloved: but Christs spirit is is not so. And hence it is that they that pray by their own spirits, are so uncertain in the duty many times. Sometimes their spirits stir them up to pray, and sometimes they do not: Though there be differences in this too: for some mens spirits naturally are more ready and more fixed then others are: And there may be other things as fear and strong conviction and the like that may hold some certain men almost to a continued practice of the outward duty; yet it is very rare that he is constant who acts by his own spirit.

But now my brethren, he that acts by Christs spirit, is a steady man in prayer: he can appeal to God as *David* doth, Psal. 40. 9. *I have not restrained my Lips, Oh Lord, thou knowest.* Christs spirit dwells in him: he doth not sojourn in him for a time, but he dwells in him as in his fixed and his setled habitation; and he dwells in him as a spirit of supplication; So the spirit of Christ is called, *Zech.* 12. 10. And hence it is that he is alwayes putting him upon the duty, upon all occasions, so that he is constant in it. Christs spirit is at home still, though ours be wandring many times, even to the other end of all the earth. And though Christs spirit seem to be given sometimes as a spirit of consolation, yet then he will be present as a spirit of supplication: He will set a Saint to prayer, even when he seems most indisposed and averse: he will not suffer him to lay it by, and wholly to neglect the duty, as is observable in *David*, I

said

ſaid that I am cut off from before thine eyes, ſaith he, Pſal. 31. 22. *Nevertheleſs thou heardeſt the voice of my prayer.* Even then I prayed to thee when I was in that temper; ſo in another place, *from the end of the earth will I cry unto thee, even when my heart is overwhelmed*, Pſal. 61. 2. And whence proceedeth this my brethren? ſurely theſe prayers of all others flow from Chriſts ſpirit as the Apoſtle teacheth, Rom. 8. 26. *The ſpirit helpeth our infirmities*: We know not what to pray for as we ought, but then the ſpirit it ſelf makes interceſſion for us with ſighs and groans that cannot be expreſt.

If we act by Chriſts ſpirit, we come to God as to a Father, we cry 6.
Abba Father to him, as you have it, *Gal.* 4. 6. Becauſe ye are Sons, ſaith the Apoſtle, *God hath ſent forth the ſpirit of his Son into your hearts*, And what doth that ſpirit there? you have it in the next verſe, *crying Abba Father.* So that Chriſts ſpirit, if he act in us, makes us addreſs our ſelves to God as to a Father. And that my brethren, carries two things in it. This ſpirit makes us come to God with the expectations of Children, and with the affections of Children.

1. If Chriſts ſpirit act in us, he makes us come to God in prayer with Child-like expectations. Expecting from him all the mercy, pitty, and compaſſion which a Child can look for from his own Father. He makes us to approach the throne of grace with great aſſurance of audience and acceptance and ſucceſs there; commonly he doth this.

2. But yet I muſt confeſs An hypocrite may ſometimes have theſe expectations, and a child of God may want them. The Jews had Child-like expectations, *Jer.* 3. 4. they cryed to God Thou art my Father, and wilt not thou that art my Father pitty me and help me? ſure thou wilt; and yet they had no Child-like affections, no care at all to pleaſe God, and therefore it is added in the next words, that they ſaid and did as evill as they could. But now my brethren, he that acts by Chriſts ſpirit, as he hath Child-like expectations, ſo he hath Child-like affections, or if at any time he want his Child-like expectations, yet ſtill he hath his Child-like affections. Though he be in ſuch a caſe that he is verily perſwaded for the preſent, that God will neither own him, nor regard him, nor look upon him as a Son, yet he loves God ſtill. He hath a Childs heart to God, even when he thinks that God hath not a Fathers heart to him. Though he ſeem to frown upon him, and to hide his face and to turn away his prayers, yet he hath dear affections to the Lord notwithſtanding all this. And this appears by the trouble he is in at God diſpleaſure: it grieves him ſo that he is ſick of love, as the poor Church was, *Cant.* 2. 5. when Chriſt withdrew himſelf a while, this was her grief, *I ſought him whom my ſoul loveth. I will go into the City and ſeek him whom my ſoul loveth. I ſaid unto the watchmen, Did ye ſee him whom my ſoul loveth?* And ſo when God withdraws himſelf from ſuch a one as is endued with his ſpirit, the very ſoul of ſuch a perſon loves him ſtill: when he is very much afraid that he ſhall never find God more, that God will never ſhew him favour more, when he hath loſt his Child-like expectations, yet ſtill he maintains his Child-like affections.

John

JOHN. 17.24.

That they also whom thou hast given me be with me, &c.

AND thus far of the manner of our Saviours prayer. Proceed we to the matter of it: And here we have the persons that he prayes for, *those whom thou hast given me*: And then the thing that he desires in the behalf of those persons, *that they also may be with me where I am.*

As for the persons whom our Saviour prayes for, you see they are described here by the Fathers giving them to Jesus Christ. Let them be what they will in all considerations and respects besides, it matters not in this, of what Nation, Condition, Station, Dispositon or Conversation for the present, if God have given them to him, his will is that they be with him where he is.

But then we must distinguish as we have done before of the Fathers giving to the Son. The Father gives men to the Son either for outward Ministration, or inward union and incorporation; Either to be his servants, or to be his members. In the first sence *Judas* was himself given to the Lord Christ, to be his Minister and his Apostle, as Christ himself acknowledges, ver. 12. *Those whom thou gavest me I kept, and none of them is lost but the Son of perdition.* Now they who in this sence are given to the Lord Christ to be his Ministers and Servants only, not his members, are not the men for whom he prayes in this place, that they also may be with him where he is: because he knows they are appointed for another place. *Judas* was so bestowed upon him, and yet he was a lost Creature. The Father gave him to the Son, and he lost him (as you may see in the forecited Text) never to enjoy him more.

But now there are another sort whom God the Father gives to Christ for inward union, whom he bestows upon him for to be members of his body. And they must needs be with him, who are in him: And therefore out of question these are they for whom he prayes, *Father, I will that they also whom thou hast given me, be with me where I am.*

But where was Christ when he spake these words? Why he was upon the earth: he was here in the world: what then doth he desire that true believers might be with him here; Is that the aim of his petition? No, it is a higher thing for which he is Suitor here, their being with him in a higher and more glorious place. Only you must conceive him here to speak (as his usual manner is) as if he were in heaven already. As *ver.* 11. of this Chapter, *And now I am no more in the world.* So in my Text, *Father, I will that they whom thou hast given me be with me where I am*: That is, in heaven where I am to be, and whither I am now going: So that it is as if I were already there, it being such a certain near approaching instant thing: and in that place I would have all those to be, whom thou hast given me by election, and whom in thine eternal Counsell and Decree thou hast appointed to be members of my body. *Father, I will, &c.* So that the Point to be observed is this.

DOCT.

Doctrine.

It is the will of Jeſus Chriſt that all that are his own by the donation of the Father, ſhall be in heaven where he is.

There are two things in the Doctrine, which I might prove clear in order, before I come to Application.

Firſt, that there are ſome certain men, whom God the Father hath made over to the Son, that belong to Jeſus Chriſt, and are his own by donation from the Father.

Secondly, that it is the will of Chriſt, that they who are ſo his own, ſhall be in heaven where he is.

There are ſome certain men who belong to Jeſus Chriſt, who are his own by donation from the Father. And he gives them to the Son, by his Decree from everlaſting, and by the execution of the ſame Decree in time. This I do but mention here, becauſe it hath been largely handled on *ver.* 12. 1.

Now for the ſecond branch, that it is the will of Chriſt, that they who are ſo his own, ſhall be in heaven, where himſelf is; you ſee it is the Suit he makes to God the Father in my Text, *Father, I will that they whom thou haſt given me be with me where I am*, that is, in heaven where I am to be. In heaven where I am already in my Godhead, and where I am to be very ſhortly in my Manhood; there I will have them to be alſo. 2.

And for this end our Saviour Chriſt is gone to heaven, even to make heaven ready for his people, that ſo they may be preſently admitted when they come. He yields it as one ſpecial cauſe of his departure from his Apoſtles and Diſciples, when he was about to leave them; ſaith he, *I go to prepare a place for you*, Joh. 14. 2. When he entred into heaven and paſſed in, to the immediate preſence of his Father, he took poſſeſion of it in our name and ſtead, and left it open after him to all his members. He hath in this reſpect prepared it for them, that he hath made it ready to receive them; And when they are ready too, he will come and receive them to himſelf, that where he is, there may they be alſo, as it is added, *Joh* 14. 3. And upon this account it was that the Apoſtle *Paul* deſired to be diſſolved, becauſe he was aſſured that aſſoon as that was over, he ſhould be with Chriſt, *Phil.* 1. 23. and ſo he teaches us expreſly in another place, *that all that ſleep in Chriſt Jeſus, ſhall be for ever with the Lord*, 1 Theſ. 4. 17. By which it is apparent, that it is the will of Chriſt, that all that are his own by the donation of the Father, ſhall be in Heaven where himſelf is. But you will ask me, Why will he have them to be there?

To this I anſwer, that a man would think it neceſſary by reaſon of the union between Chriſt and them, that ſeeing they are one, they ſhould be in one place. But you muſt know (my brethren) that the corporeal and local preſence of the parties contributes nothing to the union that is made between Chriſt and his members, which is a ſpiritual and inviſible

thing, and which no neerneſs in regard of place can further, no diſtance in regard of place can hinder. So that Chriſts people may be in him, though they be not with him (in the ſence wherein I ſpeak.) I mean not with him in the ſame place. Their being with him locally in heaven, is no way neceſſary to their union with him: Or were it ſo, the Saints on earth were in a very ill caſe. Well then, this cannot be the reaſon why Chriſt would have his people to be in one place with him: *that they may be one with him.* They may be this without the other. But there are divers other weighty reaſons of the Point: I ſhall name a few of them.

Reaſon 1. Chriſt would have his people be in heaven where himſelf is, becauſe he hath a dear affection to them, his heart is carried out exceedingly in love to them. And more particularly and diſtinctly, he loves them with a love of benevolence, and he loves them with a love of complacency.

1. Chriſt would have his people be in heaven, where himſelf is, becauſe he loves them with a love of benevolence: With ſuch a love as makes him wiſh them all the good that they are poſſibly capable of. Now my beloved, what greater good can be wiſhed to true Believers, then to be with Chriſt in heaven? To be in heaven where they ſhall be abſolutely and compleatly holy and happy, where they ſhall never ſin, and where they ſhall never ſuffer any more: where holineſs and happineſs ſhall be both perfect: where there is fulneſs of joy and pleaſure for evermore: and to be with Chriſt there, of whoſe immediate preſence true believers are inavoidably debarred as long as they remain in this world: *While they are at home in the body, they are abſent from the Lord*, as 2 *Cor.* 5. 6. But when they come to heaven they ſhall be with him, they ſhall have the compleat and full fruition and enjoyment of him, which is the greateſt happineſs that can be. *To be with Chriſt is beſt of all*, 1 Phil. 23. To be with Saints on Earth is good, though they be imperfect here, and though by reaſon of their imperfections they be the leſs delightfull, and the leſs beneficial to us: To be with Saints in heaven is better, becauſe they are perfect there: *There are the ſpirits of juſt men made perfect*: But to be with Chriſt there, is beſt of all. This is ſo good that there is nothing better; there is no higher happineſs attainable by any creature. And therefore Chriſt would have his people to enjoy it, to be in heaven where himſelf is, becauſe he loves them with a love of benevolence.

2. Jeſus Chriſt would have his people to be in heaven where himſelf is, becauſe he loves them with a love of complacency, becauſe he takes delight in them: and friends that delight in one another, think it not ſufficient to be preſent each with other by the preſence of their hearts and ſpirits. No, if it be poſſible, they will be preſent each with other in their bodies too: as you may ſee in *Jonathan* and *David*, what ſhifts they made to come together. So Jeſus Chriſt who loves his people out of meaſure, is not content that he is with them in his ſpirit, and that they are again with him in their ſpirits. No, this is not enough, but he muſt have their bodies with him too, he muſt enjoy their company in heaven, or elſe it is not

not well there. Christ is not fully satisfied till he enjoy the sweet Society of his beloved Saints in heaven, with whom he hath such intimate and dear acquaintance, while they are here upon earth. And hence he beggs his Father for them to bring them to the same place where himself is, as if he could not live in heaven without them. *Father, I will that, &c.*

2. There is a second reason added in the Text, which I shall handle only under that consideration, *Father, I will that they whom thou hast given me, be with me where I am.* And why so? might the Father ask him. Why *that they may behold my glory, which thou hast given me*, as it is added in the next words. That they may see the lustre which I sparkle with. The glory of Christs humane nature in heaven is exceeding great. The Evangelist who saw it through the dimm spectacles of humane frailty, endeavours as he can to set it forth: Saith he, *his Countenance was as the Sun that shineth in his strength.* Apoc. 1, 16. But this was but a short resemblance: Our Saviour Christ who knew it better, carries it a little higher: *The Son of man* saith he, *shall come in the glory of the Father*, Mat. 16.27. In comparison of whose incomparable lustre and transcendent brightness the Sun it self is but a shaddow: Now Christ would have his people be in heaven where himself is, that they may see this glory which he shines withall. But why would he have them see it? what shall they gain by it? 2.

1. While they see it, they cannot but exceedingly rejoyce in it. It cannot but transport them even to an extasie of joy, to see him whom they love so infinitely, sparkle forth with such dazling raies of glory. Oh will the poor believer say, This is my head, my husband whom my soul loveth, that is become so out of measure glorious. There was a time when he was black, and when there was no form nor beauty in him, when wretched men made him vile and ignominious, and when they hid their faces, as if they were ashamed of him: But now he shines forth as the Sun that hath been masked with a gloomy cloud. This is he that died for me, that shed his blood for me, that loved me and gave himself for me. Oh how my heart is ravished to behold his glory.

2. While they behold it, as they shall rejoyce in it, so they shall partake of it. And that especially two wayes both by union and reflection.

First they shall partake of it by union, for being one with Jesus Christ, they cannot choose but share together with him in his glory. And as the glory of the members, redoundeth to the glory of the head, in which respect it is that the Apostle saith that, *Christ shall be admired in all them that believe*: So on the other side the glory of the head, redoundeth much more to the glory of the members.

Secondly, And as they shall partake hereof by union, so also by reflection, when they see Christ: while they behold the glory of the Lord they shall be transformed into the same image from glory to glory. *Their vile bodies shall be conformed to his glorious body*, Phil. 3.21. *And while they see him as he is, they shall be like him*, as the Apostle *John* insinuates, 1 Epist. 3.2. *They shall bear the very image of the heavenly Adam*, 1 Cor. 15.48. And as the face of *Moses* shined when he had been with

God upon the Mount, so when we come to be with Christ in heaven, and to behold his glory there, we shall reflect it back again, and so shall shine together with him in the same glory.

And this is another reason why Christ will have his people to be with him, that they may see his glory, and seeing, may partake of it, both by union and reflection.

Use. Now to descend to application: Is it the will of Christ, &c. Here then you see the singular and extraordinary happiness of Christs people. If they were always to remain, to set up their perpetual abode in this world, it would be very sad with them: It is a vale of tears, a most uncomfortable place, especially to Christs people in which they are not like to have a quiet hour almost as long as they remain in it.

But now the comfort is, that it is the will of Christ that they that are bestowed upon him by his Father, shall not always stay here, that he will have them come to heaven where himself is: That he will not always have them in this vale of tears, but he will one day bring them to a place of joy, there to enjoy himself for ever: to keep no longer at a distance from him, but to be with him where he is. To be with Christ in any place must needs be sweet. It was a high expression of an holy man, that he had rather be in hell with Christ, if it were possible, then any where besides without him. But to be in heaven with Christ, this is excellent indeed: To be in such a glorious place as heaven is, the blessedness of which no tongue of men or Angels is sufficient to express, and to be with Christ there: To behold his glory there, and to partake with him of the same glory: This is such happiness *as neither eye hath seen, nor ear hath heard, nor can it enter into the heart of man to conceive.*

But who shall partake of it? who shall be raised to this high felicity? why they that are Christs own people, as you have it in the point. It is the will of Christ that all that are his own, shall be in heaven where himself is: So that if you be Christs people, if God have given you to Christ, and put you into him as members of his body, you are the men that shall be with him where he is. When other men are cast out, when they are punished with eternal perdition from the presence of the Lord and from the glory of his power, you shall be admitted into neerest fellowship with Jesus Christ, when he saith to other men, Avaunt, be gone, in the sad day of separation, *Depart ye cursed into everlasting fire*, there to enjoy no better company then the Devil and his Angels, he will say to you Draw neer, come, you are company for me, you must dwell with me for ever. *Come ye blessed of my Father, sit down with me in my Kingdom.* Ah, my beloved, this is a sweet and comfortable thing indeed.

And thus far of the matter of our Saviours prayer, or the thing which he desires in the behalf of true believers, that they may be with him where he is. Together with the reason of it why he would have them to be with him, that they may behold his glory: which we have handled also with relation to the point.

In the remainder of the verse you have a reason of a reason. Our Saviour having spoken of the glory bestowed upon him by his Father, which

which he would have believers to behold: it might be questioned how he came by this glory, or what induced the Father to bestow it on the Son. Why saith our Saviour, he gave it me because he loved me from Eternity. *Father, I will that they,* &c. *that they may behold the glory which thou hast given me; For thou hast loved me*; mark it, *thou hast loved me*, and therefore thou hast given me this glory; *That they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.*

There is no difficulty in the words, unless it be in that expression, *before the foundation of the world*, a phrase of speech very usual in the Scripture, and applyed to many things, as I might give you instances enough: But it will be sufficient to observe, that it denotes Eternity wheresoever it is used. And that *before*, or *from the foundation of the world*, (for we meet with both expressions) is as much in Scripture language as to say *from everlasting*: For whatsoever was before the world was made, my brethren, was eternal; so that when our Saviour saith to God the Father, *Thou hast loved me before the foundation of the world*; It is as much as if he should have said, Thou hast loved me from Eternity, from Everlasting: And so accordingly the point shall be,

DOCTRINE.

That God the Father hath dearly loved Jesus Christ from all Eternity.

There are two things in the point which I shall orderly pursue. First, God the Father hath dearly loved Jesus Christ. Secondly, he hath done so from all Eternity, *Before the foundation of the world was laid.*

As for the first of these, That God the Father loveth Jesus Christ, you see it is the clear express assertion of our Saviour in my Text. And therefore if you mark him, you shall find that he is often speaking of his Fathers love to him, as *Joh.* 15. 9. and in the 23. verse of this Chapter. And on the other side, the Father he professes his transcendent love to Christ, and that out of heaven it self, Mat. 3. 17. *This is my beloved Son.* I have some other children that I love well, but *this is my beloved Son* above the rest, take notice of him, this is he; *This is my beloved Son in whom I am well pleased.*

I shall not stand to prove so clear a truth, That God the Father dearly loveth Jesus Christ. But you will ask me, Why doth God the Father love him?

Truly, my Brethren, there is cause enough why he should love him, and love him out of all measure. There are two things, my Brethren, that qualifie an object, and that make it meet for love, Proportion and Propriety; and both of these must meet together. Now both of these concurre in Christ, so that he is compleatly fitted for his Fathers love. For, *Reason.*

There is Proportion, He is very like the Father, and that both as God and Man: 1.

1. As

1. As God, he is extreamly like the Father, he is the very picture of him as we use to say; *The expresse Image of his Fathers Person*; not of the *man*, but of the *man*, Heb. 1. 3. Indeed he representeth and resembleth him in every thing. The Father is Almighty, so is he; the Father is Eternal, so is he; the Father is Immutable and Omnipresent, &c. so is he; *He is his expresse Image.*

Nay shall I go a little further? The Father as a Person distinguished from the Son, hath nothing proper and peculiar to himself, but is in some respect expressed and declared in the Son. His act of generation or begetting, is shewed forth in the begotten: so that unless he were the Father, it is impossible he should be nearer to the Father, or better like the Father then he is. And if he were the Father, he could not be the Fathers Image, he could not be like the Father, for *Nullum simile est idem.* This Christ is God you see my Brethren, is the most absolute and perfect Character of God the Father, like him in every thing in all respects, as one face answereth another in a glass: Having no other inward difference between them save only this, that by their relative properties, they are distinguished the one from the other.

2. As man our Saviour is extreamly like the Father also, *He is the Image of the invisible God*, Col. 1. 15. As he hath assumed our flesh, he is the very Image of the Father. And therefore the Apostle saith not simply, who is the Image of God, but *of the invisible God*: In which there is a close Antithesis, *q. d.* Having assumed our Nature, he is now become the visible Image of the invisible God; That God who is invisible, is made visible in him. And this is that which is suggested in that speech of *John* the Baptist, Joh. 1. 18. *No man hath seen God at any time*; conceive it with the outward eye; *The Son of man who is in the bosom of the Father, he hath declared him.* He hath discovered him in some respect to that eye, because he is so very like him. So that if you see the Son, you shall see the Father in him; the resemblance is so great, that in seeing one of them, you see the other. And hence saith Christ to *Philip* once, Joh. 14. 9. *He that hath seen me, hath seen the Father also.* So that our Saviour both as God and Man, is like the Father; and so in that respect is fitted for his Fathers love.

2. And as there is Proportion, so Propriety; as he is like the Father, so he is the Fathers own, and therefore meet to be beloved of him. Indeed there is an interest on both hands. God is Christs God; *God even thy God hath anointed thee*, saith *David*, Psal 45. 7. And Christ is Gods Christ, Psal. 2. 2. *The Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his* Christ. Indeed he is the Fathers Chosen, the Fathers servant, the Fathers Son; He is his Son as God by eternal generation, as man by union: He is his in all capacities, and under all considerations, take him which way you will, he is the Fathers: So that no marvail though the Father love him, and love him dearly too. We that are men are wont to love our own, yea many times we dote upon them, though they have little lovely in them. But Christ who is his Fathers own, is altogether lovely, so that he hath cause to love him. And this for clearing of the first branch, that God the Father loveth Jesus Christ.

Now

Now for the second branch, that he hath loved him from everlasting, This is expresly taught us also in the Text; *Thou hast loved me*, saith Christ, *before the foundation of the world*, that is, before time was. As the time will never be when God will not love Christ; So the time never was when God did not love Christ: That place is notable to this purpose, Prov. 8. 22. *The Lord possessed me in the beginning*, &c. *I was set up from everlasting*, &c. *I was as one brought up with him, and I was dayly his delight.* Observe it well, *I was dayly his delight.*

Object. *I, you will answer, he was so as God; But how was he so as man? How could the Father love the Son as Man from everlasting, since he was not from everlasting?*

Answ. God is one pure act, he doth not that in time (as to internal immanent acts) which he did not from everlasting. Though things are past, present, and to come with us, yet they are not so with God. All things are present with him, at the same time; as Jesus Christ, in reference to God and his decree, *was slain*, so he was incarnate too, *before the foundation of the world*; and so he was beloved as man, and as incarnate *before the foundation of the world*: and under this consideration he speaks, especially to his Father in my Text; *Thou hast loved me*, saith he, *viz.* as Man and Mediator *before the foundation of the world.*

Use. Now is it so, That God the Father dearly loveth Jesus Christ? then surely it is ill with them that hate him, and it is well with them that love him. If God love Jesus Christ so dearly, certainly he hates them that hate Christ, and he loves them that love Christ.

1. If God love Jesus Christ so dearly, he hates them that hate Christ: and he will surely be avenged on them to the very utmost. The love he bears to Jesus Christ, will stir him up to execute his fiercest wrath, and to take most severe revenge upon them. Believe it, brethren, God will not spare them in the day of vengeance, he will shew no bowels of compassion to them who hate his dear Son Christ, to whom he bears such infinite affection. The more he loves Christ, the more he will hate them that hate him, and the more sharply will he deal with them.

Quest. But you ask me, *Are there any such that hate Christ? and if there be, which way may they be discovered?*

Answ. Some there are that hate Christ, and that not in Hell only (the Devil and the damned ghosts there) but on earth among men; yea, in the very bosom of the Church it self. He is not hated only of a company of men that are but forraigners and strangers to him, as the Heathen are, (for that is no such admirable thing, that they that know him not should hate him) but of his Citizens who are acquainted with him, and who are under his immediate Rule and Jurisdiction, *Luk.* 19. 14. He is refused, not of the Heathen people only, but of divers in the Church, and some of them of greatest note, authority and learning there, to wit, the builders of the Church. He is the stone which they that would be counted Workmen, Master-workmen, stumble at and set aside, *Psal.* 118. 22. There be that live in opposition and hostility against him, even where his Kingdom is set up; he ruleth in the midst of his enemies, as his Father speaks of him, *Psal.* 110. 2. Where our Saviour hath a Church,

Church, there the Devil hath a Chappel, yea it may be a Cathedral. *I know thy works, and where thou dwellest*, saith our Saviour to the Church of *Pergamus, even where Satans seat is*, Apoc. 2. 13. Observe it well, *where Satans seat is*: that is, where he is Bishop, where he keeps his residence, where his Episcopal Cathedral and his chair is. Christ can never want his enemies where Satan hath such interest, and such authority as this is. Indeed the greatest Enemie that Christ hath in the world (conceit it among mortal men) is in the Church, and that is Antichrist, a Bishop too, who hath his name from being opposite to Christ, ἀντίχριστος, as who should say against Christ. He sitteth in the Temple, *in the Church*, as the Apostle *Paul* speak, 2 *Thess.* 2. 4. There were false brethren in the Church of the *Philippians*, who notwithstanding all their glorious protestations, were *enemies to Christ*, as the Apostle tells them plainly, *Phil.* 3. 18. and he tells it them with tears, he was so much affected with it. And surely there are many everywhere, and in every Congregation, who pretend much worship and submission, and Ceremony, and respect to Christ: And yet such is the damnable hypocrisie and falseness of the hearts of men, they swell with inward ranck or, rage, and hate against him. It is not every one that calls him *Rabbi* Master, as the false *Herodians* did, that kisses him, and bows before him, and salutes him with Hayl Master, as deceitful *Judas* did, that is indeed a friend to Christ: No, men may make a flourish, and profess they love the Lord, and say that he is infinitely dear unto them, and yet may be as real enemies to him, and to his Kingdom, as *Judas* that betrayed him, the Judge and Officers and people that condemned, and scourged, and crucified the Lord of glory.

And now my brethren, Will you say to me as the Disciples to our Saviour, when he told them, that one of them should betray him? Will you ask me man by man, *Is it I?* and *is it I?* No, I expect to hear you say, It is not I. What, I an enemy to Christ? I defie it; and they that are his greatest enemies will be as bold and resolute in the denyal as any other. And therefore as our Saviour gave a sign to the Disciples, by which the Traytor might be known; so I will give you certain signs out of Scripture, by which the enemies of Christ may be discovered.

Fifst they that are willing to submit to sin, and are unwilling to submit to Christ, *they are enemies to Christ.* I will a little stand on either branch of this mark. They that are willing to submit to sin, *they are enemies to Christ*: 'Tis true indeed men may be taken captive by it, as Saint *Paul* was, they may be forc't to obey it in some certain acts, notwithstanding all their striving, by the power of a temptation which they are no way able to resist, and yet may be the friends of Christ; they may unfaignedly and dearly love the Lord Jesus. But if they render up themselves to any lust, if they make a Covenant with it, as being willing and resolved to obey it; if not content that they are sold by *Adam*, they sell themselves to sin, as *Ahab* did, *they are enemies to Christ*: *No man can serve two Masters*, that are contrary, *as God and Mammon*, Christ and sin; for saith our Saviour, *He will love the one, and hate the other*, Mat. 6. 24. So then if you be servants voluntarily engaged to

any

any ſin, as being willing to obey it in the luſts thereof. Whether it be drunkenneſs, or ſwearing, or uncleanneſs, or the like; If you reſolve it is a ſweet, it is a profitable ſin, I will not ſtrive nor pray againſt it, becauſe I mean not to forſake it, you do indeed hate Chriſt. It may be you do think that you may ſerve a luſt, and love the Lord Chriſt too: But you deceive your own ſouls; for the Truth of God hath ſaid it, that he that loves the one, will hate the other: As they that ſerve Chriſt, hate ſin; ſo they that ſerve ſin, hate Chriſt.

And for the ſecond branch of this mark, as they that willingly obey ſin, ſo they that are unwilling to obey Chriſt, they are enemies to Chriſt. *You are my friends*, ſaith Chriſt to his Diſciples, *if you do whatſoever I command you*, Joh. 15. 14. otherwiſe you are not. And hence he ſtyleth thoſe *his enemies, who will not have him rule over them*, Luk. 19. 27. Obſerve it well, he ſaith not ſimply, Thoſe that will not have me raign; but *thoſe mine enemies that will not have me raign over them, bring them forth and ſlay them before me.* If then you will not ſtoop to Chriſt, and to the Scepter of his Kingdom; if you will not have him rule you, if you will not do the things that he commands you, but are reſolved to walk according to your own humors, and though you are informed what is good, and what the Lord requireth of you, yet you hate to be reformed, and pluck away the ſhoulder, as the Prophet ſpeaks, and ſay with thoſe rebellious wretches, Pſal. 2. 3. *Let us break his bands aſunder, and caſt away his cords from us*, that we may walk at liberty, and that there may be no reſtraint from any thing that ſeemeth good in our own eyes: be not deceived, for you are Adverſaries of the Lord Chriſt.

2. They are enemies to Chriſt, that love that which Chriſt hates, and hate that which Chriſt loves. It is the property of near and boſome friends, to will and nill, to love and hate the ſame things; and enemies are juſt upon the other hand: and ſo it is in this caſe. They that are in love with ſin, (which is the thing, the only thing which Chriſt hates) are ſurely out of love with Chriſt. *They that love the Lord, hate evil*, Pſal. 97. 10. and I may ſay as well, They that love evil, hate the Lord. It's true, that ſuch as love him, may commit it, but yet they have a ſtrange antipathy againſt it, they hate it with a perfect hatred, and every falſe way they utterly abhor. And hence it is that they endeavour to deſtroy it, to crucifie it every day, to put it to the cruelleſt and baſeſt death, and if they had it in their power, they would ſhew it no mercy. You would not uſe a Turk, a Toad, as ſuch a man would uſe ſin. But when a man ſhall cocker it, and ſtroke it, and delight in it, when he ſhall not endure to have it ſtriken with the hammer, or wounded with the Sword of Gods Word, but ſhall be ready to do violence to any man that offers it a blow, or gives it but an ill word, the heart of ſuch a perſon is not right towards Chriſt.

And even as they are enemies to Chriſt, who love that which Chriſt hates, ſo alſo they who hate that which Chriſt loves, and that is holineſs and grace, which he cannot chooſe but love, becauſe it is a beam of his own light, a gift of his own ſpirit, a ſtamp of his own Image, a

part of his own fulneſs, *for of his fulneſs have we all received, and grace for grace.* But you will ſay, Who hates this? I anſwer they that perſecute and ſcorn and vex their brethren for their ſtrictneſs and preciſeneſs, becauſe they follow that which good is, becauſe they fear an oath, becauſe they run not out with them to the ſame exceſs of riot, they are the men that hate grace. For it is holineſs and grace you ſee that is the proper object, and indeed the formal reaſon of their hatred. And they that hate their brethren for their holineſs and grace, which they have received from Chriſt, by which they are conformable and like to Chriſt, would hate him ſo much more then them, if he ſhould come and live among them, by how much he is holier then they are. And therefore let not ſuch as ſay they could affect and like of ſuch a perſon well enough, but that he is ſo pure and ſo preciſe, he will not do as they do, pretend any love to Chriſt. For certainly the ſame affections of ſpite and malice and reproach which they diſcover againſt ſuch men, they would with ſo much greater bitterneſs expreſs againſt the Lord Chriſt, if he were converſant upon the earth, by how much he exceedeth and tranſcendeth them in holineſs and grace.

3. They that are friends to the enemies of Chriſt, and enemies to the friends of Chriſt, are enemies to Chriſt himſelf. Be they who they will that cloſe with thoſe that live in enmity againſt Chriſt, and help them in their oppoſition to his truth and to his cauſe, and to his glory, they can never love Chriſt. No, if they did, they could never ſide with thoſe that are profeſſed adverſaries to the Lord Jeſus, and who endeavour to ſubvert and overthrow his worſhip and religion, and deſtroy his people. And certainly Chriſt cannot chooſe but take them for his enemies, and uſe them like his enemies, while they incorporate themſelves with thoſe that live in open oppoſition and hoſtility againſt him.

And as the friends unto the enemies of Chriſt, even ſo the enemies unto the friends of Chriſt, are enemies to Chriſt himſelf. They that are adverſaries to the Saints, who are as it is ſaid of *Abraham*, the friends of God, the friends of Chriſt, muſt needs be adverſaries to the Lord Jeſus. There is a Covenant and a League of love between the Lord and them, and the league is not defenſive only, but offenſive too, he that toucheth them, ſaith Chriſt, toucheth the Apple of mine eye, touch them, & touch me, *Zac.* 2. 8. Nay, they are not alone in Covenant with him, but more then ſo my brethren, they are one with him. And therefore they are called Chriſt, 1 Cor. 12. 12. *For as the body is one, and hath many members, and all the members are but one body, ſo alſo is Chriſt*: conceive it Chriſt *in aggregato*, comprizing all the Church with him, for *caput & corpus unus eſt Chriſtus* (as *Auſtin* ſpeaks) the head and the body is but one Chriſt: and that which is the name of Chriſt, Jer. 23. 6. *This is his name by which he ſhall be called, The Lord our Righteouſneſs*, is the Churches name too, Jer. 33. 16. *This is the name wherewith ſhe ſhall be called, The Lord our Righteouſneſs.* Indeed his people are the members of his body, and he can never be a friend unto the head, who is an adverſary to the members.

Now if on triall by the former evidences, you find that you hate Chriſt, believe it God hates you. The dearer his affection to his Son Chriſt is, the

the greater is his hatred of the enemies of Christ. The union is so neer, and the love so infinite between the Father and the Son, that God may truly say to Jesus Christ, Do not I hate them that hate thee? I hate them with a perfect hatred, as though they were mine enemies: and I will surely take a course with them, I will bring them low enough. *Sit thou at my right hand*, there sit thou still unmoved and undisturbed, *till I have made thine enemies thy footstool.*

John 17. 24.

For thou lovedst me before the foundation of the world.

Use 2.

IS it so that God the Father dearly loveth Jesus Christ? hence then it follows, that as he hates them that hate Christ, so on the other side he loveth them that love Christ. The dear affection that he bears to Christ draws out his very heart to all those that love Christ. And this is that which Jesus Christ himself teacheth, *John* 14. 21. *He that loveth me*, saith Christ, *shall be loved of my Father*. Let him be what he will, of what condition or estate he will, never so poor and mean and despicable in the world, if he do really and truly love me, my Father loves that man, and loves him dearly for my sake. Nay saith the Father, this man is my Sons friend, he bears a very great affection to my Son Christ, and therefore I must needs esteem and love him for my Sons sake. I have alwayes loved my Son, even from all eternity, and that out of all measure; and upon this account my love and my affection overflows to all those that love him.

Oh how should this prevail with every one of us to love Christ, and love him dearly, since God the Father will requite us to the utmost for all the love we shew to him; all the love that we lay out on Jesus Christ, he will pay us back again, and pay us in the same coin. We may depend upon it, that we shall have love for love. If we love Christ, the Father he will love us. And is the Fathers love worth nothing? Ah, my beloved, it bringeth with it all the happiness and mercy that a poor soul is capable of: And therefore I beseech you let us love Christ: let Christ have our love, that we may have the Fathers love. And here to warm your hearts a little, and to draw them out to Christ, take notice of these few things.

1. View him in himself, behold him in the choiceness and excellency of his own beauty; There is no spot, nor imperfection in him, in the very least degree; *He is fairer then the children of men*, Psal. 45. 2. then any of them all, let them be what they will: for they have blemishes, but he hath none. All the perfections in the world do meet in him, so that there can be nothing added to him. Indeed (my brethren) he is altogether lovely. All others have their imperfections and defects, something there is unlovely in them: but he is altogether lovely: And this is that which makes the Church so far in love with him: She is taken with his beauty, and the delicious savour of his ointments, the sweetness

of the graces that are in him, *Cant.* 1. 3. How is she raviſht in the contemplation of him? *Cant.* 5. 8. *What is thy beloved more then another beloved?* say the daughters to her there; What is he more? saith she: me thinks he is an end with that word: Why have you no eyes to see? He is transcendent, incomparable, and so describeth him from top to toe, and then concludes, *This is my beloved O ye daughters, look upon him, this is he*: As who should say, now judge you whether I have cause to love him, yea, or no. And therefore I am not ashamed to own it: and if you meet with my beloved, you may tell him that I love him, yea that *I am sick of love.*

2. Consider in the next place what he is to you, what interest and propriety you have in him. Why, my beloved, he is yours: I speak this to believers only. And this the Church and Spouse of Christ professeth often, *I am my beloveds, and my beloved is mine*: and yields this as the reason of the high and dear affection that she bears him. A woman, you will say, hath cause to love her own husband. Now Jesus Christ is the husband of the Church, she is his wife, his spouse, his second self, she is called by his name: *We are thine* (say the people of the Lord) *the heathen are not so, nor are they called by thy name.* So that the Saints in this respect, are infinitely more obliged to love him, then these that are without the pale, because they have not such relation to him.

3. Let the exceeding love of Christ to you, draw out your love to him again. *Amor* (they say) is *Cor amentis.* And so let his love be a whet to you. Consider he hath loved you, and therefore you have reason to love him again. This reason doth not hold on both sides: we cannot say that we have loved Christ, and therefore he hath cause to love us. For we never loved him till he loved us first, the love began on his side. But we may truly say, that Jesus Christ hath loved us, and therefore we have cause to love him. For he prevented us with mercy, and with loving kindness, as the Prophet speaks, and this should win our hearts to him. *We love him* (saith the Apostle in the name of all the faithfull) 1 *John* 4. 19. Why so? what is the cause of this love? you have it in the following words, *because he loved us first.* Our love is not the cause of his, but his love is the cause of ours.

4. Survey what Christ hath done for you, and see if it deserve not at the least a return of love from you. He hath made you (that is little: in comparison I mean) all things were created by him, *Col.* 1. 16. but more then this, *he hath redeemed you from sin, from death, from hell it self.* You had been utterly undone, and lost for ever, had it not been for Jesus Christ. But he hath saved that which was lost. He hath raised you from nothing to a Kingdom, from poverty to matchless riches, yea from death to life it self: we were dead, but are alive; all this is Christs doing. We use to love them who have saved our lives: and surely we have cause to love Christ, for he hath saved our lives, and that not from a temporal but from eternal death: Not from the first alone, but from the second death, where the worm never dies, and the fire is never quenched: And therefore he is called *our life*, that is, the cause and fountain of it, *Col.* 3. 4. *When Christ who is our life shall appear.*

So

So that we may truly call him in the Prophets words, *the God of our life*; And therefore we have cauſe to make him the object of our love, and wholly to beſtow our hearts upon him; to love him, by whom we live the life of grace, and look to live the life of glory.

Is it ſo that God the Father dearly loveth Jeſus Chriſt? The more it is to be admired and wondred at that he ſhould uſe him as he did for our ſakes: That he ſhould be angry with him, that he ſhould hide his face from him, and forſake him in a ſence: that he ſhould load him with ſuch a burthen of his wrath, as made him weep and cry, and ſweat and faint. Ah, my beloved, what an admirable thing is this? who can reach the utmoſt of it in his thoughts? had he not cared for Jeſus Chriſt, had he born no affection to him, it had not been ſo ſtrange, that God the Father ſhould deal with him in this manner; But that he ſhould be ſo extreamly harſh to him in whom his very ſoul delights: that he ſhould handle him ſo roughly whom he loves ſo dearly, whom he hath ever loved from all eternity, this is an admirable thing indeed. And that you may the better ſee the wonder of it, the miracle of mercy that is in it, let us conſider a little more particularly and diſtinctly, how the Father uſed him, and for whoſe ſake he uſed him ſo, who was ſo infinitely dear, &c. *Uſe 3.*

1. Conſider how the Father uſed him, who is ſo infinitely dear to him: *he gave him up into the hands of ſinfull men, to deal with him as they pleaſed.* There take the darling of my boſome (ſaith the Father) revile him, mock him, beat him, ſpit upon him, ſcourge him, pierce him, nail him, ſtretch his limbs upon the Croſs, crucifie him, kill him, ſhed his blood, take away his life from him; wreak all your malice on him to the utmoſt, and though he cry and roar, I will not ſave him, I will be far from helping him, and from the words of his roaring, as the expreſſion is, *Pſal.* 22. 1. Though God doth love him infinitely, he left him in the hands of vile men, to uſe him at their own pleaſure: and they uſed him bad enough, as you may ſee, if you ſurvey the Goſpel ſtory. Oh the indignities, reproaches, and contempts that ſinfull wretches poured out upon the Lord of glory! In which reſpect, the Prophet ſaith, *he was deſpiſed and rejected, and men hid their faces from him*, as if they were aſhamed of him, *Iſa.* 53. 3. *I am a reproach of men* (ſaith holy *David*, as a type of Chriſt, Pſal. 22. 6.) *and deſpiſed of the people: all that ſee me laugh me to ſcorn.* Oh the abaſures that he ſuffered from perſons viler then the earth they trod upon, and God the Father who ſo dearly loved him ſtood by, and made as if he ſaw nothing.

Nay more then ſo, he ſuffered much even from his Fathers own hands. He made him ſin, that is a ſacrifice for ſin, and he made him a curſe for us, that there was nothing viſible upon him for a ſeaſon but the ſevereſt and feirceſt wrath of a revenging Judge, as if he had been utterly accurſed from his Father. He ſcourged him moſt bitterly, even till he bleed and roared and ſunk away under his hand. *Thus it pleaſed the Father to bruiſe him; He ſpared not his own Son*, Rom. 8. 32. Though he were his own Son, he laid on and did not ſpare him. He remitted not to Chriſt the leaſt jot of thoſe exquiſite & unſufferable tortures, that were in juſtice due

due to our tranſgreſſions. He drank off at his Fathers hands the cup of fury, he drank the very dreggs, and wrung them out. All this the Father did to Jeſus Chriſt, and more then I am able to expreſs, and yet he loved him infinitely all this while, and did from eternity, and therein lies the great wonder.

2. But ſecondly if we conſider for whoſe ſake the Father uſed him ſo who is infinitely dear to him, the wonder will be yet greater. It had not been ſo admirable, had it been for friends, but it was for enemies. This raiſes and commends the Love of God, ſaith the Apoſtle, Rom. 8. 10. *that we being ſinners, yea being enemies, he reconciled us to him by his Son.* He uſed a means, by giving up his Son to ſhame, to make up all the breaches between us and him, and herein lies the quinteſſence of this buſineſs, the ſparkle in the jewel of the grace of God: That he ſhould prefer the good, the glory, the ſalvation of his enemies who lived in open oppoſition, and hoſtility againſt him, before the eaſe, refreſhment, ſafety, life of his own Son, whom he ſo dearly loved from all eternity: That he ſhould rather chooſe that one whom he loved ſo exceedingly, ſhould die, then they; ſhould be made a curſe, then they: ſhould undergo the tortures and the pains of hell, then they: juſtice reſolves they muſt be undergone either by his beloved Son, or his hateſull enemies. It muſt and will be ſatisfied either by the one or by the other. Well then if it muſt be ſo, his deareſt Son ſhall ſuffer, and his enemies go free; yea he ſhall ſuffer to the very death, rather then they ſhall be puniſhed (ſaith the Father,) There go my poor harmleſs Lamb to ſlaughter in their ſtead, there go his blood and life and all: He ſhall bleed and bleed to death, that they may be healed and live. Oh the narrow hearts of men! how far ſhort do they fall of comprehending ſuch a miracle of mercy! Well may the Angels wonder at it, and deſire to peep into it. Yea, the bleſſed Lord himſelf, whether as wonding at, or willing to make us wonder at this admirable buſineſs, hath called the name of Chriſt Wonderfull.

Uſe 4. Is it ſo that God the Father hath dearly loved Jeſus Chriſt from all eternity? This then may ſerve for ſweet and pretious conſolation to all them that belong to Chriſt: for they may be hence aſſured that God hath loved them from all eternity even as he did Chriſt. For if you mark it well, our Saviour ſpeaks here of the love the Father bare him as man and Mediator, as the head of his Church, and ſo he loved him not alone, but he loved his members in him, and he loved his members with him. Indeed he loved him as Mediator in reference to thoſe for whom he was to make peace: and loved him as a head in reference to thoſe who were to be members of his body: and as he had not been a Mediator and a head, but for the working of their ſalvation, whom God appointed thereunto: ſo neither had he been beloved in that capacity, and under that conſideration, but upon the ſame account: and conſequently if he were beloved as man, and Mediator, and head of his Church from everlaſting, his people and his members were beloved from everlaſting too, without whom he was no head. They were deſigned to be members by the ſame decree by which he was deſigned to be head. And as they were elected in him, ſo they were beloved in him before the foundation of the world.

But

But you will ask me, Which way doth this yield you out such pretious comfort that you have been beloved of God from all eternity?

1. It is a comfort to consider that the great and glorious God of heaven and earth should think of such poor worms as we from everlasting, much more that he should set his love upon us. The world it may be looks upon us as not worth the speaking of, as not worth the thinking of, much less as worthy of the least respect: And this it may be troubles and dejects us now and then. But this may cheer us, and encourage us upon the other side, that God himself did think upon us, yea, and dearly love us too from all eternity: when we had not a being in the world, (save only in the Counsel and Decree of God) he made more of us, then these men do now we have a gratious being.

2. It is a comfort to consider, that God and we have been such old friends, that he hath loved us from all eternity. For it is like the love will hold, that hath been of such standing. We have a Proverb, Change not an old friend for a new, because the new is like to be more fickle. God hath been an old friend, time out of mind: And therefore he is like to be the more constant. From everlasting he hath loved us, and therefore we may safely rest and rely on his love.

3. If God have loved us from everlasting, then he hath loved us all along since that time. Before we had a being in the world, and since we had a being: before we had a gratious being, when we were dead in trespasses and sins: And if he loved us then, assuredly he will not cease to love us now, notwithstanding all our unallowed imperfections and defects: He will continue and go on to love us still, till he have lodged us with himself in glory.

Oh how should this revive the hearts of those among the Saints, who are so apt to doubt the love of God, because they sin so often, and so much against him! Why man, God loved thee when thou didst sin against him more then now thou dost; he loved thee when thou hatedst him, and therefore certainly he will not hate thee now thou lovest him. No, he that loved thee from the beginning, will love thee also to the end. He that loved thee from everlasting, will love thee to everlasting, *and nothing in the world shall separate us from the love of God which is in Christ Jesus our Lord.*

And thus we have at length dispatched the body of our Saviours prayer, and are arrived at the close or the conclusion of it: In which his drift and purpose is, to render his Disciples (for whom he hath petitioned all along before) very acceptable and very gratious to his Father, and so to leave them in his hands. And that upon this account, because they only had the true and saving and affective knowledge of him; They only were acquainted with him, when as all the world beside were strangers to him. And it was reason he should rather do for them, then do for strangers. *Oh righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me, and I have declared unto them thy name.* q. d. And now to shut up all, and to come to a conclusion, I pray thee Father to consider this, for close of all, That the world for whom I have not said a word in all my prayer, nay for whom I have professed not to pray, (*I pray for these, I*

pray

pray not for the world) yet they (the world) are wholly ignorant of thee, and unacquainted with thee. But I that have put up this prayer to thee, know thee very well, no one in the world better. And they for whom I have put up this prayer, know thee too by my means, for I have manifested and declared thee to them. And therefore I am confident, that thou wilt hear and answer me in their behalf: None know thee in the world but I and they: I that pray, and they for whom I pray. Remember that, and I have done: I say no more, but even leave thee to consider whether thou wilt hear and answer me for them, or no, *O righteous*, &c. *the world*, &c.

In this conclusion of our Saviours prayer, I shall consider but these two things: To whom he speaks, and What he speaks, for close of all. First, to whom he speaks, and that you see my brethren, is to God, whom he stileth *righteous Father*. Secondly, what he speaks in the remainder of the two verses, which may be very well divided, by the subjects of his speech, the persons that he speaks of, *viz.* the world, himself, and true believers, as we shall see at large hereafter.

Begin we with the person that he speaks to, and him he mentions by his title and his attribute. His title here you see is Father, his attribute is righteous, *righteous Father*.

As for the first of these my brethren, I have shewed you more then once, that Father in this prayer of our Saviour is not personally taken for the first person of the Godhead: For the first person of the Godhead (though it be the Father of our Saviour Christ as God, yet) it is not so properly the Father of our Saviour Christ as man. And our Saviour Christ speaks as man in this place. And therefore Father here is essentially taken for the whole Godhead subsisting in the three persons. And even as we, by Father, mean the Godhead when we pray our Father which art in heaven: So doth our Saviour Christ too. As man he is in this respect like us, as the Apostle tells us, *he is in all things like unto us, sin only excepted*.

Now the attribute he gives the Godhead, which he denotes by Father here, is righteous, *Righteous Father*. But wherefore doth he mention this, rather then any attribute of God, on this occasion? Why might he not have said as well Almighty, or Eternal, or Mercifull, or Gratious Father? The special reason why he chooses this expression (as far as I conceive) cannot be clearly and undoubtedly resolved. Judicious *Calvin* thinks he doth it in opposition to the unrighteousness of men: So to comfort true believers, that however they were like to meet with nothing but injustice and unrighteousness in the world, yet he was now committing them into the hands and keeping of a righteous God. Others guess at other reasons. Once, this is clear and manifest, that he picks out this attribute of God among the rest, and whereas many others lay before him, he fixes upon this only: He comes to God in prayer, by the name of *righteous Father*: The thing is evident, though the particular Consideration that induced him to it be unknown. So that the Points to be observed here are two.

First God is a just and righteous God in himself and in all his dispensations.

Secondly,

Secondly, That Jesus Christ came to him as a righteous God, when he was pouring out his prayers to him, or making his Petition to him.

DOCTRINE.

God is a very just and righteous God.

None knew him better then our Saviour, and he calls him *Righteous Father*: So doth the Holy Ghost in Scripture very often. The Prophet *David* stileth him *The Righteous God*, Psal. 7. 9 And *Jeremiah*, *The Lord that judgeth righteously*, Jer. 11. 10. Indeed he doth not judge after the sight of his eyes, nor reprove after the hearing of his ears; that is, he is not deceived with the external shew of things, with which the eyes of men are often taken. He is not misled and carried with reports to deal unjustly in the least degree. No, *with righteousness he doth judge the poor*, (who many times are over-born in lower Courts, by those that are too strong and mighty for them) *and reprove with equity for the meek of the earth*: Though they be meek, though they be not clamorous and troublesome, and though they do not wring but justice from him (as the poor widdow in the Gospel did from the unrighteous Judge, by unweariedness, earnestness, and tyring importunity) yet they shall have it easily and readily, he will dispense it to them freely of his own accord. And this is that which holy *David* so applauds him for, and he will have it spoken to his praise among the Heathen, Psal. 96. 10. *Say among the Heathen, The Lord reigneth and he shall judge the people righteously. Let the Heavens rejoyce, and let the Earth be glad before the Lord, for he cometh, for he cometh to judge the Earth. He shall judge the world with Righteousness, and his people with his Truth.* So that you see the point is clear; That God is a very just and righteous God. And you will be the better satisfied in it, if you consider but these three things.

First the largeness of his Jurisdiction and Dominion: His Government is universal and extends to all the world, and therefore he must needs be righteous. He is the judge of all the earth: And what (said *Abraham*) *Shall not the Judge of all the earth do right?* Gen. 18. 25. The Supream and Soveraign Judge before whose dread Tribunal all the World must stand, and at whose Bar they must be tryed for that which most concerns them too, their precious souls; from whose determination no man can appeal with any hope of being righted in a higher Court, seeing there is none above it. *Is God unrighteous?* I say as the Apostle, Rom. 3. 5. *How then shall he judge the world?* Indeed inferiour Governours may be unrighteous and corrupt, and yet this universal frame continue and subsist, because they are perpetually subject to the Soveraign Judge, who *standeth in the Congregation of the Mighty, and is a Judge among the Gods*, as *David* speaks, Psal. 82. 1. But if the universal Judge should be unjust, whom none can over-top nor call to an account, what could be lookt for but confusion? 1.

Another ground of the righteousness of God, is the immensity and infiniteness of his presence. As he is Governour and Judge of all the world, so he is in all the world. The largeness of his presence is answer- 2.

able to the largeness of his Jurisdiction and Dominion, and this contributes very much to the uprightness and the justice of his Government. Inferiour Magistrates, although perhaps they have no mind to be unjust, yet they are often times misled by sinister information. They are not present everywhere, they see not every thing themselves, and therefore are necessitated to proceed *secundum allegata & probata*. And many times it comes to pass, that things which are untrue are testified and proved before them, and so they do *in actum*, though not *injuste*, by means of which the Innocent is injured and oppressed; See an example of it in *Mephibosheth*, who by the false suggestions of his wicked servant *Ziba*, was outed of his goods and his possessions, 2 *Sam.* 16.4. Had *David* known that good *Mephibosheth* had still remained loyal to him, had he not been abused by a forged information, how far would he have been from doing such apparent wrong as he did in that sentence? But he relyed on Testimony for the truth of that which by reason of remoteness could not fall within the compass of his own notice, and so was led into that gross mistake which you have heard. Now there can no such Errors happen in the Government of God, because himself is present every where, and therefore cannot be misguided by sinister information. He taketh nothing upon trust, upon suggestion, as all our Governours on earth do. No, my beloved, he sees all with his own eyes, he hears all with his own ears; nothing is said or done but in his presence. *His eyes in every place behold the evil and the good*, saith *Solomon*, Prov. 15.3. whether it be good or evil, whether it be near or far off, it is within his own view, his eyes behold it, he need not to depend upon a witness for the proof of it: So that in this respect he is not subject to such injustice in his government as other Kings and Rulers are.

3. Thirdly, God must needs be righteous in his Administrations, because he is inclined to it by his inward Disposition: he hath a self propensity to righteous dealing; *The righteous Lord loveth righteousness*, Psal. 11.7. his very heart is set upon it; as he acteth without, so he affecteth it within. There are many in the world that do justice, who yet do not love justice: They execute it out of Politick respects and reasons only, or out of affectation of applause with men, not out of inward inclination and affection. The Judge of whom our Saviour Christ makes mention, *Luk.* 18.2. did the poor widdow justice, and yet he calls him an unjust Judge, because he did not execute it out of love to justice, but himself; To wit, that he might quit himself, and rid his hands of the unwearied importunities of such a sutor as would not give him rest till he had done it: *Because this widow troubleth me, I will avenge her*; not because her cause is just: His aim was not to do her right, but obtain his own quiet. But herein God excells, he doth justice, and that because he loves justice: He doth not execute it by compulsion and constraint, or out of by-sinister ends: but out of the affection that he bears it, and the dear regard he hath to it. And this is that which he professeth of himself, Isai. 16.8. *I the Lord love judgement.*

Use 1. Is God a very just and righteous God? This then may serve to quiet us,

us, and calm our troublous and tumultuous thoughts about the great diſorders and confuſions that we diſcover in the world. It may preſerve us from repining againſt God, and charging him fooliſhly. What though the wicked proſper in the world, what though their eyes ſtand out with fatneſs, while the people of the Lord are troubled, and afflicted, and diſtreſſed! Will you preſume to queſtion Gods Juſtice! Rather conclude the Lord is righteous; and where you cannot fathom his proceedings, cry out with the Apoſtle *Paul, O the depth and the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out?* Let *Davids* error be your caution: *I was envious at the fooliſh when I ſaw the proſperous ſtate of wicked men,* Pſal.73.3. *They are not in trouble, neither are they plagued like other men. But as for me, I have waſht my hands in vain: for all the day long I have been plagued and chaſtned every morning.* It was no fair and equal dealing as it ſeemed to him; he knew not what to make of theſe proceedings. And where was *Jeremiah*, when reaſoning with him of his judgements, as he calls it, *Jer.*12.1. he thus expoſtulateth the caſe; *Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly?* He could conceive no reaſon for it, and therefore takes upon him to call the Lord to *coram*, how he could warrant his proceedings. If ſuch blaſphemous thoughts aſſault us, my Beloved, let us remember that of *Auſtin*, The judgements of the Lord are *aliquando aperta, aliquando occulta, ſemper juſta:* ſometimes ſecret, ſometimes open, always juſt: yea juſt when they are ſecret, when with the Prophet *Jeremiah* we cannot ſee the reaſon of his judgements: And let us have it always in our thoughts, that the time is drawing on, when the juſtice of the Lord (which in this preſent life is cover'd and obſcur'd) ſhall be revealed and made bare-fac't to the world, to wit, at the great day of retribution, which is therefore called in Scripture, *The day of Revelation of the juſt judgement of God:* which here is hid in the proſperity of the wicked, and the preſſures of the righteous.

Is God a very juſt and righteous God? Then let it comfort and encourage thoſe who are abuſed and injured, and oppreſt by them who are too ſtrong and mighty for them, ſo that they know not which way in the world to help themſelves againſt them. Conſider with your ſelves, you who are in this condition, though others do you wrong, yet God will ſurely do you right, and he will do it readily, for he takes delight in it; *He hath prepared his Throne for judgement, and he ſhall judge the world in righteouſneſs,* ſaith *David*, Pſal.9.8. And what doth he infer upon it? *He will be a refuge to the oppreſſed.* And therefore let all thoſe that are oppreſſed fly to this refuge, and let the righteouſneſs of God ſupport them, and uphold them, againſt the wicked and unrighteous dealing that they find from men. He loveth righteouſneſs, and therefore he will ſurely do you right; he hateth iniquity, and therefore he will ſurely puniſh them that do you wrong: And therefore go and cry to him, tell him how you are uſed by thoſe that over-power you in the world, and that you have no friends nor means to help your ſelves, and ſo beſeech him earneſtly to ſhew himſelf, and to appear for you: ſay as *Hezekiah* did, Iſa. 38.14. *Uſe 2.*

O Lord I am oppreſt, undertake for me; and be confident of this, that you cannot eaſily put any buſineſs into the hands of God, that he takes more delight to do; O it is a thing that pleaſeth him exceedingly, he loves it dearly to do them right that ſuffer wrong, and to avenge the wrong they ſuffer, upon thoſe that do it. *He loveth righteouſneſs, and hateth iniquity*: yea, the leſs able you are to relieve and help your ſelves, the more he loves to do you juſtice: And therefore takes upon himſelf the ſpecial care of thoſe who are moſt deſtitute of earthly ſuccour, as the fatherleſs and widdows, and the like. *A Father of the fatherleſs, and a judge of the widdows, is God in his holy habitation*, Pſal. 68. 5.

Uſe 3. Is God a very juſt and righteous God? This then may be a motive and inducement to us, to ſtand no longer out againſt him, but to come in to him, and become his ſubjects. It is a great advantage to the ſubject, and a ſpecial benefit, when he that is inveſted with Supream authority and power, will not abuſe it any way to the damage of his people; Our earthly Governors are very ſeldom ſo upright, but they will ſtrain their power a little now and then, (and it may be, not a little) to incroach and to intrench upon the liberty, upon the property, upon the rights and priviledges of the Subject. But God, my Brethren, is a righteous God; yea he is ſo incomparably juſt, that though he be Omnipotent, and doth what pleaſeth him in heaven and earth, ſo that none can ſtay his hand, nor ſay unto him, What doſt thou? By means of which Almightineſs of his he might oppreſs his ſubjects at his own pleaſure, and need not fear that they will riſe againſt him to recover and reſume their right from him: Yet he doth nothing elſe but right to them, he doth not injure them, or wrong them any way; Yea, he ruleth righteouſly, not out of politick reſpects and reaſons only, but out of inward inclination and affection. O my Beloved, who would not be ſubject to ſuch a King as this is? Why ſhould we not rejoyce to reſign all to him, and to be under his authority and juriſdiction, as the Prophet counſelleth us, Zach. 9. 9. *Rejoyce greatly O daughter of Sion*; and why ſo? *becauſe thy King cometh to thee, and he is juſt*. (Even ſo ſay I to you my Brethren) God is a very juſt and righteous God, and he deſires to be received and entertained by you: That you would ſet your gates open, that he may enter and ſit upon the Throne in your hearts. Say to him now, Ride on Lord, becauſe of thy righteouſneſs; Come in Lord, and take command of us; We would willingly be ruled by ſuch a juſt and righteous Prince as thou art.

Uſe 4. Is God a very juſt and righteous God? *Where then ſhall the wicked and ungodly appear?* What will they do who are unrighteous, when the time of judgement comes, who have lived in the continued and voluntary breach of all his laws? what will they plead why they ſhould not be condemned? Me thinks the juſtice and the uprightneſs of the Judge ſhould aſtoniſh and affright them, who have ſo ill a cauſe, ſo bad a matter to be heard before him. If they whoſe hearts and lives are full of all unrighteouſneſs be judg'd with juſt and righteous judgement, if they receive according to their works, what think you will their portion be? Ah, my Beloved, lay it ſeriouſly to heart, you that run out with the intemperate, you that oppreſs and grind the poor, that are abominable and diſobe-

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dient, and to every good work reprobate, how will you hold up your heads when the day of reckoning cometh, and all your sins shall be laid open in their colors? when God shall bring every work to judgement, and every secret thing, when he shall rip up all your close abominations, and all your secret wickednesses, that never any eye saw, when the books shall be laid open, and all the black bills read; when God shall say to the Ministers of vengeance, Go give them now according as their works have been. Look how much they have sinned, and how much wickedness they have committed, so much sorrow and torment give them. Oh then what wringing of hands, what renting of hearts, what cries and lamentations will there be? able to make a Rock relent, and a Flint to fall asunder; and yet God will stand out immoveable against them all; for he is a righteous God; nothing will bend him from the rule of Justice.

And as this serves for terrour to the wicked, so for comfort to the righteous, that God is such a just and righteous God. *Use 5.*

But you will say, *What reason have we to rejoyce in this? For if we have but justice from him, we are certainly undone; for what have we deserved but death and ruine?* *Quest.*

To this I answer, If we have justice from him, we are well enough, and this we shall be sure to have, and therefore let us take comfort. I speak not now of such a justice as respects the merit of the work; for this we are delivered from; but I speak of such a justice as respects the truth of his promise, by which he hath engaged himself, that he will forgive our sins, that he will reward our labours, that he will punish all our enemies: and if he keep his word with us, (as he is bound to do in justice) I hope we are in a very good case. His righteousness lies at stake for all those, by reason of his Covenant and Engagement to us. Indeed before he made the Covenant he was free, he might have done according to his own pleasure; But having made it, he is bound, he is held to it, and may not vary. Now he must forgive our sins, or else he is unrighteous, as the Apostle *John* insinuates in 1 *Joh.* 1. 9. *He is faithful and just to forgive us our sins.* Now he must reward our labours, or else he is unjust, as the Apostle *Paul* speaks, Heb. 6. 10. *The Lord is not unrighteous to forget our work and labour:* He doth not say, the Lord is not unmerciful, but *the Lord is not unrighteous*; Now he must give us everlasting rest, and render everlasting trouble to our enemies, and that upon the same ground: And therefore saith the same Apostle, 2 Thes. 1, 6. *It is a righteous thing with him to render tribulation to them that trouble you; and to you that are troubled rest with us*; So that you see the justice, and the righteousness of God, which is a ground of horrour to the wicked; yet it is a ground of comfort to the godly. It is very ill for them, it is very well for us, that God is such a righteous God. It is their loss, and it is our gain. *Answ.*

And the cause is manifest; for he proceeds with them according unto such a justice as respects the merit of the work; and he proceeds with us according unto such a justice as respects the verity and truth of his promise. And therefore though ungodly men have cause to fear and tremble

tremble at it, yet we have reason to rejoyce at it. And this is clearly intimated by the Prophet *David* in the fore-alledged place, which indeed is very notable to this purpose, Psal. 96. ult. *Let the heavens rejoyce*, saith he, and so on. And why so? *for he shall judge the world with righteousness, and the people with his truth.* Observe it well, *the world with righteousness*; the people that stand in opposition to the world, his *people with his truth*: The world with such a righteousness as looks upon the merit of their works; His own people with such a righteousness as looks upon the truth of his promise. His *people with his truth*; *Righteousness and truth do kiss each other.* O let the people of the Lord rejoyce that they shall have righteous judgement; that God will do according to his promise and his Covenant with them, when the great day of retribution cometh. That he will in this respect be just and righteous to forgive them and reward them: Let them be glad of this for ever.

Use 6. Preached at the Assize. I have but one thing more to add, and that shall be a word of humble Admonition to the Deputies and Ministers of God, Superior and Inferior Magistrates, to labour to conform themselves to him in this respect, and to be just and righteous as he is. They are under him, and for him, and therefore should endeavour to be like him. Honorable and Beloved, the Land abounds with wickedness of every kind, there is much unrighteous dealing everywhere with God and man. This calls for righteous dealing from them that bear the Sword of Justice; that these abominations may be purged out, and that our breaches may be yet repaired. In such a time as this, when there are such abuses, such blasphemies, such prophanations of the day and Ordinances of the Lord, such swearing, drunkenness, uncleanness, incest, *&c.* as former ages have not equal'd: Justice should flow down like water, to wash away this filth from us, and righteousness as a mighty stream that violently bears down all before it, and will not be diverted from the Channel which it ought to run in. As there is no respect of persons with God, let there be none with you; let every one receive according to his cause, and according to his deeds.

When parties struggle in the bowels of a Nation, when there are factions up, as there are at this time, there is a great temptation to unrighteousness in this respect; one must be favourd, because he is of such a party, another must be rigorously dealt withall, because he is of such a party; though the cause of both be like. It ought to be the care of Magistrates, that in the execution of their Office, they be not byassed, that they be not drawn aside by such low considerations. They must not φιλιππίζειν, with the Delphian Oracle, they must not speak or act in their Administrations so as to comply with any party, as if they were afraid of doing that which will displease the strongest side, which will not relish well with those who may do them a displeasure: No, they must χρηίζειν, judge for Christ and act for God, and do as near as it is possible, as he would do if he were in their places: they must be just as he is. And to encourage you to this; Consider

1 First, This is the ready way to settle, and establish and confirm this tottering Nation when it shakes, and when it is about to fall. Justice upholds the

the pillars of it; It is *Columna & corona Reipublicæ*. There are at this time many things in agitation, and many ways and projects thought upon to ſettle Government among us: But when we have run through them all, we ſhall find in the concluſion that nothing in the world will do it like to righteouſneſs. Let the form, and let the frame of Government be what it will, the Throne muſt be eſtabliſht by righteouſneſs; Eſpecially when it is firſt ſet up. Juſtice is as neceſſary to confirm a new Government, as Miracles to confirm a new Doctrine. And if the people find not this, if there be tyranny, injuſtice, and oppreſſion ſtill, that which made the old unpleaſing, will have the ſame effect and operation on the new.

Secondly, This Righteouſneſs in your Adminiſtrations will make you amiable in the ſight of God; as God himſelf is righteous, ſo he loveth righteouſneſs; as he acteth it himſelf, ſo he affecteth it in others. *The righteous Lord* (ſaith holy *David*) *loveth righteouſneſs, his countenance doth behold the upright*, Pſal. 11. 7. Righteous he is in all his actings and adminiſtrations; he is the righteous Lord: ſo righteous and ſo juſt, that there is none in that reſpect like him: and that out of a principle of love within: the righteous Lord loveth righteouſneſs, yea, he affecteth it, and loves it ſo, that he gives no man a good countenance, or a good look ſo much, that is not juſt and righteous too: his countenance doth behold the upright, the upright and none elſe. But as for thoſe that are unrighteous, he abhors them, all of them without exception, he *hateth all workers of iniquity*, Pſal. 5. 5.

Thirdly, As it will make you amiable in the eyes of God, ſo you will find it to be very beneficial to your ſelves: They are precious promiſes that God makes, and great rewards that he gives to thoſe that love and do Juſtice. That is a ſignal one, Iſa. 33. 15. *He that walketh righteouſly and ſpeaks uprightly; he that deſpiſeth the gain of oppreſſion, and ſhaketh his hands from holding of bribes*, ſo that if any put a bribe into his hand before he be aware, he ſhakes it out again, and doth not hold it: *he ſhall dwell on high, his place of defence ſhall be the munition of the Rocks: bread ſhall be given him, his waters ſhall be ſure*: He ſhall have honor, *he ſhall dwell on high*, he ſhall be lifted up above his brethren: He ſhall have ſure protection, *his defence ſhall be the munition of the Rocks*; high, that the enemy can never reach him, and high upon *the Rock*, that he cannot undermine him. And as he ſhall have honor and protection, ſo he ſhall have proviſion too, *bread ſhall be given him*, and full proviſion; he ſhall have bread and water too, and this ſhall be ſure to him; *Bread ſhall be given him, his waters ſhall be ſure.*

And as there is much promiſed to, ſo there hath been much done for thoſe who have laid out themſelves in doing juſtice. You know how *Jehu* ſped, and yet he did it in hypocriſie. The Kingdom was continued in his line to the fourth generation. *Phineas* it ſeems was more upright, and therefore he had a reward that laſted longer, Numb. 25. 13. *He ſhall have and his ſeed after him the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God*, to wit, in executing juſtice on that notorious pair of foul offenders; Indeed the recompence of him that doth

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it in sincerity, shall last for ever; For he shall dwell upon Gods holy Mountain, he shall receive an *Euge*, when the great day of reckoning cometh.

And thus far of the first conclusion, God is a very just and righteous God. I shall speak very little to the second, because indeed it is not large: however I shall touch it in a word or two.

DOCTRINE.

That Jesus Christ came to him as a righteous God, and looked upon him as a righteous God, when he was making his petitions to him.

You see it evidently and demonstratively in the Text: this is the appellation that he gives him, *Righteous Father*; His thoughts it seems are taken up more with the righteousness of God, then any other attribute of his at this time.

I shall not undertake to shew why he did so, he had his reasons in his own breast and bosom. Only this is probable, he did it that he might be an Example and President to us, that we might learn of him to do as he did; That when we are approaching to the Throne of grace, we might be very much possest with deep and serious contemplations of the righteousness of God.

Use. And therefore to make a little application of the point, Let us learn of Jesus Christ, how to behave ovr selves when we are making our addresses to the Majesty of God, and pouring out our prayers to him. We are exhorted very often in the Scripture to be followers of Christ, and so to walk and act, as we have him for an example, in all his imitable ways and actions; his practice ought to be a rule to us; and therefore let us labour to conform our selves to Jesus Christ in this particular; when we are drawing nigh to God in prayer, let our thoughts be taken up with meditation of his righteousness, let them work much upon this attribute of his.

It will be very useful to us, as I shall shew you in a few particulars.

1. The meditation of the righteousness of God, will humble us for sin, and stir us up (as far as it is possible) to cleanse our selves from sin, when we are making our approaches to him: For sin, my Brethren, is against the righteousness of God; yea in directest opposition: And therefore it is set out by the name of *unrighteousness* in Scripture. Not only all injustice is unrighteousness, but sin is generally so; *The wrath of God*, saith the Apostle, *is revealed from heaven, against all ungodliness and unrighteousness of men*, Rom. 1. 18. against every kind of sin, especially that violates the second Table. And so *all unrighteousness is sin*, saith the Evangelist, 1 *Joh.* 5. 17. And I may say as well, all sin is unrighteousness. And hence it is my Brethren, that it is so infinitely odious to the righteous God.

And truly did we seriously consider this, my Brethren, when we come to pray before him, we should be deeply humbled for it, and ashamed

aſhamed of it, we ſhould ſtrive exceedingly to quit and rid our ſelves of it, which is ſo contrary to this attribute of his, and conſequently is ſo deteſtable to him. Oh we would ſhake and quiver every joynt, to think of coming to the righteous God in our unrighteouſneſs unhumbled for, and unreformed. We would conſider with our ſelves, What will the Lord ſay to me when he ſees me in his preſence? How will he look on ſuch a wicked and unrighteous wretch as I am? how is it poſſible but he ſhould hide his eyes from me? how can he chooſe but hate me and abhor me? Do I expect to find favour in his eyes, and come before him with that which he ſo abhors, as if I meant to vex him, and provoke him? And therefore if we ever look to ſpeed with God in prayer, let us conſider what a righteous God he is, and let us labour to cleanſe our ſelves from our unrighteouſneſs, that is, as far as it is poſſible from every ſin, and he will receive us, as his own expreſſion is, 2 *Cor.* 6. 17. or otherwiſe he will not.

2. The meditation of the righteouſneſs of God, will ſtrengthen and confirm our faith, in all the pretious promiſes of God, when we are pouring out our prayers to him: Becauſe indeed his righteouſneſs and juſtice lies at ſtake for the performance of his promiſes, by reaſon of his Covenant and Engagement to us. It is true, before he made the Covenant he was free, he might have done according to his own pleaſure: But having made it, he is bound, he is held to it, and may not vary. Now he muſt forgive our ſins, (ours that believe) or elſe he is unrighteous, as the Apoſtle *John* inſinuates, 1 Joh. 1. 19. *He is faithful and juſt to forgive our ſins:* Now he muſt reward our labour, or elſe he is unrighteous, as the Apoſtle ſpeaks, Heb. 6. 10. *The Lord is not unrighteous to forget your work and labour.* He doth not ſay, the Lord is not unmerciful, but *the Lord is not unrighteous:* Now he muſt give us everlaſting reſt, and render everlaſting trouble to our enemies, or elſe he is unrighteous: And therefore ſaith the ſame Apoſtle, 2 Theſſ. 1. 6. *It is a righteous thing with God to render tribulation to them that trouble you, and to you who are troubled, reſt with us.*

And therefore when we pray for the pardon of our ſins, the acceptance of our labours, or any other good thing comprehended in the Covenant, from the beginning of it to the end: Let us fix our ſerious thoughts, not only on the mercy, but alſo on the juſtice and the righteouſneſs of God, and we ſhall find it will exceedingly confirm our wavering faith, while we conſider that his righteouſneſs is bound for the performance of his promiſes; and that as ſure as God is righteous, he will with-hold no good thing from us.

JOHN 17. 25.

The world hath not known thee.

OUR Saviour having ended the petitionary part, is at length come to the concluſion of his prayer: In which he ſhews the Father reaſon why he ſhould be heard in all that he hath been a Suitor for in the behalf of true believers. (*viz.*) Becauſe himſelf and they were inwardly acquainted with him, whereas all the world beſides were ſtrangers to him, as I have noted heretofore.

In this concluſion of our Saviours prayer, have been conſidered two things. To whom he ſpeaks, and What he ſpeaks. Firſt, To whom he ſpeaks, and this you ſee my brethren, is to God, whom he ſtileth *Righteous Father.* Secondly then in the next place, What he ſpeaks; and here is ſomething that he ſpeaks againſt the world, and ſomething that he ſpeaks for himſelf and true believers. 1. Here is ſomething that he ſpeaks againſt the world, *the world hath not known thee.* 2. Then here is ſomething that he ſpeaks for himſelf and true believers, *but I have known thee, and theſe have known that thou haſt ſent me.*

To whom our Saviour ſpeaks as he is ſet forth by his title and his attribute, hath been conſidered heretofore. The thing which we have now in hand, is what he ſpeaks, and more particularly what he ſpeaks againſt the world. *Oh Righteous Father, the world hath not known thee.*

We have obſerved heretofore out of the ninth verſe of this Chapter that he ſpeaks not for the world. No, it is utterly excluded from having any ſhare at all in our Saviours interceſſion: let their caſe be what it will, let their neceſſities be what they will, Chriſt even leaves them to themſelves, and never interpoſes for them to the Father. Nay, which is worſe, he ſpeaks againſt them. He ſpeaks againſt the world, as you hear him in my text. You ſee he cannot end his prayer, but he muſt have a parting blow at them (*Oh righteous Father, the world hath not known thee,*) to kindle and exaſperate his wrath againſt them. It hath not known thee with a knowledge of affection; they have not known thee ſo as to love thee and obey thee. They are ſtrangers, yea, they are enemies to thee. Let juſtice have its courſe againſt them, let it be executed on them to the utmoſt.

This I have glanced at only from the general, that Chriſt ſpeaks againſt the world. Proceed we more particularly to conſider what he ſpeaks againſt the world. *Oh Righteous Father, the world hath not known thee.*

And here I ſhall unfold the terms, and come to a more ſpecial obſervation. Two things we have to be enquired and reſolved. 1. Whom our Saviour means by world. 2. What he intendeth when he affirmeth of the world, that it doth not know God.

As for the firſt of theſe, The world imports not here the frame and fabrique of the world (as it doth ſometimes in Scripture) but the people of the world. And yet not all the people of the world neither: for

Jeſus

Jesus Christ immediately excepts himself and true believers. *The world hath not known thee, but I have known thee, and these have known thee,* The world you see is set in opposition here to Christ and his Disciples. So that our Saviour by the world intends all the people in the world besides himself and true believers.

Now of all these he saith expressly that they know not God. You must not understand it absolutely, that they know him not at all, in no respect and under no consideration. The very Heathen know him in a sense and in a measure. There is τὸ γνωστὸν, somewhat to be known of God, by the works of the creation, and by the things that he hath made, *Rom.* 1. 19. even by the book of Creatures which the Heathens have and study. And therefore it is charged upon them afterwards at *ver.* 21. *that when they knew God, they glorified him not as God*; They did not glorifie him according to their knowledge of him. And if the Heathen, who have but the Book of Creatures, know the Lord a little; Professed Christians, who have the Book of Scriptures, know him more. I say, professed Christians who have no interest at all in Christ, no truth of saving grace in them, even these may go far in a notional, speculative, discoursive knowledge of the Lord, beyond many sound believers: and yet these are of the world. So that our Saviour means not absolutely when he saith to his Father here, *The world hath not known thee, q. d.* they have not known thee at all: But they have not known thee so, in such a manner, and with such a kind of knowledge as I and true believers do. *Oh Righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me, and I have declared unto them thy name,* all that is necessary to be known of thee.

You see the meaning of the words, The world here is opposed to Jesus Christ and true believers: So that it is not *mundus mundus*, but *mundus immundus*, as *Austin* calls it. It is the unbelieving and unsanctified world, saith our Saviour, knows not God. He means not, that they know him not at all, but they know him not aright.

How and in what respects they know him not aright, I shall open by and by, In the mean time the Point is this.

DOCTRINE.

That unbelievers and unsanctified persons know not God, at least they know him not in such a manner, and with such a knowledge as they ought to do.

This is the usual Character of such in Scripture: This is the Character of unbelieving Heathens, *they are the Gentiles that know not God,* 1 Thes. 4. 5. This is the Character of unbelieving Christians, *they know not God, and obey not the Gospel of the Lord Jesus Christ,* 1 Thes. 1. 8. So that all unbelieving and unsanctified persons, whether they be Heathens or professed Christians, are ignorant of God: yea though they discourse of him, and that excellently too, and pretend acquaintance with him, as those whom the Apostle mentions, *Tit.* 1. 16. *They profess*

they know God, but in works they deny him. Yea, though they cry to God, as *Israel* did, *my God, we know thee*, while they cast off the thing that is good, Hosea 8. 2, 3. yet they know not God indeed. Their knowledge of him is not right and sound, and consequently is not worthy of the name of knowledge, as I shall evidently clear it to you in a few particulars.

1. Unbelievers, *&c.* know not God in such a manner, and with such a kind of knowledge as they ought to do, in that they know him not with an affective knowledge, so as to love him and delight in him. Knowledge in Scripture doth connote affection: and that which carries not the heart and the affections with it, deserveth not the name of knowledge. And therefore men are frequently affirmed in Scripture, not to know that which they do not like and love. *The Ox knows his owner*, &c. *but* Israel *knows not me*, saith God, *Isa.* 1. 3. Why certainly they knew him, if any people under Heaven knew him with a discursive and a speculative knowledge. I but they knew him not with an affective knowledge: Their knowledge of him drew not out their hearts to him, and therefore in the Lords interpretation and construction, it was no knowledge: For he saith of them expressly, *Israel hath not known me.*

2. In that they know him not with an effective knowledge so as to serve him and obey him: with such a knowledge as brings forth practice and obedience. That which is separate from this, is no knowledge. In which respect it is that the Apostle stiles it μόρφωσιν τῆς γνώσεως, *Rom.* 2. 20. *A form of knowledge.* There is the shew, but not the truth. When Christ is said in Scripture to have known no sin, we cannot understand it to be meant of intellectual knowledge, for then he could not have discoursed of it, so that he *knew no sin*, in *Paul*, is, *he did no sin*, in *Peter*. They that knew God, *Rom.* 1. 18. because they did not live accordingly, and glorified him not as God, are therefore said not to have kept him and *retained him in their knowledge*, ver. 28. *God made his wayes and statutes known to* Israel, *he dealt not so with any Nation.* And yet even of them he saith, *It is a people that do err in their hearts, and they have not known my wayes*, Psal. 95. 10. Brethren, there is an error in the heart as well as in the brain; and a kind of ignorance arising from the will, as well as from the understanding, and this takes off the name of knowledge from that which is but speculation only. And therefore sinners are universally termed ἀγνοοῦντας καὶ πλανωμένους *ignorant, erring persons*, Heb. 5. 2. And that alone is (by the Holy Ghost) thought worthy of the name of knowledge, that sinketh from the brain into the heart, and so appeareth in the life, setting all on work for God: In which respect it is the Covenant of the Lord with his people *that he will put his Law into their inward parts, and write it in their hearts.* Not in their minds and understandings only the seat and principle of speculation; but in their hearts the principle of action; So that they shall not only have it in their minds to know it, but in their hearts to practice it, and to obey it. This, only this is right knowledge. *A good understanding have all they that do his Commandments*, Psal. 119. 10. They only understand and know the Lord effectually, and savingly, that obey the will of God. Hereby we know

we know him (as we ought to do) if we keep his Commandments. Others may have understanding, only these have good understanding. For this God sets the finger of a hand against *Josiah*, to point him out to special observation, Jer. 22. 16. *He judged the cause of the poor and needy, was not this to know me? saith the Lord.* q. d. This was knowledge to the purpose, this was true and real knowledge of the Lord indeed. which made him strict and carefull in the performance of his duty.

In that that they know him not in Christ: and to know God out of Christ is all one as not to know him, as I have shewed at large out of the third verse of this Chapter. This shall suffice for clearing of the Observation, That unbelievers and unsanctified persons know not God: At least they know him not in such a manner and with such a kind of knowledge as they ought to do: in that they know him not with an affective knowledge, they know him not with an effective knowledge, and they know him not in Christ. 3.

But what may be the causes why the unbelieving world is so ignorant of God? I shall lay them open to you both with relation to the unbelieving world Heathen, and with relation to the unbelieving world Christian; Christian I mean in name, though not in truth. *Reason* 1.

First, for the unbelieving world Heathen, it is no wonder that they know not God, for they have no means to know him in such a manner as is necessary to salvation.

Its true that even they have means to know him in a common way, as the Apostle shews and proves, *Rom.* 1. 19, 20. That which may be known (conceive it naturally known) of God, is manifest to them, that is, the Heathen, for God hath shewed it even to them; There is an Image and resemblance of him stampt upon the Creatures. There are apparent characters, and footsteps and impressions of the Godhead, of his power and wisdom, set upon every thing which he hath made, which may be looked upon by every eye. How doth his glory shine, my brethren, in the rare and admirable structure of the world, the glorious frame of Heaven and earth! And hence it is that *David* saith, *The Heavens declare the glory of God*, &c. Psal. 19. 1. Indeed he tells us afterwards, the *Law of the Lord is perfect*. The word of God, and that alone, is a compleat and perfect help to bring us to the knowledge of God. But yet there is some declaration of him in the Creatures, *the Heavens declare the glory of God*. And this means the Heathens have.

The Creatures catechise them and instruct them in the knowledge of a God, as *Job* shewes, Chap. 12. 7. *Ask now the Beasts and they shall teach thee, the Fowls and they shall tell thee, Speak to the Earth and it shall teach thee, and Fishes of the Sea shall declare to thee. Who knoweth not in all these that the hand of God hath wrought this?* And therefore the Apostle tells us *that even they the Heathen knew God*, Rom. 1. 21.

But now they have no means to know him savingly in Christ; *And this is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent.* This knowledge is not written in the Creature Book, and they have not the Scripture Book, and how then should they come to it? Its true that God is written in the Creature Book, but not a word of Christ there.

there. God is written in the Heart Book, but not a word of Christ there neither; *The Law is written in the heart by nature, but there are no impressions of the Gospel, which is the word of Christ*, Col. 3. 16. And hence it is that all the Nations of the world have groped after God and found him too, as *Acts* 17. 27. Let a man run from East to West, let him ransake all Nations, and where he findeth any men, there he shall find some notice of God.

But now, my Brethren, among which of all these Nations, who never had the book of Scriptures, shall you find any notice of a Christ, any incling of a Saviour or Redeemer! No, Christ is not so much as named among them. They have no glimpse, no crevice, to give them any light of God in Christ.

So that it is no wonder, though the unbelieving world Pagan know him not in this manner, for they have no means to know him.

2. But now the unbelieving world Christian hath the means of this knowledge, and why then do not they know God? true, they have the outward means, but they want the inward means.

1. They have the outward revelation of the word, but they have not the inward revelation of the spirit. *And without this it is impossible for any man to know God.* And therefore the Apostle prays for the Ephesians that God would *give them the spirit of wisdom and revelation in the knowledge of him.* Chap. 1. 17. By which he intimates that without spirit-revelation they could never come to know him.

Now this spirit-revelation, or unveiling, consists in the removal of a double Veil: the Veil that lies upon the faculty, and the Veil that lies upon the Object.

1. In the spirit-revelation, which is the only means of knowing God, there must be the removal of the Veil that lies upon the faculty, the understanding. The sence must be unveiled, you know, or else we cannot see an object, though it be before us. For what can a blindfolded person see? And so it is in this case: for every unbelieving person is blindfolded as it were: *the God of this world hath blinded his eyes: The Veil is on their heart*, that is their understanding, 2 *Cor.* 3. 15. And this Veil the Holy Ghost must take away, as in the cited place, or else though God be by a man, (as certainly he is not far from every one of us) he will not see him. But when once this is removed, then *revelata ac detecta facie*, as *Beza* reads it, *Then we with open and uncovered face behold the glory of the Lord.*

2. In that spirit-revelation, which is the only means of knowing God, there must be the removal of the Veil that lies upon the Object, as of the Veil that lies upon the understanding, so of the Veil that lies upon the Gospel, where God is represented to us in a saving way. For you must know (my brethren) that the Gospel is a veiled and a covered thing, it hath a Curtain drawn before it: It is a mysterie, a secret thing. Nay it is not only secret in it self, but it is also kept secret. Not κεκρυμμένον, but ἀποκεκρυμμένον, for that is the term that the Apostle uses, *Col.* 1. 26. Not simply dark, or mystical, but hid on purpose, *de industria*, as *Theophilacte* observes. Among the Jews it was covered with a veil of types and

and figures and dark expreſſions: And to this day it is hid from natural and carnal men, 2 *Cor.* 4. 3. So that however God in Chriſt be cleerly manifeſted there, let them do what they are able, ſtill there is ſomething between them and God that hides him from them, that they cannot ſee him. And that is the firſt reaſon, why unbelieving Chriſtians know not God, becauſe they want the inward means of this knowledge, *viz.* ſpirit-revelation.

And as they want the inward means of finding out this knowledge, when it is cloſely hidden and covered from them: ſo they want inward capability of receiving this knowledge when it is openly propoſed and tendred to them. They are ſo far from being able to go forth to fetch it from abroad, that they cannot entertain it when it is brought home to them: They have not of themſelves by nature ſo much as a receptivity or an immediate paſſive capability of ſaving knowledge. For there is ſomewhat in them ſuperfluous, and there is ſomewhat in them defective: ſomewhat too much, and ſomewhat too little. 2.

1. In every unbeliever there is ſomewhat that repells divine knowledge, and that keeps out the beams of truth. And that is carnal reaſoning, and carnal wiſdom, φρόνημα τῆς σαρκὸς, *Rom.* 8. 7. The wondrous perſpicuity and ſharpneſs of conceit that is in any man (that is but fleſh) is ſo far from helping him to know God, that it doth but hinder him. And the ground is evident; for ſuch a perſon leanes to his own wiſdom, he doth not yield himſelf up to be taught of God; but weighs thoſe things that are divine and ſupernatural in the ballance of his reaſon. As far as that will reach, he is content to go: And where that faileth him (as infinitely ſhort it falls) there he deſiſts: and what he is unable to perceive by this, is fooliſhneſs to him, as 1 Cor. 2. 14. *The natural man receiveth not the things of God, for they are fooliſhneſs unto him.* They are not ſo indeed and in themſelves, they are but ſo to him. He is too wiſe to take in ſuch fooliſh things: and therefore the Apoſtle ſaith, *not many wiſe*, 1 Cor. 1. 16. and tells us plainly, that if we ever mean to attain to ſaving knowledge, *we muſt be renewed in the ſpirit of our mind*, Eph. 1. 24. that is, in the higheſt, pureſt and the moſt refined part of it. As ſpirits are the quinteſſence of things, that are moſt abſtract from droſs, and that have leaſt of earth in them; Even theſe muſt be renewed, or ſaving knowledge will not be received.

2. In every unbeliever and unſanctified perſon, as there is ſomething redundant, that repells divine knowledge; ſo there is ſomething wanting to receive it, and that is the ſpirit of God. Saving truths are often called the things of the ſpirit, as 1 *Cor.* 2. 14. Now (my beloved) the things of our own ſpirits (carnal, natural and worldly things) our own ſpirits will take in: but the things of Gods ſpirit, Gods ſpirit only will take in. Though they be brought home to our doors, if Gods ſpirit be not there to take them in, if he be not at home to entertain them, and receive them, it is all to no purpoſe. And this is the caſe of the natural man: he hath not the ſpirit of God, and therefore he receiveth not the things of the ſpirit, becauſe he hath no principle within him that is agreeable and ſuitable unto them. And this is that which the Apoſtle

aims at, when he saith, *we speak wisdom to them that are perfect*, 1 Cor. 2. 6. That is, to them that have all the parts of a spiritual man (whereof the spirit is the principal) *the doctrine which we teach is accounted wisdom.* But ψυχικὸς ἄνθρωπος, the animal man, the souly man, the man that hath a soul indeed, but no spirit, (I mean none of Gods spirit) he perceives not these things, nor can he know them. And why so? because they are spiritually discerned. And he poor man, hath not the spirit to discern them by. And therefore though he hear the words of God and Christ, he never knows the mind of God or Christ, as it is added in the end of that Chapter.

3. I shall add but one reason more; unbelievers and unsanctified persons know not God, because as they are of themselves unable, (in the respects which have been mentioned) so they are unwilling also to know God; They will not understand, *Psal* 82. 5. They are wilfully ignorant, as 2 *Pet.* 3. 5. God comes and shews himself to them, and they say to God, *Depart from us, for we will not the knowledge of thy wayes.* Light is offered, and they shut their eyes against it; So that it may be said of such, *Their eyes have they closed, lest they should see with their eyes.* They need not to ascend up into heaven to bring God down from thence, that they may see him. No, the word that manifesteth and revealeth God, *is nigh to them*, Rom. 10. 6. They need not to go far to hear it, and to hear of God in it: But many will not step out of their doors to meet with God, and to be acquainted with him.

If any light break in upon them, by which they have a glimpse of God, they even thrust it out again. They do as the Gentiles did, *Rom.* 1. 19. they liked not to retain God in their knowledge. They had him there, but they liked not to retain him, they had no mind to keep him there: feign they would put him out again, the apprehension of a God called upon them for love and duty and obedience, and was a curb and a restraint from many evils, and therefore they were weary of such thoughts as those, and sought to chase them from their minds. To say the truth, they did not like them, and therefore would be rid of them: And thus it is with many Christians. These are the reasons why unbelieving and unsanctified persons know not God.

Use 1. Now to descend to application: In the first place here we see the misery of unbelieving and unsanctified persons. For all that know not God, are in an infinitely sad condition: They are exposed to his fiercest wrath and most direfull indignation. The ignorant of God, as you may see, *Jer* 10. 28. are made the object of a fearfull imprecation: yea the ignorant of God among the Heathen, who are deprived of the means, (though not of all, yet) at the least of any saving knowledge of him: and yet the Prophet prayes, *Pour out thy fury upon the heathen that have not known thee*: And what then will become of the ignorant of God among Christans? If ignorance of God, (yea though it be invincible) expose men to the vengeance of the Lord, and damn them everlastingly, because the knowledge of him is required *necessitate medii* to salvation: what will it do if it be wilfull and affected? If *Jeremy* desire the Lord to pour his fury on the heathen, who yet have not so much as the outward means

means of knowledge; What rivers and what floods of indignation think you will be poured out on them who have the means and will not learn nor be instructed by them? what will they do when the day of judgement comes? *when the Lord Jesus shall be revealed from heaven*, &c. *rendring vengeance to them that know not God.* as 2 Thes. 1. 4. 8. I beseech you think upon it and lay it seriously to heart, you that have long enjoyed the means, and yet know very little of the nature or the will of God. Or if you know with a notional discoursive knowledge, you know him not with an *affective* and *effective* knowledge: You glorifie him not as God, you do not walk according to your knowledge of him: And so your knowledge is as good as no knowledge; You may, and many do delude themselves with this conceit, that though they dye in this condition, the Lord notwithstanding will be mercifull to them. But as you tender the salvation of your pretious souls, I beseech you to observe that Gods own word is peremptory and expres for this, that none that know not God, shall have any share in the mercy of God, or in the glory of the world to come. *Oh continue thy loving kindness to them that know thee*, (to them and none but them) saith *David*, *Psal.* 36. 10. *It is a people of no understanding*, saith the Prophet of the Jews, *Isa.* 27. 11. And what follows? *Therefore he that made them will have no mercy upon them.* It is the common apprehension of vulgar and ignorant people, that he that made them will save them too: No, saith the Prophet: if they be *ignorant of God, he that made them will not have mercy upon them. They have not known my wayes saith God, unto whom I sware in my wrath, that they should never enter into my rest.*

But you will ask me then, *By what means shall we come to know God?* *Quest.*

Truly there is but one way of coming to the knowledge of him; and that way is Jesus Christ. *No man hath seen God at any time*, 1 John 18. What then? is he not to be seen or known at all, by any means? Yes, though he be not to be seen, or known immediately in himself, yet mediately in and by the Son he may be known: For he hath manifested and revealed him to us. *No man hath seen God at any time: the only begotten Son that came out of the bosome of the Father he hath declared him.* Indeed it was the business for which our Saviour came into this lower world, to bring God down to us, that we might be acquainted with him: And if ever you see or know God, you must have light from Jesus Christ. *I am the light*, saith he, *John* 8. 12. *He that follows me, shall have the light of life.* And therefore if you would have this light, follow Jesus Christ for it. How you must follow him, so as to fetch this light from him, I have directed you before on the third verse of this Chapter. *Answ.*

Is it so, that unbelievers and unsanctified persons know not God? What cause have true believers then to admire and adore the special mercy of the Lord to them, that they should be acquainted with him? That he should give them the preferment in such a blessed and glorious priviledge as this is? That now they can say to God, as our Saviour in my text, *Oh Righteous Father, the world hath not known thee, but we have known thee.* O Lord, whence is this to us? how is it Lord that thou dost *Use 1.*

manifest thy self to us and not unto the world, as the Disciples said, *John* 14. 22. *How comes this to pass Lord?* Truly this is free-grace and free-mercy; mercy to be admired and wondred at. Oh let our souls and all that is within us, bless the Lord: Let us take up our Saviours words, *Father, we thank thee that thou hast hid thy self from a world of wise and prudent men, and hast revealed thy self to such babes as we are.* We bless thy name for this mercy.

And truly we have cause to bless him: for this knowledge is our life; *keep it, for it is thy life*, saith *Solomon*, Prov. 4. 13. and life is a pretious thing. If we had still remained in the condition that the world is in, we had never known God: we must have died to all eternity: we had been punished with eternal perdition: we could never have enjoyed him who is the God of our life: But now we know him so as to love him, we shall be sure to live with him, and that for ever: Nay this is life, yea life eternal, (in regard of the beginning,) such a life as is above the power of death and dissolution, as our Saviour Christ assures us, *John* 17. 3. *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.*

JOHN 17. 25.

But I have known thee, and these have known, &c.

AND thus of what our Saviour speaks against the world, *Oh Righteous Father, the world hath not known thee.*

Proceed we to know what he speaks for himself and true believers, *But I have known thee, and these have known that thou hast sent me.*

There is no difficulty in the terms requiring any tedious explication. *I have known thee*, saith our Saviour to the Father: though the world be strangers to thee, yet I am very well acquainted with thee, I know thee inwardly: And my Disciples here *have known that thou hast sent me.* They have been throughly perswaded that I am a messenger sent forth from thee, to manifest thy nature and thy will to them, which I have done accordingly: *I have declared to them thy name*, So they have known thee by my means.

So that the special thing to be observed here (my brethren,) is the order in which the knowledge of the Father is dispensed. First Christ the Mediator knows him, he is acquainted with him in the first place: *I know thee*, saith our Saviour here; And then Believers are acquainted with him by the means of Christ; *And these have known that thou hast sent me, and I have declared unto them thy name.* The Observation then is this.

DOCT.

Doctrine.

That Jesus Christ, and he alone knows God immediately, and others know him by the means of Christ.

All saving knowledge of the Father comes out by Jesus Christ to his people. Christ knows him first, and then we know him in the second place by him. *No man hath seen God at any time*, John 1. 18. What then? is he not to be seen or known at all by any means? Yes, though he be not to be seen or known by us immediately in himself, yet mediately in and by the Son he may be known: for he hath manifested and revealed him to us. *No man hath seen God at any time. The only begotten Son which is in the bosome of the Father, he hath declared him.* Indeed it was the business for which our Saviour came into this lower world, to bring God down to us, that we might be acquainted with him. *Ye neither know me nor my Father*, saith our Saviour to the Jews, John 8. 19. *If ye had known me, ye should have known my Father also. q. d.* I would have brought you to the knowledge of my Father. And as the Book in *Apoc.* 5. 9. had still remained a sealed Book, unless the Lamb had opened it: so God had still remained a concealed God: he had never been discovered and manifested to us in a saving way, unless the Son himself had done it. So that the Point is plain you see, That Jesus Christ, and he alone knows God immediately, and others know him by the means of Christ.

Use 1. And therefore in the first place, this may serve for information, to let us see, that no man can be saved by his own innate knowledge, nor by the light that is naturally in him, let him use it how he will, or how he can; There hath been an opinion vented up and down of late, that any man that walks according to his principles, according to the imbred light he hath, let this light be what it will, and of what kind it will, he may attain to happiness and glory in the end! And so by consequence, that Pagans and Mahometans, and Infidels of any sort, may be saved if they please. All men have light enough (say they) if they improve and use it as they ought to do, to bring them to beatitude: whereas indeed no man hath light enough to bring him savingly to know God. Jesus Christ and he alone knows God immediately, and others know him by the means of Christ: So that unless he shew the Father to us, unless he undertake himself to teach us and instruct us, we must continue ignorant of God, and so there is no other way but we must perish and be lost for ever.

Use 2. Is it so that Jesus Christ and he alone knows God immediately, and others know him by the means of Christ? You see, my brethren, then, what course you are to take, if you desire to know God, to be acquainted with the Father: You must go to Jesus Christ for information, and use his help in this business. If you ever see God, if you ever come to have the saving knowledge of his name, believe it, Jesus Christ must manifest it and declare it to you. If he conceal the Father from you, nay if he do not shew him to you, you can never come to know him. All other means that you can use, searching in the Book of the Creatures, yea in

the book of the Scriptures, hearing, reading, meditation will be unavailable, unleſs Chriſt ſtrike in with them: When you have done your utmoſt, you will die in ignorance of God, and ſo be loſt to all eternity. And therefore I beſeech you my Beloved, betake your ſelves to Jeſus Chriſt the great Prophet of the Church, be his Diſciples, learn of him. Tell him that he knows the Father, as he profeſſeth in my Text, and ſo beſeech him earneſtly to make him known to you, that you may alſo be acquainted with him. Pray him as *Philip* doth, Joh. 14. 8. *Lord, ſhew us the Father and it ſufficeth us.*

And thus far we have ſeen to whom our Saviour ſpeaks, and what he ſpeaks. In the firſt place againſt the world, and in the ſecond place for himſelf and true believers; *Oh righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.* They have been throughly perſwaded that I am a Meſſenger, and an Embaſſador ſent forth from thee, to manifeſt thy Nature, and thy Will to them.

Now in the following verſe he comes to ſhew that he hath been, and will be faithful in the delivery of the meſſage which his Father ſent him in, together with the reaſon of it. Firſt, he declares that he hath been, and will be faithful in the delivery of the meſſage which his Father ſent him in; *I have declared unto them thy Name, and will declare it.* Secondly, he ſhews the reaſon of it, why he hath been, and will be ſo; *That the love wherewith thou haſt loved me, may be in them, and I in them.*

Begin we with the firſt of theſe, in which our Saviour ſhews; Firſt That he hath been faithful; then that he will be faithful as the Meſſenger of God. Firſt that he hath been faithful; *I have declared unto them thy Name*; But this is for the ſenſe, and almoſt for the words, the very ſame that he had ſaid before in the 6. verſe of this Chapter. There it is ἐφανέρωσα, and here it is ἐγνώρισα, and ſo accordingly there it is rendred *I have manifeſted thy Name*, here *I have declared thy Name.* The phraſe is varyed, but the ſenſe is one. And therefore I ſhall wholly wave it here, and paſs from that which Chriſt hath done, to that which he will further do, of which he makes no mention in the former verſe; *I have declared unto them thy Name, and will declare it.*

Whether this reſolution of our Saviour to make a further declaration of his Fathers Name, relate to his Apoſtles and Diſciples then about him only: or elſe to ſuch as ſhould believe in after times to the end of the world, is all the difficulty in the words; whether his meaning be, *I have declared unto them thy Name*, to thoſe Apoſtles and Diſciples, preſent with me, *and will declare it*: that is, I will declare it further to them, to the very ſame men: Or whether it be rather this, *I have declared unto them thy Name*, to them that are now about me; *and will declare it* unto others, that in after ages ſhall come in to me. I have declared it unto theſe by my own immediate voyce, and will declare it unto others, by them and their ſucceſſors to the end of the world.

As for my own part, I ſee no reaſon why either of theſe Expoſitions ſhould be laid aſide, ſeeing both of them agree with the Analogy of Faith,

Faith, and with the ſcope and ſeries of the Text. And ſince it is moſt conſonant to the accompliſhment and execution of the Prophetical office of Chriſt, to be continually teaching thoſe that are beſtowed upon him by the Father, in all Ages, Teaching them further whom he hath begun to teach, and teaching other men anew, to the end of the world.

But you will interpoſe and ask me, *How can this be meant of the Apoſtles and Diſciples then about our Saviour, in the ſenſe before expreſſed?* I have declared unto them thy Name, and will declare it *further to them, ſince we have underſtood the firſt words of a full diſcovery. If when our Saviour ſaith,* I have declared unto them thy Name, *his meaning be, I have declared it fully to them, (as I have formerly explained it,) how can he add,* I will declare it *further to them?* *Queſt.*

Very well, if things be rightly and diſtinctly underſtood. In the firſt place our Saviour ſaith, I have declared thee fully and compleatly to them, as to all things neceſſary to be known of thee, *neceſſitate medii,* to ſalvation. And here he adds I will declare thee further to them, as to many other things that are yet concealed from them. *I have declared* thee fully to them as to the foundation, or to the fundamental knowledge of thee: I will declare thee further to them, as to the ſuperſtructure upon that foundation. I have declared thee fully to them, as to what I am my ſelf to teach them with my own immediate voyce before my paſſion. I will declare thee further to them after my reſurrection (when he continued forty days diſcourſing with them) and further after my Aſcenſion, when I will ſend down my Spirit to them, to teach them all things, and to lead them into all truth: So then the point to be obſerved is this: *Anſw.*

Doctrine.

They that have the Name of God, his Nature, and his Will, fairly declared to them, have yet defects and imperfections in their knowledge of him, ſo that they ſtand in need of further Declaration.

The Name of God was ſo far manifeſted and declared to theſe Apoſtles and Diſciples as was neceſſary to ſalvation. So far our Saviour had fully and compleatly made it known to them, he had concealed nothing from them of his Fathers Name, in the ignorance of which whoſoever dies muſt periſh: For they were in the ſtate of grace, and of ſalvation, when he ſpake thoſe words, *I have declared unto them thy Name.* And yet he addeth preſently (you ſee) *I will declare it*, I will make further declarations and diſcoveries of thy Name to them. And ſo accordingly he did aſſoon as he was riſen from the dead, *He ſhewed himſelf alive to them, being ſeen of them forty days together*, Act. 1. 3. And what did he in that time? Why he inſtructed them in things concerning God, and his Kingdom, as you may ſee in that place. And when he was aſcended into Heaven, he was mindful of his promiſe, which he had often made to them, and ſo accordingly diſpatched the Holy Spirit down among them

them to lead them further onward in the knowledge of the Father.

Indeed the beſt are Novices in this regard, they have not yet attained to a perfect man in point of holy and divine knowledge, as *Epheſ.* 4. 13. It is true, there is a great deal of variety among the Saints, aſwell in this as other graces, *according to the meaſure of the gift of Chriſt*, Epheſ. 4. 7. But in the beſt it is a meaſure, and no more, it is not fulneſs and perfection. He that hath moſt of God revealed to him, yet knows him but in part; and he that hath the cleareſt ſight of him, ſees him but darkly in a glaſs, as 1 *Cor.* 13. 12. And therefore this is called the ſeeing of the back parts of the Lord; as when we ſee the back parts of a man, we know him but by gueſs only: we know him not ſo perfectly and ſo diſtinctly as when we come to ſee his face. Such a ſight of God it is that we attain in this world. And therefore the Apoſtle *Paul*, who in this point of holy and divine knowledge was not behind the very chiefeſt Apoſtles, who had his Raptures and his Extaſies, and who was taken up into the third Heaven, and had ſuch things revealed to him as were not to be uttered by the tongue of man, profeſſeth notwithſtanding that he had not yet attained, nor was he yet perfect, *But*, ſaith he, *I follow after, that I may apprehend*, Phil. 3. 12. So that he was *Viator*, and not *Comprehenſor*; he was in the condition that the people were, *Hoſ.* 6. 3. he followed on to know the Lord. The people of *Coloſs* were eminent for grace and knowledge, and yet for them it is the Apoſtle prays, *That they might increaſe in the knowledg of God*, Col. 1. 10. So that the point is plain, as you ſee; They that have the Name of God, his Nature and his Will ſavingly, *&c.*

Object. But you will interpoſe, and ſay perhaps, *That it ſhould ſeem by ſome expreſſions in the Scriptures, that God hath been revealed fully to ſome certain men in this life, as to* Jacob *for an inſtance*, Gen. 32. 30. *and to* Moſes, *Numb.* 12. 8. With him will I ſpeak *ſaith God*, mouth to mouth, even apparently, not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold.

Sol. But this, my Brethren, muſt be underſtood comparatively of the more clear and full diſcovery of the Lord to *Jacob* and to *Moſes*, then to many other men; but as for the perfect ſight and knowledge of him, this was not imparted, neither to *Jacob* nor to *Moſes*; and for the latter, God himſelf affirms expreſly, *Thou ſhalt not ſee my face*, ſaith he to *Moſes*, Exod. 33. 10. that is, the fulneſs of my glory; *for none ſhall ſee my face and live*; That is reſerved to the ſtate of glory, *when we ſhall ſee God face to face*, as the Scripture phraſe is; *when we ſhall know as we are known*; And this is that which Schoolmen call the *beatifical viſion*, wherein conſiſts the main of our beatitude hereafter, as Matth. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God:* He doth not ſay, they do ſee him, but *they ſhall ſee God*; which the Apoſtle makes the great ingredient in the happineſs and glory prepared for the Saints at the time of Chriſts appearing, 1 Joh. 3. 2. *We know that when we ſhall appear, he ſhall be like him, and we ſhall ſee him as he is*; Now we ſee him as we may; then we *ſhall ſee him as he is.*

But why have they who have the Name of God ſavingly declared to them,

them, defects and imperfections in their knowledge? Why doth not Jesus Christ in whom are hidden all the treasures of wisdom and knowledge, and that for the accommodation of his members, furnish and supply them? Why doth he not affoon as he begins to teach them, declare all his Fathers Name to them, but keeps back something still, for further discovery? There are two special reasons of it, to name no more at this time.

Christ doth not shew them all at once, because they are not capable of it: A scholar is not capable of all he is to learn at first dash. He cannot take in all at once, even in his first lesson; and hence his Master leads him onward by degrees: first gives him easier, and after brings him on to harder Lessons: Even so doth Jesus Christ with his scholars; he goes along with every one as he can learn, as he is able to receive it in. He doth not shew them all his Fathers glory at a clap, for that he knows would dazle them, and over-whelm them; but lets in now a little light upon them, and then a little more, as he perceives their senses to be exercised: Instils into their minds and understandings the knowledge of his Father by degrees; and as by learning their capacities are widened, so he goes on to further discoveries. This course he took with the Apostles; what they were able to receive he taught them out of hand, but reserved other things, as you may see, Joh. 16. 12. *I have many things to say unto you, but you cannot bear them now*; I am to say them, *but you cannot bear them now*, and therefore I will take some other time to reveal those things to you. 1.

Christ doth not shew them all at once, that he may keep his Saints humble. As long as there is flesh and nature in us, (as there will be while we remain in this world) high measures and degrees of knowledge may exalt us, and lift us up above our selves: And therefore Jesus Christ in love and wisdom uses to bestow upon his people so much knowledge as he sees fit for them. A little more, it may be, would undo them: They would set their hearts it may be as the heart of God himself: They would be as Gods knowing good and evil: Shrewd fellows in their own conceits, none to be compared with them. In which respect he dealeth with us as God with *Jacob*; he gave him a gift, but left behind him a lameness withall that accompanyed the gift: So Christ bestows upon us some degrees of knowledge, but leaves withal some imperfections and defects, that we may be kept humble, and that we may not swell with self-attributions. 2.

Now to descend to Application: In the first place, let it have the same effect in every one of us, who find our selves inclinable to be conceited of our knowledge, and to despise our fellow brethren, who are not, as we apprehend, so far enlightned as our selves. Admit that we know more of God then many others do, that we can fathom deeper into those holy mysteries, what reason have we to be proud? You hear that they who have the Name of God savingly, *&c.* Shall that we have received, lift us up? and shall not that in which we are defective, cast us down? Have we not far greater cause to be abased in the contemplation of the one, then to be exalted in the contemplation of the other? Indeed if we *Use* 1.

were

were absolute in this respect, and if (as the Apostle speaks) *we understood all mysteries, and all knowledge*, there were some colour then, though yet no just occasion to be proud. But now it is the greatest folly in the world to strout and brave it in a back half naked, and half covered with borrowed feathers.

Well then my Brethren, let us do as the Apostle did in this case: Let us forget the things that are behind, and look on to the things that are before us: Let us consider with our selves how short we fall, and how far we are to seek in main things concerning God, which we are bound to know: How ignorant we are, how ill we have improved our time and means; and if this do not take us down, how justly may we perish in our pride?

Use 2. And as this doctrine serves to humble and abase the proud, so to revive and cheer the humble. Alas saith the distressed Christian, how ignorant am I of God, his nature and his will? How little do I understand of his name? Though I have been a long time in the School of Christ, and have had abundant means, how little have I learned? what small progress have I made? how far short do I fall of many others? Oh the blindness of my mind, the darkness of my understanding to this day! I am afraid that I am none of those whom Christ teaches.

Why, thou hast heard, that they that have the Name of God declared to them, have yet defects and imperfections in their knowledge: So that however thou art much to seek in many things, and thou art exceedingly defective in thy knowledge, thou mayst be savingly enlightned notwithstanding: And to uphold thy heart in this particular, consider

1. It a sign the little knowledge which thou hast is right and sound, because it humbles thee, and makes thee sensible of thy defects. This is the nature of the saving knowledge of the name of God, it is an humbling and an abasing knowledg. Indeed, my brethren, carnal knowledge puffeth up, it makes men swell and strut, and swagger, and so accordingly to slight their meaner brethren. Like the high-minded Pharisees, *This people which knoweth not the Law is accursed*; Alas they are a company of sots to us, they know nothing. But saving knowledge makes man humble, more humble then he was before he had it. They that are endued with it, thought better of themselves before Conversion, before they had one glimpse of this enlightning, then now they do.

And hence you shall observe in Scripture, that they that have excelled most in knowledge, have had lowest apprehensions of themselves. None have complained so much of their corruption, blindness, ignorance as they have done. *Agur* was an exceeding wise and knowing man, yet he professeth that he had not the knowledge of a man in him. He doth not say that he had not the knowledge of a Saint in him, but he had not the knowledge of a man in him; he was a beast in regard of understanding. And holy *David* though eminent in this regard, yet was not puffed up, *Psal.* 131.1. No, he bewayls his ignorance exceedingly, and saith he was in this respect *as a beast before God*, Psal. 73.22. And most remarkable is that

that of *Job*, Job 42. 5, 6. *Heretofore I heard of thee by the hearing of the ear*; I have had in former times a dark remote confuſed knowledge of thee; I ſaw thee at a diſtance, as it were a great way off; but now I have a clearer and diſtincter knowledge of thee, and what was the event and iſſue of it? *Now I abhor my ſelf in duſt and aſhes.* So that if the degrees of knowledge which thou haſt (be they great or be they ſmall) do humble thee, and make thee little in thine own eyes, it is a comfortable evidence that it is ſound.

Whatſoever thy degrees of knowledge be, conſider they are ſuch as 2.
Jeſus Chriſt in love and wiſdom hath allotted to thee. *To every one* (yea to him that hath the leaſt) *is given grace according to the meaſure of the gift of Chriſt*, Epheſ. 4. 7. as he is pleaſed to diſtribute and proportion. The body myſtical is ordered ſo, that every member hath a fit ſhare: To ſome he gives out greater meaſures and degrees of knowledge, the eminency of their ſtation calls for it; to thee perhaps he hath communicated leſs, becauſe he ſees that leſs will be ſufficient for thee: *From whom the whole body according to the effectual working in the meaſure of every part, maketh encreaſe*, Epheſ. 4. 16. Obſerve it well, my brethren, every member hath his meaſure. The leg, the arm, the little finger, are not all alike, but all according to their meaſure, and ſo there is a decent and due proportion.

The time is drawing on a pace, when theſe defects and imperfections 3.
in thy knowledge, under which thou groaneſt, ſhall be all ſupplyed; when the darkneſs of thy mind, the blindneſs of thy underſtanding ſhall be fully done away. *That which is perfect is to come*, though it be not yet come, 1 *Cor.* 13. 10. when we ſhall clearly underſtand thoſe myſteries which Angels pryed into, but could not fathom; even when we ſhall be raviſhed from our ſelves, in ſweeteſt contemplations of the glorious Godhead: when, as our Saviour tells us, we ſhall *ſee God*, and *ſee him face to face*, as the Apoſtle ſpeaks; *Now we ſee him in a glaſs, but then face to face*; 1 Cor. 13. 12. *now we know God in part only, then we ſhall know as we are known*; Now we ſee his back parts only, but then we ſhall behold (as far as finite creatures may be capable) the fulneſs of his glory.

Conſider that the glorious recompence which is to be diſpenſed in the 4.
day of retribution, ſhall be proportioned not to our knowledge, but our practice and obedience. God will not have reſpect ſo much to what you know of him, as to what you do for him: *He will give to every man* (not according to his knowledge, but) *according to his works: To them who by patient continuance in well doing, ſeek glory and honor, and immortality*, ſaith the Apoſtle, *Rom.* 2. 7. (To them who do, and do well, and continue doing well, and patiently continue doing well, yea though they ſuffer evill for well doing) *the Lord will render eternal life.*

JOHN 17. 26.

And will declare it.

AND thus far of the first part of our Saviours resolution, to make a further declaration of his Fathers Name, in reference to his Apostles and Disciples then about him; *I have declared unto them thy Name, and will declare it* further to them, to the very same men.

Proceed we to the Second Member of his Resolution, to make a further delaration of his Fathers Name in reference to other men, to whom he had not yet at all declared it. *I have declared unto them thy Name*, to these Apostles and Disciples now about me, and will declare it further yet to other men both in the present and the future ages. This act of mine shall be a constant and continued act, as long as there are any people in the world, I will not cease declaring of thy Name to them. And so accordingly the point shall be;

DOCTRINE.

That Jesus Christ will be continually making further declarations of his Fathers Name, to other Nations, and to other persons, to the end of the world.

He will be still declaring it to those that have not heard of it, that have not been acquainted with his Fathers name: Teaching new scholars still to spell it and to understand it, in every Generation while the World endureth. And as he is a King for ever, as long as there are any further people to be ruled: and as *he is a Priest for ever*, as the Psalmist speaks, *Psal.* 110. 4. as long as there are any further people to be saved and redeemed: So he is a Prophet for ever, as long as there are any further people to be taught. Every age shall have experience of the blessed fruits of the Prophetical Office of Christ, in giving some the knowledge of his Fathers Name, who till then were strangers to him.

For clearing of the point, I shall a little more distinctly shew you, that Jesus Christ will be continually making further Declarations of his Fathers Name. In the first place to other Nations: And in the second place to other persons to the end of the world.

1. Jesus Christ will be continually making further declarations of his Fathers Name, to other Nations. He had declared it only to the people of the Jews, when he put up this supplication to his Father in my Text. Some Proselytes of other Nations there might be among the Jews, who were partakers of his publique teaching: but certainly he had revealed his Father to no other Nation but the Jews only. For his Commission was confined to them, as he professed to the *Canaanitish* woman, Matth. 15. 24. *I am not sent but to the lost Sheep of the house of Israel*; I am to be my Fathers Messenger to them, and none but them immediately in my own person. If I go further, I exceed my bounds; For till the Resurrection

reſurrection of our Saviour, the partition wall between the Jews and Gentiles was not broken down: And ſo accordingly he preacht not peace, he did not manifeſt that ſweet part of his Fathers Name to thoſe that were afar off, neither by himſelf, nor by his Miniſters, till after that time, as the Apoſtle *Paul* inſinuates, *Epheſ.* 2. 14,15,16,17. And therefore when he ſent forth his Apoſtles, Mat. 10. 5. his expreſs injunction was, *Go not into the way of the Gentiles, and into any City of the* Samaritans *enter ye not: but go rather to the loſt ſheep of the houſe of* Iſrael. Which courſe or method the Apoſtles in the firſt place very carefully obſerved, as you may ſee, *Act.* 13. 15. It was neceſſary, ſaith *Paul* and *Barnabas* to the Jews, that the Word of God the Goſpel (in which the Fathers name is manifeſted and made known to men) ſhould firſt of all be preached unto you.

But ſince that time he hath declared it by his Miniſters to other Nations. To whom his laſt Commiſſion was, *Go into all the world, and preach the Goſpel to every creature,* Mark. 16. 15. *Go ye and teach all Nations,* Mat. 28. 19. And in purſuance of this Commiſſion and command of his, even the Apoſtles while they lived, did ſpread it far and wide. The Scripture ſtory ſeems to hint it to us, *Mark. 16. ult.* where after the forementioned Mandate of our Saviour, it is immediately obſerved by the Evangeliſt, that they went forth and preached everywhere. And the Apoſtle *Paul* reporteth, that himſelf alone had filled with the Goſpel all the Countrey from *Jeruſalem,* even round about unto *Illyricum*; yea, that he ſtrived to preach it where Chriſt was not ſo much as named, *Rom.* 15. 19,20. You may ſuppoſe the reſt of the Apoſtles were not idle in their places: The ſtories of the Church give in ſome Teſtimonies to it; For *Stapleton* reports of *Thomas* that he preached to the *Indians*; and *Clemens* ſaith there is no Nation, either *Grecian* or *Barbarian*, among whom prayers are not made in the Name of Jeſus: And ſo to whom God is not manifeſted as a Father in his Son Chriſt. But yet we are not to conclude from this, an univerſal Declaration of the Name of God to every people, Iſland, Nation in the world, in the times of the Apoſtles. For ſince their dayes, Chriſt hath revealed it to many Countries, and to many people.

And yet at this day there are many Nations that have not heard of God in Chriſt; That Name of his hath not been declared to them: But to them he will declare it before the conſummation of the world; they ſhall all hear of it; *The Goſpel* (ſaith our Saviour) *ſhall be preached to all the world, and then ſhall the end come,* Mat. 24. 14. So it behoveth that remiſſion ſhould be preached in his Name, and that among all Nations, *Luk.* 24. 47. There is a fulneſs of the Gentiles yet to be brought in, by this diſcovery of the Fathers Name: which Chriſt will certainly accompliſh in his own time; He hath begun of late to manifeſt it to the *Indians* in *America*, and he will certainly go on with that work, till all the People, Languages, and Nations in the world do ſerve the Lord: till *the ends of all the world do turn to him, and all the Kindreds of the earth do worſhip before him: And till he be Governour in all Nations,* Pſal. 22. 27,28. You ſee then Jeſus Chriſt will be continually making further Declara-

rations of his Fathers name to other Nations: ſtill it is, I have declared it, and I will declare it, with reference to other Nations.

2. And ſo it is with reference to other perſons, in thoſe Nations where it is declared already. He hath declared it unto ſome, and will declare unto others ſtill, in every age to the end of the world. There will be ſome elect continually to be brought in by this means. Some to be added to the Church, ſome to be joyned to the body myſtical, untill the diſpenſation of the fullneſs of time which the Apoſtle mentions, *Eph.* 1. 10. *when all things ſhall be gathered into one, which are in heaven, and which are on earth.* So that you ſee my brethren, Jeſus Chriſt will be continually making further declarations of his Fathers Name to other Nations and to other perſons. But how will he make theſe further declarations? Brethren, he will not do it in his own perſon, or by his own immediate voyce: But he will do it other wayes.

1. By his written word and Miniſters in all ages: for that which they declare in his name and by authority from him, Jeſus Chriſt himſelf declares. To this end Chriſt hath ſet ſome in the Church, ſome Miniſters of all ſorts, as the Apoſtle tells us, 1 *Cor.* 12. 28. And that is out of all diſpute in the univerſal Church, which is not limited to any Countrey, or to any age. That ſo there might be continually ſome in all Churches and in all ages, to publiſh what is to be manifeſted of his Father. And hence ſaid Chriſt to his Apoſtles, Mat. 28. 20. *Lo, I am with you to the end of the world.* They were not to continue for their own parts by many hundred years ſo long: And therefore it muſt alſo ſtretch to thoſe who were to follow them in the office, and the work of Goſpel preaching, till it be publiſhed univerſally to all Nations, in the outward promulgation, and in the inward and effectual revelation to all perſons to whom it is appointed ſo to be revealed: Which was not done, you know, by the Apoſtles: it was but begun by them, and muſt be carried on, till it be finiſhed, by other Miniſters to the end of the world. And therefore when our Saviour Chriſt aſcended, and conſequently could no longer teach his Church immediately in his own perſon, *he gave gifts unto men*, ſuch gifts as he never gave before: *And he gave ſome Apoſtles, Prophets, Evangeliſts*: Some temporary, ſome perpetual, *for the perfecting of the Saints, for the work of the Miniſtry.* How long? *Till we all come* (all that are choſen, whether Jews or Gentiles) *in the unity of the Faith, unto a perfect man.* So that the Miniſtry ſhall be continued, till all be gathered into Chriſt, that ſhall be gathered, and that is till the end of the world.

2. Chriſt makes theſe further declarations of his Fathers name in every age, by his ſpirit. As he declares it outwardly to other perſons by his word, ſo he declares it inwardly to other perſons by his ſpirit, to his elect in every age to the end of the world. And therefore when our Saviour Chriſt withdrew his corporal and fleſhly preſence, he ſent his ſpirit down to teach his people, to lead them into all truth: And by that ſpirit he declares his Fathers name, and will do to the worlds end. And he aſſured his Apoſtles in the place even now alledged, *Mat.* 28. 20. when he was even about to leave them, as to his fleſhly preſence with them,

them, *Lo, I am with you always, viz.* by my spirit, *to the end of the world.* That is, with you and such as you are, with you and your Successors still in every age, as long as the world endureth. *Go ye therefore and teach all Nations*; and my spirit *shall be with you*: So that what you teach all without, he shall teach my elect within, powerfully and with success, till the last man be gathered in: And then shall the end come.

Is it so that Jesus Christ will be continually making further declarations of his Fathers name to other Nations and to other persons to the end of the world? Then let us seriously consider what our dutie is in reference to this work, (which will be beautifull and glorious beyond all comparison) and what Christ expects of us. If he will do as he hath said, let us examine what we are to do, and what duty lyeth upon us, (relating to it) in the mean time. And here I shall propound a few things. *Use*

1. Let us give him so much credit as to believe what he hath spoken. And though it seem improbable that Christ should manifest his Fathers name to all Nations: That all the Countreyes in the world should come to know him, and to be acquainted with him: yet seeing Christ hath undertaken it, and bound himself by faithfull promise to his Father, that as he hath declared his name already, so he will be continually making further declarations of it to other persons and to other Nations; let us say *Amen* to it. As *Mary* sometimes, when she had staggerd at the difficulty of the Promise, at length recovered out of that fit of unbelief, and set the seal of faith to it, *Be it according to thy word.*

2. Let our hearts be full of hope, in reference to this business. Since Christ hath undertaken it, let us expect the execution of it. Our Saviours words (my brethren) are a promise to the Father, what he will do in after times for his people: Saith he, *I will declare thy name to them.* And therefore as it is our duty to believe the promise, so to expect the good things promised. To be continually in a waiting frame, looking and harkning after the accomplishment of this eximious work of his, spying if we can see the day break, and the Fathers name shine forth to other Nations, who never had a glimsp of it by any Gospel Revelation, till in the end *from the rising of the Sun unto the going down of the same, his name be great among the Gentiles*, according to that Propheſie relating to these latter times and ages of the world, *Mal.* 1. 11.

3. Let us strive with Christ in prayer, that he would make good the word that he hath spoken to the Father before so many witnesses. Oh my beloved, when ye look on many Heathen Nations, that yet are overwhelmed in ignorance and Egyptian darkness, that yet know nothing of the Fathers name; when you look on many Christians in profession, that yet are even in as bad a case as they, some of which it may be have relation to your selves: go to Jesus Christ and say, O Lord, thou hast professed that thou wilt declare thy Fathers name to other persons, and to other Nations, to the end of the world. Lord, there are such Nations, there are such persons who yet are strangers to the Father, who know no more of God in Christ, then the very beasts that perish: O be intreated to declare thy Fathers name to them. Lord, manifest the

the Father to them, that they may know him to salvation.

4. Let our hearts be full of joy while we are looking forward to the accomplishment of this work. O let it chear our spirits, under all the sinking damps and deep discouragements that are upon them, in relation to the Church, to think in what a blessed state and glorious posture she will be, when Christ shall have declared his Fathers name to all the Nations under heaven, when the Jews shall be converted, and when the fulness of the Gentiles shall come in: Oh my beloved, that will be a joyfull time indeed. Its true, those times, my brethren, shall be very comfortable and full of gladness many wayes: And this is not the least, that people shall be brought in to the knowledge of the Lord out of all the quarters of the world, and that by heaps and multitudes. And when they come, they shall be brought with gladness and rejoycing, as the Psalmist speaks, Psal. 45. 15. *With gladness and rejoycing shall they be brought.* And truly they that have the happiness to live in those dayes, cannot but be extreamly taken with it, when they behold the Fathers name declared to the people of the Jews, and to such multitudes of Nations of the Gentiles, so that they shall come thronging in so fast as if they were in haste to be acquainted with him, and to know more of him: Oh they will be an end at this, and their hearts will leap within them. There was never such a time since the foundation of the world, nor shall be till that blessed season come: and therefore let our souls rejoyce in the foresight of it, though we never live to see it.

And thus far of our Saviour faithfullness, in the delivery of his Fathers Errand, in the discovery of his Fathers name to his people. He hath been faithfull and will be faithfull in it. In the remainder of the verse, he shews the end and reason of it, why he hath been so, and will be so, *That the love wherewith thou hast loved me, may be in them, and I in them.*

It is a very great question, whether believers be intended here to be the objects, or the subjects of the love our Saviour mentions. Whether the name of God be manifested to them to this end, that they may be beloved by him, or to this end that they may love him. I must acknowledge, all Interpreters almost that I have seen, make them the objects, not the subjects of this love, *That the love wherewith thou hast loved me may be in them*, That is, say they, may reach to them, or come to them: their meaning is so as to lay hold upon them, and embrace them. In plainer terms, that thou maist love them with the love wherewith thou hast loved me, with the very same affection.

Against this Exposition there are two Exceptions, to which I must confess I know not how to give a cleer Solution. For First, If this were the intention of our Saviour, *I have declared unto them thy name*, that thou maist love them, he would have said in probability, That thy love may be towards them, or That thy love may be upon them, rather then That thy love ἐν αὐτοῖς ἡ (as here we have it) may be in them. This is a strange expression to say My love is in a man, when my intention is, I love him, or I have set my love upon him. But secondly, if when our Saviour Saviour saith *that thy love may be in them*, his meaning be, That thou maist

maiſt love them: how ſhall this be the end of his forementioned delaration of his Fathers name, as it is cleerly made in this place? *I have declared unto them thy name*, and will declare it, *that the love wherewith thou haſt loved me, may be in them: That thou maiſt love them with the love wherewith thou haſt loved me.* Doth Chriſt declare his Fathers name to men, his love, his mercy to this end that he may love them? Is this a proper means to that end? for God to be made known to men, that God may love them whom he is made known to? Brethren, God doth not love men becauſe his name is manifeſted and declared to them, but men love him upon that ground, and for that reaſon: the declaration of his name to them, is a means to make them love him.

And therefore I muſt needs crave leave to think the latter Expoſition probable, by which believers are made the ſubjects of the love here mentioned, *I have declared unto them thy name*, and will declare it, *that the love wherewith thou haſt loved me may be in them* as in the ſubjects of it: That the love which is originally in thy ſelf as in the fountain (as all other graces are) may be communicated and diſpenſed from thee to them, and become inherent in them.

You know my Brethren, we are ſaid to be partakers of the divine nature, 2 *Pet.* 1. 4. not by participation of the eſſence, but by communication of the properties of God, when the communicable properties of God, as holineſs and love and wiſdom, are diſpenſt to us. So here our Saviour prayes his Father, that the love wherewith he hath loved Chriſt, may be given down from him into the hearts of his people, that they may have that very property in them alſo.

And to this end ſaith Chriſt, I have declared thy name, thy mercy, goodneſs, love to them, that this love may be wrought in them. That by this means their hearts may be enflamed, and filled with the love of thee: That they may have the love of thee in them, as the Apoſtle hath the very Phraſe, 1 *John* 3. 17. *How dwelleth the love of God in him?* So here, *that the love wherewith thou haſt loved me*, that very property *may be in them*, by way of derivation from thee, and that by the revealing of thy name to them.

If this be our Saviours meaning, as I can ſee no other for the preſent, the Obſervations will be two. Firſt, The love which is in true believers, comes from God. The love wherewith true believers love, is in a ſenſe the ſame wherewith God himſelf loves: Or the love wherewith God loves, is in a ſenſe in true believers. Secondly, The declaration of the Fathers name to them, is the great means that begetteth love in them.

Doctrine.

The love which is in true Believers comes from God.

The love wherewith he loveth, is in them, ſaith our Saviour in my text, *viz.* by way of diſpenſation from him. Love is originally, primitively and eſſentially in the Lord, and from him it is given down into the hearts of true believers. This is part of the divine nature, which they are made partakers,

partakers of, as the Apostle speaks, 2 *Pet.* 1. 4. This is a print of his Image, whereby they are conformed to God, and made suitable to God, when they love as he doth; And consequently, as he is, such are they in this world. So that when an enlightned eye looks first on God, and sees that he doth love, that he is love, and then looks on the believer, and sees this grace of love communicated and dispensed from God to him, he finds that he is such a one as God is: That he is like God in this world, though he shall be better like him in the world that is to come: This is a beam of his light (as other saving graces are) *it comes down from the Father of lights*, as the Apostle *James* speaks, *Chap.* 1. 17. And as the stars shine with a borrowed Luster, even so do believers too. If there be this, or any other brightness in them, it is a beam of the divinity, a streak and ray of the divine glory. They shine because their light is come, *viz.* from God, *and the glory of the Lord is risen upon them*, Isa. 60. 1. And in a word this is a stream of his fountain, which runs down from God to us: All our freshsprings are in him, as the Prophet *David* speaks, *Psal.* 87. 7. and consequently all our streams of living waters are from him. First the springs of our streams are in him, and then the streams of his springs are in us. The love wherewith he loveth, is in us.

So that God doth not only teach us love, as the Apostle saith, *ye are taught of God to love*, 1 Thes. 4. 9. but more then so, he gives us love. He doth not only teach it as a Master, but he bestows it as a Donour and Dispenser; Yea, as a Donour of himself to us; for when he gives us love, he gives us down himself in some measure; And therefore by this love he is said to dwell in us; Mark that Expression of the Apostle *John*, 1 Epist. 4. 10. *God is love, and he that dwelleth in love dwelleth in God, and God in him*, God is love properly, essentially (for whatsoever is attributed to God is God,) and he is the Original and Fountain of that love that is communicated to the Creature, and by this love he dwells in us. So that whoever hath this love in him, hath God in him; God in the beam, as we are wont to say; The room that hath the beam in it, hath the Sun in it; That place of the Apostle *John* is full, 1 *Epist.* 4. 7. *Love is of God*, saith he, *and every one that loves is born of God*, while he participates in this of Gods nature, even as the Son is made partaker of the nature of the Father. The Point you see is fully proved, The love which is in true believers, comes from God.

Reason. And it must needs be so, because it is not, neither can it be originally in, or of, or from our selves. The heart of man is naturally averse, yea even abhorrent from the Love of God: And therefore in the state of nature, men are said to hate God, *Rom.* 1. 30. as in divers other places of the Scripture. Indeed it seems to be a little strange that men should naturally hate the chiefest good: And true it is, that nothing apprehended and presented under the notion, reason, and the name of goodness can be hated and abhorred: But yet the chief good, looked upon as evil, either in it self, or else to him that so conceives and apprehends it, may under such a notion be so far from being loved as that indeed it may be hated. And thus it is with all unsanctified men. So that of our selves

ſelves you ſee it is impoſſible to have the love of God in us.

But whence muſt we have it then, if we be partakers of it? The Apoſtle clearly ſhews us, Jam. 1. 17. *Every good and perfect gift is from above.* From above, what's that? why *it cometh down from the Father of lights*, that is, from God who is the fountain of it. And if every gift be from him, every good and perfect gift, then ſurely love which is in ſome reſpect the choiceſt of all other guifts (as the Apoſtle ſhewes at large) is from him too. The love which is in true believers, comes from God.

But yet this Caution let me interpoſe, before I come to application. You muſt not apprehend the love which is in true believers, to come immediately from God, without the uſe of ſecond means, as ſome have ſeemed to infer from that place of the Apoſtle, 1 Theſſ. 4. 9. *As touching love you need not that I write to you; for you your ſelves are taught of God to love.* As if his meaning were, I need not teach it you at all, I need not ſtrive to work it and beget it in you, by my preaching; for you are taught immediately of God himſelf. Whereas indeed he ſpeaks comparatively, not as though they had no need at all of his inſtruction, but not ſuch need as many other men who were not taught of God to love. As ſuch expreſſions are very uſual in the Scripture, which in ſhew are univerſal, yet to be underſtood *ex parte*, and in compariſon, as that for inſtance, *John 9. 4. If ye were blind, ye ſhould have no ſin*, ſaith Chriſt; none in compariſon, not ſimply none. But as for love, that it is mediately wrought by means, as by the preaching of the Goſpel, is very manifeſt by this, that the Apoſtles, *Paul* and *John* eſpecially, do ſo frequently and earneſtly perſwade and preſs to it: which they need not to have done, if God did work it in the hearts of his people immediately by the teaching of his ſpirit. Indeed my brethren, every ſaving grace flows clearly from the upper ſpring, but yet there are ſome pipes that carry and convey it down to us, as the Word and Ordinances and the like. And he that lives above them, lives above grace too. And therefore in my text, our Saviour makes his declaration of his Father name, by himſelf and his Apoſtles and their Succeſſors in the Church, the means of working love in the hearts of his people; *I have declared unto them thy name and will declare it, that the love wherewith thou haſt loved me may be in them*

Now is it ſo my brethren, that the love which is in true believers comes from God? Here then we are directed where to go, and to whom to have recourſe for this grace. *If any man lack wiſdom*, ſaith the Apoſtle, *let him ask it of God.* And ſo ſay I in this caſe, If any man want love to God, or to his Brethren, let him ask it of God. Let him go to God the Fountain and the ſpring of it, and beſeech him earneſtly to give it down to poor creatures. If we find our hearts are cold and dull and flat, if they be not inflamed with the love of God, let us entreat him to kindle them at his fire. Let us begg him that the love which is in him may be in us. Let us pray with the Apoſtle, *The Lord direct our hearts unto the love of God*, 2 Theſſ. 3. 5. They cannot find the way themſelves; *the way of peace*, and ſo the way of love, *they have not known.* Now the good Lord himſelf direct

Uſe 1.

them, and guide them into that way. It cannot chooſe but be a pleaſing and a lovely ſuit indeed, to be importunate with God to make us love him and to endear our hearts to him. A man would think that ſuch a ſweet requeſt as this ſhould not be turned off with a denial. And that we may the rather ſtruggle in it, I ſhall propound two things.

1. Love as it comes from God, ſo it is in ſome reſpect the chiefeſt thing that comes from God. It is a grace of the firſt magnitude, and therefore it is placed firſt by the Apoſtle in that Catalogue of his, *Gal.* 5 22. *The fruit of the ſpirit is love*, and then joy, and other graces. It is an excelling gift: and therefore the Apoſtle *Paul* to ſhew the matchleſs worth and the ſurpaſſing value of it, admits a kind of Solæciſm in his diſcourſe, and makes it better then the beſt of gifts, 1 *Cor.* 12. ult. *Covet*, ſaith he, *and covet earneſtly the beſt gifts*. And then immediately annexeth a diſcourſe of love, and touching that he ſaith, *I ſhew unto you a more excellent way.*

Indeed it is of greater latitude then other graces, it runs through every precept of the Law of God. For love is the fulfilling of the Law, and that no other grace is. It is of greater power then other graces, for it ſets them all on work. And hence the acts of other graces are frequently aſcribed to love, as 1 *Cor.* 13. 4, *&c. ſhe hopeth*, *ſhe believeth*, &c. It is of greater permanency then other graces, then faith, or hope. And other graces without love are nothing, as the Apoſtle ſhews at large in that Chapter.

2. And as love is the chiefeſt thing that comes from God, ſo it is the chiefeſt thing that conformeth us to God. It makes us like him more then other graces do. God is not ſaid in Scripture to be faith, or hope, or patience, but he is ſaid in Scripture to be Love. If we believe, God doth not ſo: if we hope, God doth not ſo: if we ſuffer quietly, God doth not ſo: Indeed he ſuffers not at all, either by way of paſſion or compaſſion. But if we love, my brethren, ſo doth God. In this we do as God himſelf doth. And therefore we may pray for this, (my brethren) in another way then we may pray for other graces, according to the pattern in my Text. We cannot pray to God, Lord grant us that the faith which is in thee, may be in us: Lord grant us that the hope which is in thee may be in us; But we may pray, Lord grant us that the love which is in thee, may be in us; That the love wherewith thou loveſt, may be given down to us.

Uſe 2. Is it ſo that the love which is in true believers, comes from God? If then we have the love of God in us, let us remember whence it came, and to whom the glory of it ought to be returned. We can hate God of our ſelves, but we can never love him of our ſelves. So that if there be any ſpark of the love of God in us, we may be confident that it was kindled at his fire. And therefore let it be continually working upward, upward ſtill, yea, let it never leave aſcending till it have joyned it ſelf unto that infinite and endleſs flame, from which is iſſued and proceeded.

John

John 17. 26.

That the love wherewith thou haſt loved me may be, &c.

Doctrine 2.

The Declaration of the Fathers Name to men, is one eſpecial means to work the grace of love in them.

IT is to this end that our Saviour makes it known, as you may ſee expreſly in my Text; *I have declared unto them thy Name, and will declare it*; Why ſo? to what end? *That the love wherewith thou haſt loved me* (that very property) *may be in them*; That as it is in thee, it may be wrought in them alſo. And out of doubt the means our Saviour pitches on, are uſeful and available to his ends.

Indeed men come to know the Father, by the diſcovery of his name to them; for ſo his name is all that makes him known to men: And that which worketh knowledge of him, doth mediately work love to him: So that if the diſcovery of his name do make men know him (as that is very manifeſt) it doth make them love him too. That which one affirms of Learning, may be applyed to God, *Non habet Inimicum niſi ignorantem.* Whoſoever knows him clearly, loves him truly; Indeed while we are unacquainted with him, the admirable worth and beauty, and excellency that is in him every way, doth not take a whit upon us. The Philoſopher will tell us that the mind muſt be informed and convinced of the goodneſs of a thing, before the heart will cleave to it, or the affections cloſe with it: And hence it is, that carnal and unſanctified perſons love not God, becauſe they know him not: Or if they know him any way, it is not under ſuch a notion as renders him deſirable or lovely to them. Perhaps they know him as a Judge, or an avenger, they cannot know him as a Saviour and Redeemer. And this is the real cauſe why the triumphant Saints in Heaven, love him more then the Saints Militant on earth, becauſe they have a fuller, clearer and diſtincter knowledge of him. We ſee him darkly in a glaſs, they face to face. And this is the reaſon alſo why we love not God with ſuch a high affection here as we ſhall do hereafter, becauſe we know him not ſo well, we have not ſuch diſtinct and full diſcoveries of his name, as then we ſhall attain to. So then you ſee in general, that the diſcovery of the Fathers name to men is one eſpecial means to work the grace of love in them.

To clear it yet a little further to you. I ſhall ſhew you particularly and diſtinctly, that there are divers things in Gods name, which (being manifeſted and declared unto men) are means to win their hearts to him, and ſo to work love in them. As

1. The beauty of the Lord is a part of his name, and beauty being manifeſted and diſcovered is a means to win love. It is a great attractive of affection. Now herein God excells (my brethren) in this reſpect, he is incomparably, out of meaſure lovely: The greateſt beauty in the world

is holiness; so it is often called, as 1 *Chron.* 16. 19. *Psal.* 29. 2. To shew that holiness hath beauty in it; yea it is called *Beauties* in the plural number; *The beauties of holiness*; Psal. 110. 3. to intimate that holiness is full of beauty, and that it over-matches all the beauties in the world, if all of them were put together: And therefore this is made in Scripture the greatest beauty of the creature; as Sin is the deformity, so Grace and Holiness is the beauty of the Soul, it adorns the inner man: And therefore the Apostle *Peter* exhorteth Christian women to adorn *the hidden man of the heart* with this, 1 Pet. 3. 4. *Even with the ornament of a meek and quiet spirit, which is of great price in the sight of God:* And hence it is that holiness is likened to the fairest things, to Robes, and Gems, and Crowns, and Gold, and Jewels, and the like.

Now God is matchless in this kind of beauty; He is holiness it self; yea, he is infinitely holy: And therefore holiness is called the *Image of God.* The holiness that is in men, is but an image and a pattern of that holiness which is originally and compleatly in the Lord: who hath in this respect all beauty in him. Yea, it is called *the glory of the Lord*, Rom. 3. 23. *All have sinned and are deprived of the glory of God*, which shined in us in the state of innocency. Indeed, my brethren, he hath in him the Sum and the perfection of beauty; He hath all in him that doth win and raise, nothing that cools or deadens the affection; all things to invite, nothing to avert love. Others there are (my brethren) who have some things beautiful and comely to invite and draw love, but other things uncomely and unbeautiful to keep it off: Something or other there is in them that is odd, unpleasing, and so a bar, and hindrance to affection. Brethren, it is not so with God, he is all beautiful, and all alluring, altogether lovely: Others are so in some respects, but he is so in all respects, *He is altogether lovely*, the allurement of all hearts; *And the desire of all Nations*, Hag. 2. 7. So he is always in the merit, although he be not always so in the event.

Object. *But if God be so beautiful, what is the reason that men do not love him?*

Answ. Because his name, in this respect, is not made known to them. All men are naturally blind, you know; and blind men cannot judge of beauty, until their eyes be anointed with the Eye-salve, *Apoc.* 3. 18. to make them see such beauty as this is: The beauty of holiness is a spiritual beauty, and that is not discerned by a natural Eye. There must be a spiritual eye to see and to discern a spiritual beauty: And when you have such eyes as these, to see the beauty of the Lord, your hearts will be enamoured on him; you will be in the case the Church was, you will be sick of love, and say, Lord, turn away thine eyes, for they have overcome us: We cannot bear the dazling rayes of such beauty as thine is.

2. The goodness of the Lord is a part of his name; and goodness being manifested and discovered, is a means to draw love. Now herein God excels (my brethren) he is good beyond pattern, and beyond measure: He is essentially good, good without goodness, (as *Austin* speaks) because indeed he is goodness it self. The creatures be good, but not goodness. Their nature is good, but goodness is not their nature. But now the

the nature and ſubſtance of God, is goodneſs it ſelf, ſo that he is eſſentially good; and then he is alſo cauſally good, as Pſal. 119. 68. *Thou art good, and doſt good*; Thou art good in thy ſelf, and thou doſt good to the creature, ſo that *the earth is full of thy goodneſs*: He is eminently good; ſo that whatſoever goodneſs is to be found among the creatures, is eminently and tranſcendently in God himſelf.

Now goodneſs is the object of love, and conſequently the allective of affection. If we have cauſe to fear God for his goodneſs, as *Hoſ.* 3. *ult.* then ſurely we have much more cauſe to love him, eſpecially ſince he is not only good in himſelf, but good to us: If this part of his name be manifeſted and made known to us, we cannot chooſe but love him, and delight in him. That phraſe of the Apoſtle *Paul* is notable, and may be very well applyed to our purpoſe, Rom. 5. 7. *For ſcarcely for a righteous man will one die, but for a good man one would even dare to die*: Uprightneſs draws not love as goodneſs doth: One man will hardly love another ſo much for his uprightneſs as to die for him; but for his goodneſs manifeſted to himſelf on all occaſions, continually doing good to him, he may come to love him ſo, as even to lay down his life for him: And even for this cauſe we ſhall love God, and love him out of all meaſure, ſo as even to die for him, if this part of his name be fully manifeſted and made known to us.

The mercy of the Lord is a part of his name, and this if it be manifeſted to us, will beget love in us. You know the Lord is ſaid in Scripture to be *merciful*, yea to be *rich in mercy*, and that not only becauſe the mercy that he hath is pretious, but becauſe there is abundance of this pretious mercy in him; For both of theſe concur to riches; there muſt be ſomething that is pretious, and there muſt be much of it: and ſo it is with God in this caſe; He hath a maſs of mercy in him, a bottomleſs and endleſs treaſure, ſuch as the wants of all the world are never able to draw dry: And as a rich man, though he ſpend exceedingly, yet becauſe he hath a treaſure, there is no failing, no deficiency of his ſtore; ſo God though he communicate his mercy freely to the ſons of men, yet he cannot be exhauſted; no, there is more behind ſtill, it is an infinite, a bottomleſs, an endleſs mercy; A mercy that endures for ever. 3.

Now this rich mercy God lays out, as many other ways, ſo chiefly in the pardon of our ſins: and hence we read of *mercies and forgiveneſſes* in God, as *Dan.* 9. 9. Mercies as the cauſe and fountain, Forgiveneſſes as the effect and ſtream: And both you ſee my brethren, in the plural number, to ſhew the over-flowing mercy of the Lord. Indeed my brethren, there is mercy in all pardons, but in the pardon and remiſſion of the ſins of Gods people there is admirable mercy. And hence the Prophet wondred at it, not knowing what to think, or to ſay of it; *Who is a God like thee, that pardoneth iniquity*, &c. Mic. 7. 18. The Prophet is tranſported, and carryed out beyond himſelf in admiration. And mark it well, He doth not ſay, There is no man like thee, but there is no God like thee. Indeed it goes beyond the mercy of any but the true living God to do this. In which reſpect is that expreſſion, Hoſ. 11. 9. *I will not execute the fierceneſs of my wrath, for I am God, and not man*: that ſpeech of the Apoſtle *Paul* is full,

Ephes. 1. 7. *We have remission of our sins, according to the riches of his grace.* Now if this part of Gods name be made known to us, it cannot choose but work love in us. We love them who forgive us common debts, especially if they be great, we think that we can never do enough for them, or manifest respect enough to them. But we have cause to love him more who forgives us such debts as these are, which if they should be rigorously exacted of us, we were not able to discharge them, but must be laid up under everlasting chains. Oh my beloved, how can this choose but draw out our affection to the Lord? The woman in the Gospel had much forgiven her; and what was the effect and issue of it? Why *she loved much*; Her love was answerable to her pardon: *Much was forgiven her, and she loved much:* She was a great sinner, and she had a large pardon, and so accordingly she shewed great love. O my Beloved, if such mercy be discovered to us, we cannot choose but do as she did; if we survey our lives, and find perhaps that we have been grievous sinners, beyond the ordinary rate, that we were over head and ears in debt to God, that there were horrid crimes upon the bill against us, scarlet sins, and bloody sins: and then the Fathers name is manifested to us, that he hath been to us *The Lord, the Lord God merciful and gracious, forgiving iniquity, transgression and sin: And that according to the multitude of his tender mercies he hath blotted out our transgressions:* how will our hearts come off to him? how will they flame with love to God? so that we shall cry out, O how do we love the Lord! we are not able to express it, how infinitely dear is God to me!

4. The Love of God is a part of his name: and this if it be manifest also, will beget love in us: When it shines forth from God upon our hearts, it will reflect, and so return to God again. This flame will kindle our fire, and make it burn, that all the waters in the world will never quench it, as Cant. 8. 7. *Many waters cannot quench love, neither can the floods drown it. Amor est cos amaris*, love is the special thing that whets love, and that makes it keen and sharp: So it is with the love of man, and so with the love of God. If it be made known to us, and if we have assurance of it, it will exceedingly indear our hearts to him; *We love him*, saith the Evangelist *John*, 1 Epist. 4. 19. Why so? *because he loved us first*; The declaration of his love to us, works love in us to him again. First he loves us, and when we know it, then we love him. So that the point is fully proved, The Declaration of the Fathers name to men is one great means to work the grace of love in them.

Use 1. To make a little Application; First is it so, That the Discovery, *&c.* We see the reason then my brethren, why a great part of the world have not the love of God in them: Though he be altogether lovely, yet they love him not at all, because his loveliness is hidden from them. His name is not declared to them, they have no knwledge of his beauty, goodness, mercy, love, *&c.* and hence it is that they bear no affection to him; They are alienated from him, strangers to him: love him no more then they do a meer stranger. But how comes this to pass? by reason of the ignorance and blindness that is in them. How many Heathen Nations in the world, and Christians by profession are in this condition! and so will certainly

certainly continue, till Jesus Christ declare the Fathers name to them.

Use 2. And therefore in the second place, if you desire indeed to love God, and to grow up in this love, Labour to be acquainted with his name: Wait on the discoveries of it, that Jesus Christ is pleased to make both in publique and in private; Whersoever Christ declares his Fathers name, there be you attending on him, to see what he will further shew you of his beauty, goodness, mercy, love to you in special; and you shall find, that as you know more of him, your hearts will be accordingly endeared more to him; when you are with other Christians, discourse of this name of God, the greatness of his beauty, goodness, mercy, love, and your hearts will burn within you, with ardent flames of holy love, to his blessed Majesty. When you are single and alone, study the name of God; think of his attributes: let them be often in your meditations, as you shall see they were in *Davids*, if you read the Book of Psalms, and then you will cry out not much unlike as he, *O my God, how do I love thee, while I meditate of the beauty of thy glorious Majesty, and thy marvellous works!*

And thus far of the first end of our Saviours declaration of his Fathers name, *That the love wherewith thou hast loved me may be in them.*

The second follows in the last place to be handled; *And I in them; that the love wherewith thou hast loved me, may be in them, and I in them.*

First, that love may be in them, and then that I may be in them. The latter is adjoyned to the former by the connective particle *and*, as that which (out of all dispute) will keep it company, and dwell with it. If love be in them, I shall be in them too saith Christ; I shall be where love is; and therefore I have manifested and declared thy name to them, in reference to both these: That love being wrought in them, I may be in them too by this means. This I conceive to be the drift and purpose of our Saviour in the words. The point suggested then is this.

DOCTRINE.

Where Love is, there Christ is.

If love be in a man, Jesus Christ is in him too; that is out of all question; He comes with love into the souls of true believers. Brethren, Christ is an utter stranger to every soul that hath not true love in it. But if you knock at the door of any heart, and enquire, Is love within? is love here? If love be there, you may conclude that Jesus Christ is there too. You see my brethren, they are knit together in my Text, *That the love wherewith thou hast loved me may be in them, and I in them.* Love in them, *and I in them*; Love, and I. To shew that Jesus Christ and Love do always dwell together in the same heart; they are not be separated or divided each from other, but whersoever one is, there is the other also; where love is, there Christ is. But then you must not understand it of love the passion, or natural affection, but of love the saving grace; of that love which is wrought by the effectual revelation of the Fathers name to men. Where this love is, there Christ is: as I shall make it evidently to appear to you: For,

Where

1. Where love (the ſaving grace of love) is, there the ſpirit is; and where the ſpirit is, there Chriſt is. Firſt where love is, there the ſpirit is, whoſe ſpecial dwelling in believers is not by his Eſſence, but his graces, and chiefly by the grace of love: And hence we read of the Spirit of love, 2 *Tim.* 1. 7. becauſe the Spirit is the cauſe of love. And hence we alſo read of the love of the ſpirit, *Rom.* 15. 30. becauſe love is the fruit of the ſpirit: ſo the Apoſtle ſtileth it expreſly, *Gal.* 5. 22. Yea it is the prime fruit, the chief fruit, upon which all the reſt follow, as the Apoſtle makes it there, *The fruit of the Spirit is love*, and then *joy*, *peace*, *meekneſs*, and ſo on. Love is indeed the ſpecial grace by which the ſpirit of love dwells in us; ſo that where love is, there the ſpirit is.

Now where the ſpirit is, there Chriſt is: For his inhabitation in the ſoul is by the Spirit, and ſo it is explained by all Expoſitors with one conſent, where Chriſt is ſaid to dwell in, and be in us, as ſuch expreſſions are very frequent in the Scripture: He is with us by his Spirit, and in us by his Spirit; as we are the *habitation of God*, ſo we are the habitation of Chriſt, *through the Spirit*, as it is in Epheſ. 2. *ult.* And as the Spirit dwells in us by love, ſo Chriſt dwells in us by the Spirit; ſo that where love is, there the Spirit is; and where the Spirit is, there Chriſt is. That is the firſt thing.

2. Where love is, there faith is; and where faith is, there Chriſt is. Where love is, there faith is: And therefore you ſhall find them often knit together, and made inſeparable in the Scripture, Faith and Love. I need not give you inſtances: *Virtutes Chriſtiana ſunt connexa*, as a Father ſpeaks. All ſaving graces are united and conjoyned; they are made up together in a chain, ſo that if but one link be wanting, all the reſt are uſeleſs. If all of them be not united, not one of them is in ſincerity. But Faith and Love have a more near relation one to the other, then the reſt have: Faith to Love hath the nature of a Cauſe; Love to Faith the nature of an Evidence: Faith worketh love, love proveth faith: Faith without Love is a dead Belief: Love without Faith is a frozen Charity: So that where love is, there faith is.

Now beloved, where faith is, there Chriſt is: Faith takes in Jeſus Chriſt into the ſoul, and makes him to inhabit there: And therefore he is ſaid expreſly to *dwell in the heart by faith*, Epheſ. 3. 17. *And he received gifts for men*, ſaith *David*, Pſal. 68. 18. *Yea for the rebellious alſo, that the Lord may dwell among them.* And if he dwell among and in us by his gifts, then certainly by faith, which is principal of thoſe gifts: So that where love is, there faith is; and where faith is, there Chriſt is. That is the ſecond thing.

3. Where love is, there the Father is; and where the Father is, there Jeſus Chriſt the Son is: where love is, there the Father is; *God is love*, ſaith the Apoſtle, 1 *Joh.* 4. 8. he is Eſſentially ſo, as I have ſhewed you; and conſequently God and love cannot be ſeparated each from other. He can no more be ſevered or divided from it, then he can be divided from his Eſſence: And therefore the Apoſtle adds in the aforeſaid place, that he that hath the grace of love in him, dwells in God, and God in him: So that where love is, God is.

Now

Now my Beloved, where God is, there Chiſt is: For he and the Father are one, and conſequently they muſt always be together. You are not ignorant, that Chriſt and God the Father are often ſaid to be in one another, as in that place which we have largely handled in the 21 verſe of this Chapter, *That they may all be one, as thou Father art in me, and I in thee*; As Chriſt is God, the Father and himſelf are one Eſſence: In that conſideration they are ſo in one another, that they are the very ſame: The ſame Eſſence, (for ſo the union is Identical) though not the ſame Perſon: As Chriſt is Man, the Son is in the Father, and the Father in the Son, by the union of the Manhood to the Godhead in the perſon of our Saviour; for the Manhood being joyned to the Godhead in the perſon of the Son, it muſt be mediately joyned alſo to the Father, with whom the Son, as God, is one: So that in both conſiderations Chriſt is one with God the Father; and if they be one, they muſt be together; they cannot be in all reſpects aſunder who are one: So that where love is, God is; and where God is, Chriſt is; That is the third thing. By this time, I ſuppoſe, the point is clear, where love is, there Chriſt is: For 1. where love is, there the Spirit is. 2. Where love is, there faith is. 3. Where love is, there God is.

Now is it ſo, my brethren, That where love is, there Chriſt is? That he is there, and only there where love is: for ſo it muſt be underſtood excluſively; Then in the firſt place, what a ſad condition are they in, who have not this love in them, who have not love to God nor to his children? Nay, who indeed are Enemies to both: who hate God and hate his people, and that with a perfect hatred: as multitudes there are of ſuch my Brethren, and that not in Hell only among the Devils, and the damned crew, but on earth among men, who taſte continually of the goodneſs of the Lord, yea in the very boſom of the Church it ſelf. There were falſe brethren in the Church of the *Philippians*, who notwithſtanding all their glorious proteſtations, were *Enemies to Chriſt*, as the Apoſtle tells them, and that with tears, *Phil.* 3. 18. And ſurely there are many every where, and in every Congregation, who pretend much love to Chriſt, and yet do really and truly hate him. It is not every one that calls him *Rabbi*, Maſter, as falſe *Judas* did, that kiſſes him and bows before him, that hath indeed the love of Chriſt in him: No, men may make a flouriſh and a ſhew of love to Chriſt, and yet may be as hearty enemies to him, and to his members, as *Judas*, *Pilate*, and the Jews were. And truly multitudes of ſuch there are among us, and every place ſwarms with them. *Uſe 1.*

Now my Beloved, in what a ſad and lamentable caſe are theſe men? For they that have no love in them, have no Chriſt in them neither; they that are without love, are without Chriſt too. And ſo they are expoſed to all thoſe matchleſs miſeries which follow being without Chriſt, ſuch as no tongue is ſufficient to expreſs, as I have laid them open largely to you, on *Epheſ.* 2. 12.

Is it ſo, my brethren, that where love is, there Chriſt is? They then that find upon undoubted evidences, that they have this love in them, may take incomparable comfort hence: For they may be hence aſſured, that they have Jeſus Chriſt in them. If love be in them, Chriſt is in them, *Uſe 2.*

them, as is apparently suggested in my Text; *That the love wherewith thou hast loved me may be in them, and I in them.* If that be in them, I shall assuredly be in them too, and therefore I have manifested and declared thy name to them, that love and I may dwell in them. Ah, my Beloved, what an admirable thing is this, that Jesus Christ should *live in you*, as the Apostles phrase is, *Gal.* 2. 20. that your hearts should be his house, in which he dwells and walks, and dines and sups, and lodges every night, so that he is at home in your hearts that while he is a meer stranger to the remainder of the world, that while they are so far from having Jesus Christ in them, that they have the Devil in them: Christ is not in them, but the devil is in them: He keeps the house as Christ speaks; *While the strong man keeps the house:* He keeps house in the hearts of wicked men, the Devil himself is the house-keeper there: there he dwells, and there he works, as the Apostle speaks, *Ephes.* 2. 2. he worketh in them, they are the Devils house, the Devils shop; they are the house where he dwells, and the shop where he works: I say while it is thus with other men, while others have the Devil in them, they have Jesus Christ in them. *The strong man is bound, and dispossessed of his habitation: The Prince of this world is cast out, and Jesus Christ the King of glory is come in.* Ah, my Beloved, what a happiness is this! I wish that I were able to express it to you, to set it off as it deserves. How would it ravish and transport you, and make you to sit down in admiration at your blessedness in this world!

That you may guess a little at it, review the things that have been hinted at before. If Christ be in you, faith is in you, yea, all saving grace is in you; You are blessed with all spiritual blessings, in that you have him in you. You have a magazine, a treasure of the graces of his holy Spirit: So that you are inestimably rich, and this riches *is Christ in you*, as the Apostle speaks, *Col.* 1. 27. Not Christ without us, but Christ within us by his graces, is our riches. *If Christ be in you*, the Holy Ghost himself is in you, as a Spirit of Illumination, and a Spirit of Sanctification, and as a Spirit of Consolation. If you be ignorant, you have one within you to enlighten you: If you be impure, if you have dregs of sin and of corruption in you, you have one within you to sanctifie you; if you be sad and comfortless, you have one within you to comfort you; the fountain and the spring of Consolation is within you: so that he is at hand in all cases, you need not faint, or swound away, while they fetch a cordial for you. If Christ be in you, God is in you; your hearts are his Temples, and the great God of heaven himself is the light and glory of them. O blessed hearts that have God to dwell in them! But more particulary yet;

1. If Christ be in you, you have most intimate and near acquaintance and Communion with him. It is very much (my brethren) for Christ Jesus to be with you. It was a pretious promise that he made to his Apostles, *Behold I am with you*: But for Christ Jesus to be in you, is much more. This importeth yet more close and sweet Communion: Indeed the closest and the sweetest that can be. You cannot choose but know him inwardly, if he be in you.

2. If

2. If Christ be in you, you have free access to him, you need not travail far to speak with Christ, he is at hand continually, for he is in you: so that you may on all occasions, make your addresses to him when you please. If you have any supplication to present, any complaint to make to him, do but open your own hearts, and you shall find Christ there.

3. If you have Christ Jesus in you, you are partakers of a confluence of all accommodations, comforts, satisfactions and delights that the poor heart can reasonably long for, or look after: For Jesus Christ hath all in him, and brings all with him, where he comes. Indeed (my Brethren) he himself is all, as the Apostle tells us, *Jesus Christ is all in all*, Col. 3. 11. In all in whom he is (my brethren) he is all: So that in having him, we have all. There is more in him alone, to make us really and fully happy, then in all the world without him.

4. If Christ be in you, as you are happy, so you are secure, there is no fear of falling from your happiness; if you fall, Jesus Christ falls with you, for he is in you: And this is that which makes our happiness in all respects accomplisht, that as it is compleat and full, so it is permanent, and indeficient too. The more excellent it is, if it were not firm and stable, the greater were the fear, the greater were the misery of deprivation. *Fuisse felicem*, to have been happy, is the greatest unhappiness. But this felicity, my brethren, is enduring; In whomsoever Christ is, he dwells there; he doth not sojourn, but he dwells there, never to depart again. The heart of such a man is his setled habitation, of which he saith, Here is my resting place, here will I dwell for ever: So that if Christ be in you, you are safe; for he will never leave you, nor depart from you, and then it is impossible that you should perish. Ah, my Beloved, can a man be damned with Christ in him? cast into hell with Christ in him? separated from the Lord with Christ in him? Christ will not, cannot leave him, that is once in Christ, so that if such a man should go to hell, Christ must go to hell in him.

And now to shut up all, since Christ is in you, Let me give you this caution, let him live quiet in your hearts; do not molest him, and disturb him there; Do not make him vex, and fret: let it not be a pennance to him to continue in you. Let him not suffer by your sins, who suffer'd for them: But labour every way to please him, and to give him satisfaction and content: that so the house which he hath chosen meerly for your sakes (for he hath heaven to dwell in) may not be dark and doleful, but delightful to him.

And thus at length we have dispatched this heavenly Prayer of our Great High Priest and Intercessor Jesus Christ. He was even ready to go forth to suffer, when he made it. Me thinks I hear him saying to his Apostles and Disciples, The time is now at hand that I must leave you, and be taken from the earth; Come let us pray before we part, and there; withall he lifted up his eyes to heaven, and poured out these holy breathings of his Spirit, for himself and them. Oh what a blessed frame of heart! O what a choice and raised temper (think you) was he in at that time! O what a Prayer must that be that was made by such a person, in such a company, on such an occasion! Christ was in heaven in his

thoughts

thoughts and his affections when he uttered it, and we have seemed sometimes to be in heaven too, while we have handled it, and heard it. Well, it hath been a sweet and precious subject, as ever we have dealt upon. I shall desire you to review it often, and let not any choice impressions, that have been made upon you by it, out again. Let them not be like lines drawn upon the sand, no sooner formed but defaced: like water spilt upon the ground, that is not to be gathered up again. Here you have seen the heart of Jesus Christ opened, and his affections plentifully flowing out to his people. Our prayers shew our hearts to Christ; his prayer shews his heart to us. Here you have seen how our dear Friend, our Head, our Husband loved us, and had us in his mind and thoughts before he dyed. Us (I say) who now believe, as well as them that did believe in former times. How earnest and importunate he is with God the Father, that we may be one here, and that we may be in one place hereafter! O let us search into the heart of Jesus Christ, laid open to us in this Abridgement of his Intercession for us: that we may know it, and the workings of it continually more and more; until at length this precious Prayer come to have its full effect, and we be taken up to be for ever with the Lord, that where he is, there may we be also. *Amen.*

FINIS.